

Der Lutheraner.

God's Word and Luther's Doctrine
Shall Never Perish.

Eighty-second year.
1926.



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No. 1.

The twenty-third Psalm.

How marvellous are the ways which God the Lord leadeth his own; How faithful is his fatherly care, Wherewith he stirreth our hearts! Who upholdeth us with his power, Keepeth us safe by day and by night.

2 He leadeth us always in green pastures, Where fresh waters flow; That none of us may lack, Because his grace floweth abundantly. How lovingly he looks upon us, And restores our weary heart!

003 Though the days be dark, Yea, though we sit in darkness, We fear no plague, We are sure of his nearness. His rod and his gentle staff Are our comfort to the grave.

004 He hath prepared for us a table in the presence of all our enemies, And hath spread before us the treasures of heaven without number. He loveth the heart that believeth on him, And anointeth the head with the oil of gladness.

005 In his house we abide; For he giveth us mercy. No one can drive us from him, We remain his for all time. The Lord hath done great things for us, And leadeth us blessedly to heaven.

(6) O let us thank him with all our hearts, and beseech him to keep us still within the bounds of the word! Let it never pass from our minds That Jesus purchased our salvation. When he died for us on the cross.

A. C. N.

There is a peculiarity about this poem. It was written by an invalid in our asylum for the feeble-minded and epileptic at Watertown, Wis. and has only been somewhat reworked for print by one of our staff. Editors.

To the new year.

It is near coming the end of all things.

1 Petr. 4, 7.

In these days, we have once again entered a new year. The coming and going of the years reminds us not only of our own end of life, but also of the end of all things. As our own life is measured by earth years, so is the duration of the world. With each new year, the world grows older and comes closer to its dissolution. The children of the world, of course, do not want to know anything about this. They speak of millions and millions of years that the world has already existed, and of millions and millions of years that the world still has before it, in which especially man will develop to ever greater perfection. As the people before the Flood scoffed at the idea of the world being destroyed by water, so now they scoff at the idea of a general conflagration of the world. And when they are told that the Last Day is at hand, he

they counter that the apostles, a Luther and others also said this, but the earth is still standing; one century has followed the other century, and so it will remain.

What shall we say to this? "The word of the Lord is true, and what he promises he keeps," Ps. 33:4. As the whole time of the Old Testament, from Adam and Eve to Simeon and Hannah, was a waiting for the consolation of Israel, so the whole time of the New Testament is a waiting for the return of Christ to judgment. The whole believing church of the New Testament, this great holy family, is to have its mind continually fixed on this great event, and to be governed by it in all its doings. For this very reason God has not told us the year of the Last Day, but he has told us that the end is near, and has given us signs by which we can see that the hand of the world clock is constantly advancing, so that it will soon be set for the last hour.

Thus, it is a proper New Year's thought to inspire us all: "The end of all things is at hand."

The year 1926 may be the year in which the world reaches its end, in which heaven and earth pass away, and our Saviour returns to judge the earth with justice and to take the Church, His dear Bride, home to His heavenly wedding hall.

With such thoughts, eternity shines into time, so that we become heavenly-minded and learn better and better to appreciate the things of this world. Everything that comes to an end and is of short duration is of little value because of this transitoriness. Children of God, therefore, will not be dazzled by the goods of this world, nor will they be terrified by the sufferings of this time, but will rather say with the apostle Paul: "The time is short. Further, they that have wives are as though they had none; and they that weep are as though they wept not; and they that rejoice are as though they rejoiced not; and they that buy are as though they possessed not; and they that have need of this world are as though they abused not the same: for the things of this world pass away," 1 Cor. 7:29-31.

On the other hand, we will then understand better and better how to value spiritual and divine things. A bride awaiting her bridegroom adorns herself. In the same way, when we think that the end of all things is near, we too will constantly walk in spiritual adornment, and will be skillful in holy conduct and godliness, and will work diligently so that we may be found undefiled and blameless and at peace before our bridegroom. We parents will then rule our houses godly; our children will be strong, keep the word of God, and overcome the wicked.

Nor will we think that we should look forward to the end in idleness, but rather stir up our hands and use all our diligence to save what can still be saved through the preaching of the gospel. Certainly, our churches, schools, and educational institutions will not survive the Last Day, but the work that is done in them builds eternity. Therefore, let us all be willing to use our earthly means to further the course of the Word of God near and far. When the apostle Peter writes: "The Lord does not waste the promise, as some consider a delay, but is patient with us and does not want anyone to be lost, but that everyone should turn to repentance," 2 Pet. 3:9, he is at the same time exhorting us to preach the gospel diligently and tirelessly, as it were with feverish haste, precisely because of the nearness of the end of the world, and thus to become God's helpers in the work of saving souls.

It is true, many things have changed in the missionary work of our Synod. The glorious time when, with little trouble, large congregations could be gathered in the cities and in the country, living in the shadow of the parish, and comfortably supplied with Word and Sacrament in church and school, seems gone forever. Laboriously over long distances, often with little success, our missionaries must do their work. But in other respects the work in our Synod has become more significant. The territory has expanded. The sphere of action has grown mightily. We have been spread over the whole of North America and have been led to other parts of the world, so that we now have an abundance of

Have opportunity to help gather the scattered children of God together and gather sheaves while there is still time.

God willing and we live, our great synod will be held in St. Louis in June of this year, at which all our Christians, through their representatives, will deliberate on the important kingdom matters of their Savior. There we will hear praise and thanksgiving to our friendly God, that he has blessed our work and has not only let us carry out our buildings, but has also filled all our institutions with boys and young men. Then, too, with many fellow believers from near and far, our new seminary for preachers shall be solemnly dedicated. We have erected all these buildings in spite of the fact that the end of all things is near, or rather, because the end of all things is near and therefore we must not delay in the training of preachers and teachers. May the Lord now also grant us the right missionary spirit, that we send out messengers wherever a door opens, so that the Lord, when he comes, may find our synod in such work!

For thy future, O Lord Jesus Christ, we hope all the hours;
The day of judgment is not far distant, And we shall be delivered.
Help us to be brave when you come with your angels to the court!

Amen. F. Pawpaw.

Our time.

An examination of time from time sheets.

"It is evil time," says St. Paul Eph. 5:16. Is really our time such an evil time? People argue about it. Some hold to the "good old days" when everything was beautiful and good, and leave nothing good about our time. Others, on the other hand, praise the present time and think that it is now as good a time as there has ever been on earth. The Christian does not hold with either of these views. He knows from God's Word that wickedness has always been at play in this sinful world, and always will be. As the Savior sent His messengers like sheep in the midst of wolves in His day, so He still does now, Matth. 10, 16. The field of the world produces the same weeds today as it did in ancient times and will also produce them in the future until the time of harvest, Matth. 13, 38-43. Therefore a serious examination of the circumstances and conditions of the present is not superfluous, but rather necessary. Every age has its own image, and the old sin, which is always the same, appears in very different forms. A well-known English writer and churchman of the 19th century gave his writing, which depicts events of the 5th century, the significant subtitle: Neue Feinde mit einem alten Gesicht (New Foes with an Old Face).

Our time is above all a time of apostasy from God and from his word. Anyone who has eyes to see can see that. Even from many pulpits of our country the preaching of the

to hear. The crowds of people who came to his sermons were often so large that the church could not hold the number of listeners, and he therefore had to preach in the open field. Yet even he had at times to perceive inattention during the sermon, so that he felt compelled to say, "I see some yawning, and others sleeping." The fault for this levity will no doubt have been found not with him, but with his hearers.

In the days of the Reformation, Veit Dietrich was a popular preacher in Nuremberg and pastor of the Sebaldus Church there. He preached divine truth in a very simple way, and people liked to hear him. His church could hardly hold the crowd of listeners. And yet many members of the magistracy seldom attended his church. This he felt painfully. What induced these gentlemen not to come to the service we are not told. It will not have been the pastor's fault.

Johannes Brentz, the reformer of Württemberg, was held in high esteem by Luther, who praised him for his ability to interpret the Scriptures thoroughly, better than himself, and for his preaching of the main article of Christian doctrine, the justification of a poor sinner before God through faith alone. Luther confesses, "My writings therefore rush like a downpour, and I well wish that I could rain as fine and sweetly as Mr. Philip and Mr. Brentius." Brentz was still pastor at Hall when he was with the rest of the confessors at the Diet of Augsburg. During his absence the pastors Isenmann and Gräter had to represent him. When the former had to report to him that the people were not coming to church because they could not hear their pastor Brentz, he wrote: "What you write to me about our congregation grieves me greatly. If the congregation continues to be so sleepy and safe, so careless of the present danger, it would rather cause my removal than my return. I often receive news of how much they long for my presence; but this is not the conduct appropriate to that longing. They should long for me back by well-ordered walk, by fervent desire for the word of God, and now I hear that they despise it, and our church has few hearers." Such ranting of the hearers must grieve every sincere pastor from the heart, since what matters most to him is that his hearers be fed with the bread of life, no matter who preaches it to them. Brentz spent the last years of his life as a pastor in Stuttgart. He was known far and wide as an extremely faithful and efficient pastor and preacher. And yet he often had to preach to empty pews. Once Sebastian Pfauser, who had formerly been court preacher to King Maximilian of Bohemia, made a trip to Stuttgart to hear Brentz. He put himself in early to secure a good seat in the church, for he presumed the service would be very well attended. But the church, to his amazement, remained almost empty. So the faithful Brentz, who always prepared for his sermons in a conscientious manner and preached good sermons whether many or few were present, also had to suffer from the whims of his congregation members.

These examples should serve to comfort our pastors when, despite all their faithful and diligent preparation for their sermons, they find that their members do not always attend the service as diligently or follow the sermon as attentively as they should. The moods of their listeners should not cause them to be discouraged and despondent, or even cause them to be less diligent in their preaching. But the examples should also encourage our church members to be faithful and conscientious in their attendance at church services, so that David's confession may increasingly become their confession as well: "Lord, I love the place of your house and the place where your honor dwells," Ps. 26:8. When they consider how grievously they sin and how much they grieve their pastor by such behavior, then they will surely think better of it. God's Spirit, who creates all good in us, will certainly hear the earnest prayer of those who wish to prove themselves right hearers of the divine Word in the new year.

B.

From the mission and for the mission.

From our negro mission.

Through God's goodness, the work of missions among the Negroes of our country is progressing in a blessed way. Although no mass conversions are taking place, hundreds and hundreds of Ham's children are being received into the Christian Church each year through our missionaries. The truly amazing



The Alabama Luther Conference in front of the Negro Chapel in Kings Landing, Ala.

Growth of our Negro Lutheran Church may be quickly brought into the light by a brief comparison. In our Missouri Synod in 1924 the increase in the number of souls or baptized members was between 1 and 2 per cent; while in the Negro Mission the increase was more than 14 per cent. The gratifying growth continued again during the past year. Our missionaries baptized 298 persons and confirmed 302 during the first six months of last year. At one place - Rockwest in Alabama - 50 souls were baptized at one time. The field in Alabama's Black Belt shows the greatest growth. There, in less than ten years, 24 churches and 24 schools and one institution of higher learning have been started. In six places they await the coming of our missionary.

Our teaching institution there, Alabama Luther College,

is located in the beautiful city of Selma. Selma is situated nearly in the center of the State of Alabama, and has a population of over 15,000. On the northeastern boundary of the city, our Negro Mission Commission purchased four street lots last spring.



Alabama Luther College in Selma, Ala. on the day of its dedication.

The land was purchased at a cost of \$12,300, including a residential building on it. A two-story residential building and a one-story educational building, in which the mission chapel is also located, have been erected on it. The building costs amount to about \$36,000. The debt left on the enterprise amounts to about \$8,000. May the Lord help that this deficit will soon be covered! The 20th of September last, when the college was dedicated, was an unforgettable day of joy to our colored Christians in Alabama. The 45 students, half of whom had hitherto had to sleep on the floor for want of room, now have a humble home. They are all members of the Lutheran Church, and their conduct is thoroughly good. God bless teachers and students in their new home!

A mission school is also being erected on the college place at present, at a cost of about \$2,800. The building has two classrooms. This will enable the children of the weekly school to get out of the little dark board shack where they have spent the last six

Building and playground to pay for. So it would be nice if the dear children in Kansas, Oklahoma and Texas would exceed their goal. For Alabama Luther College, the kids in the Atlantic, Eastern, Colorado, Michigan, Wisconsin, Southern and South Dakota Districts are collecting.

In this connection it might be added that things are progressing nicely with the children's collection for Negro bands and schools. Some groups have raised their allotted amount and more. God grant that all may soon reach the goal set for them! How the poor blacks, young and old, will rejoice then!

The undersigned met a few months ago an old Lutheran Negro woman who belongs to our congregation in Midway, Wilcox County, Ala. When asked, "How do you like your Lutheran church?" she replied, "I am so happy, I hardly know what to do! They showed me the way to my Jesus." (I am so happy, I hardly know what to do! They showed me the way to my JESUS!) At that, her face beamed with joy. Doesn't that remind you of the comb-



Beer genders in our negro mission.
Ancestor, grandmother, mother and child.



Negro pastor C. D. Peay at Oak Hill, Ala. and his family.

have had to sit for years. And our future teachers and teachers have a practice school at the door. Mr this new mission school our white children are collecting in the States of Kansas, Oklahoma and Texas. They have nearly reached their goal - \$3,500. This sum, however, will not be quite sufficient to pay for the school building, the interior furnishings, and the

merer from Mohrenland, who had been brought to the knowledge of the Saviour by Philip, and then went merrily on his way? This old "aunt," Sallie Scott, has nine miles to church, but is a regular attendant at the services on weekdays as well as Sundays. She and her husband dwell among whites, and at first suffered much for the sake of their faith, but by God's grace have remained steadfast and faithful. Her Christian walk has made such a good impression on those around her that the sentiment among the whites has changed to the contrary. A chief magistrate of the State of Alabama, who owns a large plantation in that vicinity, once said to a member of the missionary board, "You are doing a wonderful work here." (It is an admirable work you are doing here.) In another county the tax collector declared, "The only good niggers around here are the Lutheran niggers. They have less debts, pay their bills more regularly, are more thrifty, and their morality is better than any of the rest around here." (The only good Negroes around here are the Lutheran Negroes. They have less debts, pay their bills more regularly, are more thrifty, and their morality is better than any of the rest around here).

Yes, the blacks become completely different people when they come to know and accept God's Word and Luther's teaching,

God's Word does change hearts, but there is also a great change in the actions of these children of Harn; even their appearance and outward demeanor becomes completely different. It is true that they do not become angelically pure in this life any more than we White Lutherans do. They have the same evil flesh, and they live in the same evil world, in which the adversary walks about like a roaring lion, seeking whom he may devour. But by the power of the Holy Spirit they fight against these spiritual enemies and strive to live godly.

"Therefore, my dear brethren, be firm, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord!" 1 Cor. 15:58.

C. F. D.

Experiences from the mission in Buenos Aires, Argentina.

"You will seek me and not find me."

One woman had been known to the missionary for several years. Although she was often invited to church, and even visited by the missionary in her home, she came only once or twice and then persistently stayed away. She did not want to go to church because she did not need what was being preached there.

Then she became ill. A terrible disease she had, a terrible consequence of sins of the flesh. She had been infected by her own husband. The doctor left two possibilities open as the outcome of the illness: death or an asylum.

Repeatedly, acquaintances and friends who were connected with our small church advised her to call Pastor K.. She then simply turned to the wall and answered nothing. The relatives, however, husband and children, when asked to do so, answered something like, "Then Mama would think of death right away and be frightened!"

The disease was getting worse and worse. The outcome was no longer in doubt. The decision was to be made. Then one noon the maid was sent, "The Reverend would be so kind as to come this evening about 9 o'clock." Asked why, the reply was, "You are to pray with Mrs. L." I went at the appointed time. And lo, while the girl had gone to the pastor at noon, the Frau had fallen into a death-like sleep, from which nothing could rouse her. She did not hear, did not see, did not eat, did not drink; thick, cold drops of sweat stood on her forehead, and she had already quite the appearance of a corpse. There was nothing more for me to do, and so I turned to the relatives standing around and gave them a very serious speech on the words: "You will seek me and not find me", Joh. 7, 34. After four days the woman died. But none of the relatives came to the service until today.

Today you live, today you repent;
Before tomorrow comes, it may change!

But there are also other, more pleasant cases.

"If any man be in Christ, he is a new creature."

One Sunday the pastor comes to the hospital on his regular visits. Outside the entrance he finds several men whom he knew by reputation. He begins a conversation with them. The pastor had brought various books to the deceased, which he would now like to pass on. He asks, "Have you gentlemen perhaps found some little books?" One of the men

gets up, and after a few minutes comes back with a "little treasure of prayer." The man says, "That is the most glorious book I ever saw," and, as if talking to himself, he adds, "I have grown fond of it, and would like to have one." "Do keep it," says the parson; "for I am fortunately the owner of the same, and give it to you." After some back and forth, the one man asks, "Pastor, do you believe in punitive justice while still here on earth?" "Yes," was the quick reply; "for God says: 'I, the LORD thy God, am a strong, jealous God, punishing upon them that hate me the sin of the fathers visitation upon the children unto the third and fourth generation.'" Then the pastor had to hurry on, for there were about seven sick people waiting for him in their rooms.

The following week he received a letter with the request to explain the passage: "I, the Lord, your God" etc. at the next opportunity, because the writer had suicidal thoughts because the saying condemned him. The writer was the man with the prayer booklet. The pastor comes again and takes a New Testament, a tract, "Justification" by D. Walther, and the "Grains of Gold", some sermons by D. Walther. Unobtrusively, he first eavesdropped on the man a little. Soon the case was quite clear, and the pastor told him this saying, "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; but the righteousness of the just shall be upon him, and the unjustness of the unjust shall be upon him," Ezek. 18, 20. For the man had taken it into his head that he must be damned for his father's sake. I was allowed to visit the man several more times, and each time a few minutes were spent explaining one or another of God's words.

Soon the pastor had to go away. During his absence the man also traveled, and that to Europe. After some time there comes a glorious letter, followed by others; these are so full of cheerful confidence of faith, and firm assurance of God's grace and eternal life, that one would but rejoice, "O Lord God, merciful, and gracious, and patient, and of exceeding great mercy and faithfulness; who showest mercy in a thousand points, and forgivest iniquity, and transgression, and sin!" Ex. 34:6, 7. Again and again the man comes with such and similar sayings, "If no one has told you yet, I will tell you: through you I was permitted to know my Saviour."

This same man had been in the hospital before; God had taken him to school once before. He was looking for comfort. So he sent for another priest. He comes, but instead of going to the poor, afflicted sinner, who was near to despair, and taking him by the hand, as it were, and leading him to Christ, he only sticks his head in at the door and asks, "Have you also a contagious disease?" And when he heard that this was the case, he was gone just as quickly.

How wonderful everything had to be in this case! One man had to die, and his prayer book, which he did not even value very highly, had to fall into the hands of this other poor sinner, and almost at the same time a word of the law had to strike him, so that he fell into the greatest distress of conscience over it. One would like to say: It was all a coincidence. But with God there is no coincidence! He also wanted to help this poor sinner out of his distress and let him come to his Saviour. And so God Himself prepared the way for this.

A. K.

To the ecclesiastical chronicle.

From our Synod.

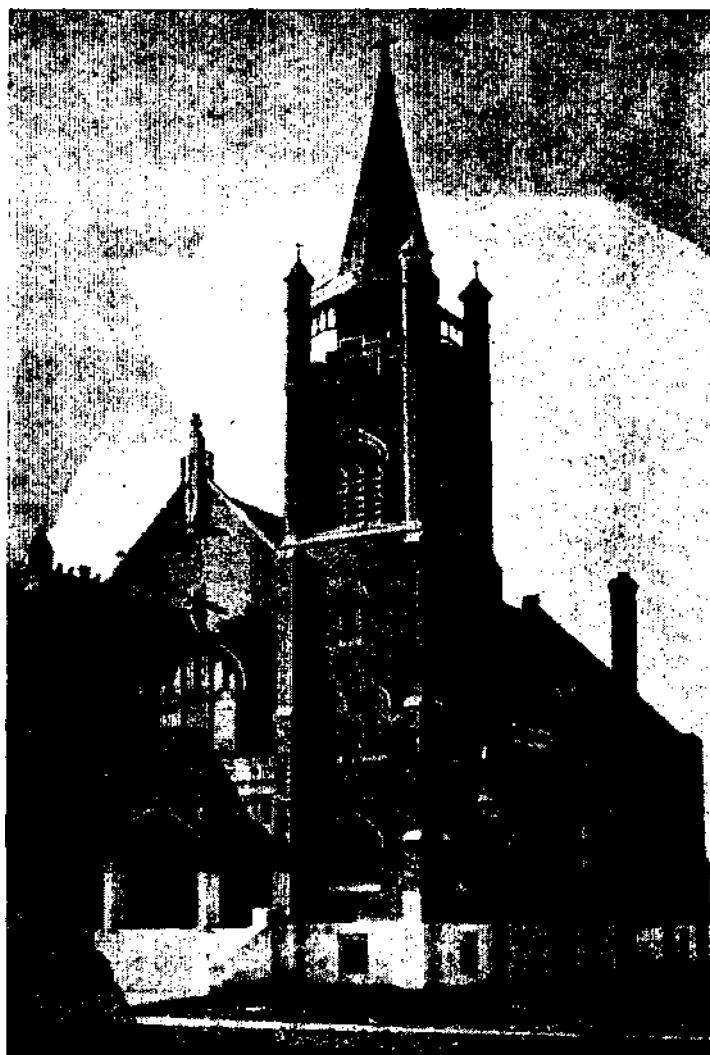
Our "Lutheran" begins its 82nd year with this issue. Among the church magazines that regularly come to us - and there are quite a few of them - it is the oldest church magazine. There will probably be few church papers in the world older than it. The very fact that it has not, like countless other papers, perished in the course of the years, but still exists, must be a cause for all who work on it and for it, and for all its readers, to give hearty thanks to God. Nor does it, like so many other papers, merely eke out a miserable, puny existence. It is not one of those journals which cannot live and cannot die. Despite its many years, it is still very much alive, young and fresh. Even if those who work on it grow old and go the way of all flesh, new, younger co-workers always arise for it. And it is the same with the readers. In who knows how many families of our Synod it is now being read in the second and third generation, and though many a one of its old, faithful readers, who have held it thirty, forty, and more years, passes away, new readers are ever taking their place. And this is true not only, though mainly, of our country America, but the "Lutheran" has regular readers also in Europe, in Australia, in Asia, and in Africa. This is another reason for gratitude to God, who is pleased with the services which the paper seeks to render to His Church. And finally, the "Lutheran" has not changed its position in these long years. The "eternal gospel" he still proclaims on his part. "God's word and Luther's doctrine" is still his motto. He professes his colors in our fickle, religiously indifferent, unionistic, modernistic times. This is above all the reason and cause that we, all of us, readers as well as writers, want to thank God from the bottom of our hearts at this milestone of a new year. It is His grace, His doing, His blessing. "Not unto us, O Lord, not unto us, but unto thy name give glory for thy grace and truth," Ps. 116:1. If this last were no longer true of our "Lutheran," it would be better that it should perish as soon as possible, notwithstanding its great age and its 40,000 takers and probably more than 100,000 readers. And therefore he has no new program to announce and advertise to his readers for the new year. With God's help, he will stick to the old program given on the title page of each issue, but will strive to execute it ever better, ever more faithfully, ever more skillfully. And that he may succeed in this, let all who love our Synod and the whole Church pray God cordially and earnestly. It is he who must give the will and the accomplishment. His is the kingdom and the power and the glory for ever and ever! Amen.

L. F.

Sixtieth anniversary of congregation and tenth anniversary of church. The congregation at Young America, Minn. was planted and served by Sprengeler from Hamburg, Minn. in 1866. During the years 1871 to 1874, Father W. Frederick, of Waconia, served them with word and sacrament. On September 6, 1874, Candidate Fr. Streckfuß was inducted into his office at this parish and served it until August 21, 1892. As early as November 13 of the same year, the parish was privileged to induct Fr. Baumhöfener as pastor in its midst, who administered his office there until July 4, 1920. Then Fr. M. F. Abraham was called, who still serves the parish.

At all times the community has also maintained the community school, and to this, next to God, the healthy growth of the community is to be attributed. The teachers at the school were: Beeskow from 1883 to 1886; E. Rolf from 1886 to 1890. Since January 1890 teacher Theo. Bügel has presided over it. At present almost all the school-age children attend the parish school, 131 in all. Two female teachers preside over the second and third sections.

During the sixty years the following official acts have been performed: Baptized 1, 666; confirmed 987; married



House of worship of congregation at Young America, Minn. 356; communicated 56, 644, privately 781; buried 618.

The congregation consists of 245 families, 203 voters, 663 communicants, and 1,000 souls. To God alone be the glory! M. F. A.

Mindekranz. It is gratifying to see how the so-called Mindekranz is becoming more and more popular in our congregations and apparently pleases many of our members. Instead of excessive, soon withering flowers at the funeral of dear friends and relatives, they donate the money that the flowers would have cost to church or charitable causes. Quite a number of small district, conference, and parish papers return to our table every month, and we notice in perusing them that whole pages are often filled with mini-wreath notices.

From time to time, quite original, original, original, original

There have been incidents that were not originally planned, but which are also quite worthy of imitation. Thus we recently learned the following: In one of our congregations a member of the congregation comes to his pastor and tells him that he has often read about the Mindekranz in the "Lutheraner" and that he would like to donate one for himself. He is old and suffering at the same time; he fears that one day he will be suddenly called away from life by a blow. So he would rather take care of such a remembrance during his lifetime. (Mindekranz is a Norwegian word and means as much as wreath of remembrance). Says it, and presents his pastor with \$25 for a church cause, the tenth part of his whole year's income, and the pastor hopefully provides a special mindekranz card. And why not? Just as many a man sets himself a memorial stone in the churchyard while he is still alive, with his name and birthday already written on it, and only the date of death to be inserted later (and not infrequently a great deal of money is unnecessarily wasted in the process), so one can also donate a mind wreath to himself while he is still alive.

I am reading the handwritten notes of one of our old, faithful veterans, who will not be far from the goal of his pilgrimage (perhaps this autobiography, which offers much that is interesting and worth reading, will appear in print). There it says towards the end: "I have given my family the instruction that they may forbid the giving of flowers at my funeral; it has always made the impression on me as if the world would like to cover the seriousness of death and grave by flower decorations. If my loved ones would like to place a palm branch, the sign of the overcomers before God's throne, on my coffin, I would have no objection."

L.F.

Domestic.

The Lord has done great things for us. When a Christian enters a new year from the old, he remembers above all the benefits that God has shown him during the past year. Our blessed D. Walther described these benefits in a New Year's Day sermon (Epistelpostille, p. 50) in the finest way in the following words: "Millions have passed away during the past year burdened with their unforgiven sins and burdened with God's wrath and disgrace; but you have been righteous before God, your sins have been forgiven you daily and abundantly, your unfaithfulness has been covered up by God. Millions have enjoyed in the past year the shadow of honor which they enjoyed among men, because they knew no higher honor; but you have enjoyed the highest of all honors: you have gone forth as children of God the Most High; you have been able to call him your Father who created heaven and earth and still sustains them; you were of divine lineage; you were of heavenly nobility. Millions have gone forth alone in the wretched adornment this earth gave them for their bodies, while their souls were naked before God; you, on the other hand, went forth clothed in the garment of the righteousness of the Son of God, a spectacle from heaven, an admiration of the angels, a delight of your heavenly Father. Millions have had no goods during the past year but the miserable, perishable goods of the earth, which can fill no heart with peace, but which only make the poor, longing heart all the more empty the more a man wants to fill it with them; but you have already been God's heirs during the past year, heirs of His eternal riches, heirs of His imperishable treasures, heirs of His blessedness, heirs of His heaven. You walked as true kings and princes, and against you was a faithless earthly king with all his purple, with all his flashing gold and silver, with all his radiant

Jewels, with all his lands and kingdoms and thrones and crowns, like a miserable beggar. O blessed year, which a man passed as a believing Christian! It was a year of his heavenly glory. Therefore, up! up! you faithful Christians, stand still today and look back; survey once the path you have traveled during the year that has passed, and you will find nothing but causes for praising God. Be not silent, then, but praise, praise God with heart and hands." In these words the blessed D. Walther by no means exaggerated the glory bestowed on Christians by God. Right Christian faith takes what God has promised in His Word; and God has truly promised great things to His children. It is unbelief if one does not take and hold on to what God hands out with open hands.

J. T. M.

For the advancement of youth. A special conference will be held for the young people in the Southern Methodist Church in the next few days at Memphis, Tenn. where they will be given an opportunity to deliberate on church matters. It is expected that four thousand delegates and a thousand other visitors will attend this conference. The particular items before them for negotiation concern both the doctrine and the mission of the Southern Methodist Church. By discussing these matters it is hoped to awaken a more general interest in the welfare of the church at large.

With good reason the youth is also drawn to us, especially through our youth associations, to cooperate in the kingdom of God. God does not only want the service of an older Paul, but also that of a young Timothy. Therefore Paul also admonishes his youthful co-worker: "Let no one despise your youth, but be an example to the believers in word, in walk, in love, in spirit, in faith, in chastity", 1 Tim. 4, 12. Our youth has been instructed in God's word; so they should also "proclaim the virtues of Him who called them from darkness to His marvelous light", 1 Petr. 2, 9:2. Our youth largely earn their own living; so let them also learn, "A cheerful giver God loveth," 2 Cor. 9:7. A church that trains its youth to cooperate in the kingdom of God will have double blessing. J. T. M.

The spiritual care of our soldiers. Our government, as is well known, hires chaplains for its soldiers. Of these chaplains there are at present 213 Catholic priests, 211 Methodists, 163 Episcopalians, 159 Presbyterians, 135 Baptists, and, as reported by a Lutheran paper from another synod, 54 Lutherans. This paper, following the report, asks, "Why is the Lutheran Church proportionately so weakly represented? Is it because the Lutheran Christians are less militaristically minded than the others?" In answer to this question, we would like to point out that our synod had a relatively large number of chaplains among our soldiers during the Great World War. But these chaplains were not appointed by the state, but by our Lutheran churches and placed in their positions. Then it was their main task, besides the mission among those who came of their own free will, to take care of the fellow believers among the soldiers. In this way our chaplains abstained from the mixture of State and Church, and also from Unionism. Both the mixing of church and state, of which the state is guilty by hiring chaplains for its soldiers, and the terrible unionism, whereby the truth is denied, would prevent our pastors from accepting a position as government chaplains in the army. We even go further.

We ask our fellow believers in the army to be served only by those pastors who are in communion of faith with them. The hiring of chaplains for the army on the part of the government is not something praiseworthy, but a mixture of state duties and church duties. Just think of the state of affairs! A Lutheran must allow himself to be ministered to by a Catholic priest of the state! In short, we will not go along with this, both as true Christians and as good citizens.

J. T. M.

The Jews and their Messiah. Recently the daily newspapers reported on an address given by the New York Rabbi Stephen S. Wise in Carnegie Hall. In his speech he had pointed out that it was time that the Jews also recognized Christ as a historical personage and considered his teachings valuable. What was meant, of course, were Christ's teachings concerning the conduct of men toward one another, that is, the so-called "virtue teachings" of JEsu. Several Reform rabbis declared that they agreed with the expositions of Rabbi Wise, but rejected as sharply as he himself the idea that they held JEsu to be the Son of God and the Saviour promised by God. It is not at all true, therefore, as some newspapers have said, that a more favorable sentiment toward Christ is to be found among the Jews of our day. Whether one is for or against Christ is decided by the question whether one considers Christ to be the Saviour of God. He who does not accept Christ as his Savior in faith is and remains his enemy, no matter how much he praises this or that about him. In his letter to the Romans Paul complains about the pride of the Jews. He writes: "But Israel hath been after the law of righteousness, and hath not passed the law of righteousness," Rom. 9:31, and further explains, "Wherefore this? Because they seek it not by faith, but as of the works of the law. For they have stumbled at the stone of tarnishing," v. 32. This is also true of such Jews as Rabbi Wise, Harrison, Krauskopf, etc. They seek to be justified by works, but not by faith in JEsu. J. T. M.

Christian Dailies. A newspaper writes: "Every serious Christian must regret that our daily press does not generally exert a good, moral influence. Their puffery in reporting crimes and immoralities is often pure poison for the young mind. It is therefore to be welcomed that in two large cities of our country, New York and Philadelphia, an attempt is now being made to establish a daily newspaper edited from a Christian standpoint. The Philadelphia paper will bear the name and is to be published as a monthly in 1926, as a weekly in 1927, and as a daily in 1928. At the head of the enterprise will be Walter Irving Clarke, an experienced newspaper man, who is at present chairman of the Press Commission of the Presbyterian Church. We wish him good success."

What the writer says about the daily press is unfortunately true. Our daily press is an echo of the blind, sinful world that lives in shame every day. A Christian will therefore use it with caution, if he has to use it, and especially teach his children about it. The ungodly daily press must never become the main reading matter in a Christian home. A good judgment as to how the events of the day are to be assessed is gained by him who, besides his Bible, also diligently reads his church magazines. J. T. M.

The American Criminal Schools. This is the name by which a bill-paper designates the changing picture theatres, and writes: "It is estimated that one-fifth of the population of the United States daily attend the changing picture theatres, or the crime schools, as they have been called. The entrance fee collected by them in a year is estimated at P906,000,000. It really seems as if the average American has lost his sense of true pleasures and enjoys only desolate pictures of shame." The same paper also reports, "Federal penitentiaries are overcrowded. On the 30th of June last the number of their inmates was 8, 518, or 851 more convicts than in the preceding accounting year. Yet it is claimed that the world is getting better and better." Nothing punishes God more severely than contempt for His word, and this is the chief sin of our people. It was thought some years ago that drunkenness was the chief pest of the people, and therefore introduced what is called Prohibition. Conditions have not improved since then, and will never improve until our people return to the preaching and obedience of the Word of God and the fear of God that grows out of it. "O land, land, land, hear the word of the LORD!" Jer. 22:29.

J. T. M.

Abroad.

From the German Free Church we receive letters from authoritative sources, among others:

"Our work is expanding and could be done more successfully if we had the necessary means and men. I am convinced that we would soon have flourishing congregations in every large city if we had the proper men and could work intensely. After all, we have cause to thank God for the rich blessings with which He has showered upon our Synod. Our testimony is not without fruit. We experience the bitterest opposition from the so-called Positives, who warn against us as a dangerous American sect. Rome is spreading in an uncanny manner and is seeking to gain a foothold especially in Lutheran countries such as Schleswig-Holstein, Mecklenburg, etc. such as Schleswig-Holstein, Mecklenburg, etc. Recently the publisher of Sternverlag, Rudolf Flögel, was sentenced by the District Court in Leipzig to a fine of 130 marks for insulting the Catholic Church by his pamphlet 'Die größte Geheimmacht der Welt'. In Linz, Austria, a man named Eibensteiner was sentenced to three weeks' strict arrest for not removing his hat before the Corpus Christi procession. Yet our people are so blind and so oblivious to the danger threatening the Church and the State from Rome's side that even Protestant theologians openly advocated Marx, the leader of the Catholic Centre Party, in the last presidential election. Well, God's word abideth for ever! The word they shall let stand, and on this word all enemies of the Gospel must finally be shattered. May the Lord therefore keep us by His Word, and give us joy to proclaim it freely and openly, in spite of the enmity of Rome and all the enemies of Christ!" L. F.

Freemasonry. One of our German correspondents, who is intimately acquainted with Freemasonry, sends us the following remarks, which will be read with interest by all those who wish to know better the light-shy nature and secrecy of the lodges. He writes:

"The hazy, unsubstantial, unchristian nature of Freemasonry is revealed in a peculiarity which is usually too little noticed, but which gives it a special character, namely, in its symbolism [that certain acts, customs, badges, etc., have a deeper meaning

should]. He belongs to their secrecy like the tail to the fox. There one reads the strange lodge names, in which rings, golden keys, skulls and various other objects are mentioned. There one sees how the Freemasons wear pins, pendants and rings with symbols of their so-called 'work'. Frock, apron, gloves, hammer and trowel are known as meaningful signs of their work. In the United States there is little concealment of the habit of the individual lodges. There is no doubt that it is often instructive to relate things and processes of outer life to concepts and processes of inner experience. The Holy Scriptures abound with examples of this. Freemasonry alone involves a fundamental drawing of comparisons, a system. All moral development is figurative. The Mason moves in a world of symbols, so that to the uninitiated all wisdom and knowledge appear in mysterious garments. Man, this world in miniature, is according to Freemasonry itself but a walking symbol of the Divine. God-likeness, self-salvation, deification is for the Freemason the task of life. Goethe's words at the end of his Faust: 'All that is perishable is but a parable' provide the key to this system. Such planned symbolization must infallibly be an aberration. In the fog of interpretative possibilities all convincing force, all warmth, all consolation vanishes. Mohammedans, Jews, and frivolous nominal Christians find in it scope for their more or less vivid imagination, nothing more. The fantasies of the Freemasons lead man far away from his true aim. A believing Christian knows that his life is hidden with Christ in God, Col. 3, 7, and that no prophecy has ever been produced by human will, 2 Petr. 1, 21.

"Our Lord and Saviour often makes use of parables to interpret heavenly truths, but He does not systematize. He distinguishes most accurately between image and reality, between 'that is' and 'that signifies.' And when he brings a parable, he makes the points of comparison "stand out" so clearly and sharply that only one correct interpretation is possible for the believing reader. That we may always be quite conscientious and reverent in our contemplation of the divine Word, and inquire what is the will of our God! Would that we would refrain from all comparisons that arise from our puny wisdom! Fashionable preachers and Freemasons love to hang their own poetic images like a shimmering cloak around the clear, deep, infallible Word of God. Let us guard ourselves and others against such false prophets!" L. F.

Germany's Youth. Since many Americans have visited Germany after the war years, we have heard again and again distressing news about the moral decline of the youth in Germany. It is certain that such news must not be generalized, namely, as if all the youth in Germany today had morally decayed. There are also news from Germany which show that quite considerable parts of the German youth are "animated by a religious striving" and seek to exert influence "in a moral direction". The "Ev.-Luth. Gemeindeblatt", from which we take this, remarks: "That is gratifying. But we have become very thoughtful here. We have heard enough about the position of the scholars over there with regard to Scripture and Christ, and we must fear that, apart from a small circle, religious striving is purely covered with moral improvement for one's own justification before God. The righteousness which is not of works, but which God imputes to him that believeth on Christ, is the one righteousness unto life."

Germany's population can also be divided into three parts, as Gaul was once divided; namely, those who are totally depraved, those who want to build themselves and the nation up through works righteousness, and those who place their hope in Christ. So it is in other countries: God has everywhere his holy people who love his word; and the devil's parasites, with or without pride of virtue, dwell beside them. We owe the mission to all men, and God will bless it everywhere.

J. T. M.

Appreciating old Bibles. A complete copy of a Gutenberg Bible, printed between 1455 and 1456, one of the first books produced with movable type, was recently acquired by the London bookseller Edward Goldstone. He found the Bible in a small museum near Vienna and paid the high sum of \$50,000 for it. Only a few copies of this Bible are still available.

This Bible was not bought by the bookseller in London to read, but because of its age and rarity. That he therefore spent a whole fifty thousand dollars on a Bible does not give him any special credit. At bottom it was only horse-trading. Some Christians make similar mistakes. They buy a Bible so expensive that they dare not even touch it. So the beautiful, expensive Bible book lies in the cupboard or on the table, and its noble, soul-saving contents, which are more precious than all the gold of the earth, remain a hidden treasure to them. God's Word wants to be read! Our Saviour says, "Search the Scriptures!" John 5:39. Paul writes, "If the epistle [namely, that to the Colossians] is read among you, see that it be read also in the church at Laodicea, and that ye read those of Laodicea," Col. 4:16. If an original epistle of Paul, or only a piece of it, were found today, millions would be paid for it, not because of its contents, but because of its rarity, while in many cases not a penny is given for its delicious God-treasure of the gospel. Thus the devil makes fools of men.

J. T. M.

Mass Bible Distribution and Missionary Opportunity. The British and Foreign Bible Society reports that through its agents alone over 10,000,000 copies of the Bible were distributed in 1924. For every ten Bibles sold, four went to China. The hostility which has developed there against the missionaries has induced many Chinese to take a closer look at the book which arouses so much hatred. Thus the Bible has spread all the more widely in China. In Russia the importation of Bibles has been forbidden, and in Italy, too, great difficulties are being placed in the way of the aforesaid society in spreading the Bible. In proportion, however, to the great number of the heathen, that of the Bibles distributed is but very small. Africa still has 42,000,000 Mohammedans. In Madagascar, of the 3,600,000 inhabitants, 3,000,000 are heathen. In Siam there are 87,000 Buddhist priests, with 13,000 temples dedicated to Buddhism. India numbers 69,000,000 Mohammedans, 11,000,000 Buddhists, 10,000,000 animists, but less than 5,000,000 Christians. In the Philippine Islands there are 300,000 animists and 500,000 Mohammedans. China still has over 300,000,000 adherents of various pagan religions. In our own country, of the 340,000 Indians, only a few are Christians, and of the more than one hundred millions of our inhabitants, over half are unchurched. "There is still room!"

J.T.M.

Churchyards as Vegetable Gardens. The Soviet government in Russia, as reported from Moscow, has ordered that twenty-two churchyards in the city be plowed up and turned into vegetable gardens.

...to be transformed. This impious attitude towards the dead is intended to provide more food for the living. All gravestones are to be handed over to the building commission so that they can be used for the purpose of building houses.

If this report is true - and we have no reason to believe it untrue - then this brutal decision of the Soviet government also proves that through the apostasy from Christianity people are becoming completely brutalized. In Russia the leaders of the present masses believe neither in God nor in the immortality of the soul. To them man is nothing more than a piece of cattle, with which it is all over after death. That is why there is no longer any reverence for the dead and their final resting place. How differently we Christians judge our departed relatives and fellow Christians! Their graves are consecrated places to us, and their tombs preach to us the resurrection of the dead and the hope of reunion with them in heaven. That is why we Christians do not burn our dead, but bury them in the ground. "It is sown corruptible, and shall rise incorruptible. It is sown in dishonor, and shall rise in glory. It is sown a natural body, and shall rise a spiritual body," 1 Cor. 15:42-44.

J. T. M.

"Jesu, lead the way!"

"Where your face does not go, do not lead us up from there," Moses prays after the great disaster with the golden calf, Ex 33:15. God had threatened to leave the people; then Moses does not go one step further, he does not want to go without God. God heard him and took over again. What happened to Moses happened in perfection when JEsu came to the people. JEsu was to take the lead, his face was to go before men. For God had mercy on men who go without guidance and know not whither. Their life is as uncertain as a sea voyage, under their feet a swaying ship, all around them the sea, today in the sunshine, tomorrow in the storm. No life is without storm: storm of earthly cares, storm of men's wickedness, storm of God's judgments. A guide they need in the future; JEsu wants to be their guide. "Follow me!" Matt. 4:19, is the gracious word with which He calls men. He knows where to go; there is no better guide. "Jesu, lead the way!"

The one who is in this leadership does not ask where to and for what like the disciples when they followed JEsu. They looked only to him. He was their destination, he their way. Where he went, they went; where he stayed, they stayed. He always the first step, they the second. "He entered into the ship, and his disciples followed him," Matt. 8:23, and no one worried that they would be in trouble. He went on ahead, for it had to be all right. No way is more certain, no step more secure than that of following Him. Only then does safety cease, where the word of discipleship is reversed, and man takes the first step, that JEsu may take the second; instead of "Jesu, go first!" JEsu, go behind! His saints also fall into this folly. They have a heart's desire, perhaps a pious heart's desire; they build it up, attack it, and JEsu is to give the blessing behind. He does not give it, he is not there. They have begun the work themselves; they are to complete it, and learn that they must return home defeated like Peter,

who went forth to confess, and returned as a denier. God must go first, JEsu must go first, then there is certainty, then there is peace and success.

The success is not of the human kind, where everything goes smoothly, but of the divine kind. The disciples come in a storm, Matth. 8, 24. Two bright stars shine for them in the storm. The first the presence of JEsu. They have One to whom they can turn, and turn confidently, without chastisement of conscience. They did not come into trouble of their own accord; he led them into it. How hard is prayer for him who, having strayed from the way of God, must wrestle with the floods! Blessed is the praying where one remained in the fellowship of JEsu. The storm driveth not away from JEsu, but towards him; as the waves cast one to the shore, trouble casts the soul to the feet of JEsu. "Nearer, my God to thee." The second star is: in the storm one experiences wonders, first learns what JEsu is able to do, His power and glory. The LORD rises up and quiets the storm, Matth. 8, 26. The outcome is peace. The ship did not sink, it sailed confidently through the sea again; it could not sink, it was JEsu's ship. What cares man for the days to come? "Follow me," saith JEsu. "JEsu, lead the way!" (Allgemeine Ev.-Luth. Kirchenzeitung.)

The old comforters.

In Rome at the beginning of the sixth century lived a distinguished man, Severinus Boethius. He came from a noble family of ancient Rome, was wealthy and charitable, a friend of the poor and an advocate of the innocent accused, held high offices of state and took a lively part in the public life of his time. In his leisure hours he occupied himself much with philosophy, especially with the study of the Greek Aristotle, whose writings he translated into Latin. Accused of treason by the Ostrogoth king Theodoric the Great, he was thrown into prison and executed around 525. In the dungeon of Pavia, in order to rise above the pain of the earth and the horrors of death, he wrote "On the Consolation of Philosophy", which was much admired and read throughout the Middle Ages and made its author the favourite writer of the educated of his time. In this writing he appears to us as a man of many facets of education who, in the spirit of a religious view of the world and of life, seeks to bear his difficult fate with dignity. But his writing lacks Christian content. A noble female figure appears to him in the dungeon as a comforter; but this figure does not embody the Christian faith, but philosophy, worldly wisdom - perhaps with a Christian touch, but pagan in its essence.

In our days the writings of the Swiss Hilty have found great appeal. They are captivatingly written, contain much practical wisdom, and also show religiousness and moral seriousness. But still they cannot satisfy. There is a similar spirit in them as in the above-mentioned writing of Boethius. Hilty, too, stands less on the ground of Christianity than of natural religion; he leads into the forecourt, but not into the sanctuary. It is essentially the "consolation of philosophy" which his writings offer us.

We have better comforters after all, and these are to be pointed out here once more. They do not go about in modern garb, but in coarse, plain dress; but for that they offer a consolation which no art and no worldly wisdom, no Wagner with his future music, no Goethe with his



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82nd year.

St. Louis, Mo., 19. Jannar 1926.

Nr. 2.

The Light on World's Eve.

Zech. 14, 7.

- 1 There is comfort in the evening of the world, When by the prophet's mouth God makes known his love, Digging gold letters in the hearts: "Zion mine, despair not! For the evening is light."
- 2 Take it to heart, ye redeemed, When trembling seizes you in the evening time of the world; God proclaims to comfort you. Firm and friendly, clear and simple: "Around the evening it becomes light."
3. we were made aware, O sweet knowledge! - Jesus, the praise of all suns, Who knows nothing of doom, And of no darknesses, Not even in the world's evening: "Around the evening it becomes light."
- Four, if they all only knew. Oh, they would be still, they would bid farewell to their lusts, If they would give weight to the word, "At evening it will be light."
5. light in all circumstances, light in every night of sorrow, light in the deep pit of the heart, light when fear and doubt plague - This is what the Word promises, "Around evening light."
- (6) Say to all the spiritually blind, Whom the word may reach: "JESum begs to be healed; Let the sun find you, Who breaks through your darkness! Round about the evening shall be light."

W. Schaller.

Of the coming of the kingdom of God.

When he was asked of the Pharisees, When cometh the kingdom of God? he answered and said unto them, The kingdom of God cometh not with outward signs. Neither shall it be said, Behold, it is here or there. For behold, the kingdom of God is within you. And he said unto the disciples, The time shall come, when ye shall desire to see the day of the Son of man, and shall not see it. And they shall say unto you, Behold here, behold there. Go not, neither follow. Luk 17, 20-23.

Sermon at the opening of the Michigan District Synod.

at St. Thomas Church in Detroit on June 24, 1925.

1.

Dear synodal comrades!

One might give this passage of Scripture the heading, "The Divine Judgment of the Pharisaical View of the Kingdom of God for the Use and Piety of the Disciples of JESu."

The event mentioned here falls in the last days of the earthly activity of the Lord, about the time of the last Passover, when the Lord was near Jerusalem on

and was formally persecuted by questioners. Also this question of the Pharisees about the coming of the kingdom of God was asked in a hostile spirit.

"Kingdom of God" in Jewish terms meant first the rule, the regiment, of God, but then also and primarily the entire external organization, the kingdom as a complex of countries and peoples under one government. In Christian terms, the kingdom of God is the Savior's regiment of grace over His believers and the total number of those believers everywhere in the world. It is therefore synonymous with the holy Christian church or Christendom.

The questioners in our text had correctly grasped the meaning of the sermon that Christ had begun in those days: Christ had publicly presented Himself as the promised Messiah. A murmur and a whisper went through the Jewish land that God had finally, after thousands of years of waiting, visited His people with grace, as He had spoken through the prophets. At times even

Crowds expressed this conviction in enthusiastic shouts. In the narrower and wider circles of the followers of Jesus this had long since become a firm article of faith. But to the leading churchmen among the Jews this was an unpleasant thought. Rabbinical theology connected the coming of the Messiah with the thought that at the same time not only the Jewish Church would rise to great honors, but also the Jewish State, the people of the Jews, would rise again to great social and political power. Their Messiah was above all a worldly ruler who would lead a brilliant court and under whom the Jewish people would have undisputed precedence in every respect among all the peoples of the earth. In their view, God's kingdom, God's rule, God's regiment on earth would be synonymous with Jewish rule. The Pharisaic conception of the Kingdom of God was therefore what we would call today ecclesiastical imperialism.

If the Pharisees compared the outward appearance of Jesus with the Messiah they had dreamed of, they could not fail to be highly disappointed. This Jesus had declared that he had not come to be served, but to serve himself, and to give his life as a ransom for sinners; he had rebuked with earnest words the rising lusts for preeminence among his disciples; he had dealt confidentially with little children, and declared that the kingdom of God was composed of people with a simple believing child's mind; He had made it his business to gather about him, not the righteous, but sinners, not the healthy, but the crippled, the lame, the blind, and to seek and make blessed that which was lost; he had even begun a mission among the detestable, fraudulent tax collectors and public harlots, and had made one of the former an apostle; he had set the accursed Samaritans above the choice seed of Abraham. All this was in most glaring contradiction to the Messiah ideal of the Pharisees.

If they now took a stand on this Jesus, one of two things had to happen: either they had to smash their proud, ambitious, church-political plans of the grandiose Jewish kingdom of their Messiah and take up the cross of Christ, as he had preached to them, or they had to thoroughly despise the carpenter's son from disreputable Nazareth with his poor sinner's gospel for the lowly and lowly, even for the rejected of the people. They chose the latter: a deep contempt for Christ, coupled with furious enmity, only with difficulty restrained, took hold among them. "This shall be our King Messiah-this ragged prophet of Galilee? Never!" So they resented in their hearts and rejected the counsel of God for their blessedness. There was therefore bitter mockery in their question, "Well, when is the kingdom of God-your kingdom of God-coming?"

The short answer of the Lord reveals the colossal deception that lies in the Pharisaic conception of the kingdom of God. The Lord gives these arrogant spirits this to understand: "You will never see the kingdom of God with your theological spectacles; for it does not come with great publicity, with trumpet blasts and grand pomp, with shining display of power and splendor, as at the reception of an Oriental world ruler. You may stand long and stretch your necks; the procession for which you are waiting will be

...never come. You may prick up your ears and listen when your professional soothsayers will call out: Look, look! There it is! You will never draw the kingdom of God geographically on your maps, as you delineate the Roman Empire and your Jewish province. The kingdom of God is already there; it exists in the midst of you, and you have also been told how to enter it: through repentance of your sins and faith in me, your Savior of sinners. But as your fathers did in the days of the prophets of old, so now ye have not willed, and with all your hypocritical doings in the temple and in the synagogues ye are infinitely far from the kingdom of God. Ye know not the time of your visitation, and of you it shall be said one day, The LORD came into his own, and his own received him not."

The words that the Lord then addressed to His disciples are a warning that they should not fall into the fatal delusion of the Pharisees. In the long years that were to come, while they would devote themselves to the arduous work of the Kingdom of God in all the world, they would constantly meet with the fiercest opposition. In their struggles with the Jewish Zealots, with the zealots of the law, with the Greek philosophers, and with the Roman Caesars and their governors, there would sometimes arise in them an ardent desire to live once more a single day of the Son of Man. They would wish themselves back to the blessed time of the bodily presence of the Lord, and of their cohabitation with Him in Galilee, and would sigh, "Ah, if we could only have the Master among us again, and present our doubts and sorrows to Him as we did then!" There would also appear among them people who would raise a new cry of the coming of the kingdom of God, who would want to give them all kinds of hints, for instance, for the kingdom work, how they ought to attack the thing better, in order to let Christianity appear more powerfully, more imposingly, and the like. Then they, too, would have to consider his answer to the Pharisees, in order to resist the lingering attraction of the innovations and quietly, calmly and contentedly, in spite of the outward servile form of Christ's church on earth, continue with the kingdom work of God by preaching, teaching and administering the sacraments, as the Lord had taught it.

Our scriptural word, therefore, dear fathers and brethren, has an unmistakable meaning for the whole work of the church of the Lord from his going home to the Father until his visible return in glory. We must continually utilize the teaching, the warning, and the consolation it contains in the ecclesiastical work in which we stand with our whole Synod. How this is to be done, let us now see.

Dau.

A laudable goal.

As has already been announced, the members of our Lutheran Laymen's League (L. L. L.) desire to collect between New Year's Day and Easter the ^700,000 still lacking in the P3,000,000 fund often mentioned. This fund is invested, and the proceeds of the same will be used for the care of our aged and sick pastors, professors and teachers

and their needy widows and orphans. I have been asked to say a few words to encourage our dear Christians to help collect these funds. I do so by pointing out the following:

The highest gift God has given us in our synod is the preaching of the pure word. Through it we have become rich children of God, lords over sin, death, and the devil, and heirs of heaven. This word is preached to us in church and school by our appointed preachers and teachers. Now it is God's will that congregations provide for the earthly care of their church servants for the whole of their lives. This is to be done for a twofold reason. First, the good Lord would have the preachers and teachers not to meddle in the affairs of food, not to spend time and strength in acquiring daily bread and a saving for the old days, but to direct all[^] their thoughts to the ministry, 2 Tim. 2:4. Secondly, the Christians are to show their love and thankfulness for the Word, this noble gift, precisely by willingly supplying their pastors and teachers with daily bread.

In the house table, in the appendix of our Small Catechism, under the heading "What the hearers owe their teachers and pastors to do," the sayings are given: "The LORD hath commanded that they which preach the gospel should feed on the gospel," 1 Cor. 9:14, and, "He that is instructed in the word, let him impart all manner of good things unto him that instructeth him. Do not be deceived; God is not mocked!" Gal. 6:6, 7. These two sayings clearly show that God has committed the care of the church servants to the churches. And as to the bereaved widows and orphans, Heb. 13:7, "Remember your teachers, which have told you the word of God: which end look ye on, and follow their faith." Christians who remember their already accomplished teachers with love and gratitude will naturally take care of their survivors when they are in need and in poor circumstances.

(2) Now you say to me, "Certainly I will take care of my preachers and teachers in good and bad days, but I do not like that a capital should be collected for this purpose. I will discharge this duty of mine in some other way." If you cannot overcome the aversion, use your Christian liberty. Do not take part in the collection, and let no one make you feel guilty about it. On the other hand, be careful not to spoil the joy of your fellow Christians who have a desire to do this work.

In the Old Testament we are told that God provided in various ways so that the Levites and their families would not suffer hardship. He did not give them an inheritance in Canaan, but commanded that they be given forty-eight cities of pasture and arable land, so that they and their families would have a shelter and a secure income, Numbers 35. In the book of Joshua, we are then told in the 21st chapter that- in the distribution of the land, this command of God was carried out punctually. In the New Testament there are no such provisions. There God only commands the Christians to take care of their preachers and teachers and leaves it to their judgment,

in what manner they would discharge this duty of theirs. We find that it soon became the custom in the New Testament church to make all kinds of pious endowments with the intention that the income would be used for the good of the church. Of course this got out of hand in the papacy, to which was added that the income promoted papist idolatry. While Luther severely punished this abuse, he did not condemn the matter itself, but recommended in his famous school sermon that the rich should endow scholarships so that the church and the divine offices would be preserved from their proceeds.

After the end of the World War, the members of the L. L. L. decided to make a thank offering together with their brothers and sisters. They agreed on P3,000,000 and decided to invest this money and to give the proceeds to the preaching ministry on an ongoing basis. The friars are anxious to give this sum in full to the Synod. This is certainly a noble attitude in which we want to encourage them. It is well done to carry out fully what we have resolved to give for a charitable purpose, unless God Himself prevents us from doing so. The zeal of the brethren for this purpose of theirs will also have a beneficial and stimulating effect on the works of our individual congregations and of our whole synod.

Thus we wish the L. L. L. God's blessing for their undertaking and want to help with heart, mouth and hands that they reach their laudable goal. F. Pfothner.

From a distant part of the world.

Australia should be especially interesting and dear to all Lutherans in America, not only because it is in itself a peculiar and wonderful country, but especially because even in this most distant continent of the world the Lutheran Church has found a home and the Lutherans there are in full communion of faith with the members of the Synodical Conference.

First, let's say a few things about the country and its people. How big is Australia? Few know that this island covers an area of 3,000,000 square miles and is therefore almost as large as the United States of North America.

A glance at the map of the world shows that Australia is as low below the equator as California is above it, and this suggests that the climate is similar. And this is indeed the case. A winter in American terms, with ice and snow, is not known there, and in general the change of seasons is not so marked. Winter is the rainy season, summer the hot, dry season.

The first explorers of Australia reported some strange things back home. The Christmas season fell in the middle of the hottest summer; the south wind was icy cold and the north wind blazing hot; the sun and the moon passed in the north and cast their shadows to the south. But they were still more astonished when the bold seafarers brought home from there the strangest animals, for example, egg-laying mammals, the kangaroo, black swans, and white eagles. To their astonishment the first settlers found that the trees shed the bark instead of the leaves, and the wild cherries bore the stone outside above the fruit. No wonder they thought they were looking at an inverted world.

There are only 5, 749, 807 white people living in this great, wonderful country at present. (The aborigines of Australia, between 50,000 and 60,000, are blacks, similar to the negroes of Africa, but not quite so black, but more black-brown. They are heathens, but the Lutheran Church also does missionary work among them). There are several reasons for this small population. First, Australia is still a young country. Barely a hundred years have passed since the first Europeans settled there. Secondly, Australia is so far away from Europe, and the wandering people are afraid of the long sea voyage and the high costs of the crossing; the Asians, however, are kept away by the effort to exclude them from Australia, the so-called White Australia Policy. And finally offer the endless, waterless sand deserts of the interior as well as

Thousands of herds of cattle and sheep, and from there many thousands of bales of wool and tons of frozen meat are annually shipped to the world market. There, besides all the fruit and fruit trees, the vine grows and flourishes, and the drying of fruit and raisins forms a great branch of commerce. oranges, lemons, and figs abound everywhere. In the north the banana, pineapple, sugar-cane, rice, coffee, tobacco, and cotton flourish. Besides these, many thousands of people work in the rich mines, mines, and coal yards, while others earn their daily bread in the workshops in the towns.

Unfortunately, Australia lacks high, snow-capped mountains and therefore rivers rich in water. But with each passing year, the facilities for artificial irrigation are expanded



Former Synod of Australia missionary C. Wiebusch with his baptized black Christians.

P. Wiebusch is now standing at the white church in Gawler, Sudastralia.

the hot, tropically humid areas of the north of the settlement by whites immense difficulties. Actually, so far only the edge of the sea in the east, south and west is settled.

But you would be very wrong if you thought Australia was still far behind the times. The big cities, Sydney and Melbourne with a million inhabitants each, Adelaide and Brisbane with 250,000 inhabitants each, would prove any visitor wrong. In size and grandeur of buildings, extent and use of modern means of transport, these cities can quite well compete with the great cities of America.

Australia has been called the land of the three "W's" because its main products are wheat, wool and wine. On immensely large farms, Australian farmers (and they are largely our dear Lutherans) raise millions of bushels of wheat, which are transported on great ocean ships to England and Europe. There grazing further inland

and longer distances with the water they so need. There is no doubt about it, Australia has a great future ahead of it.

As is well known, Australia is part of the British Empire. However, it enjoys Home Rule and is perhaps the freest popular government in the world. In each of the six capitals, the elected representatives of the people meet and make the laws that govern the state. And through a federal government the common affairs of all the states are ordered according to a constitution taken from the American Federal Constitution.

Just as in New Zealand, so in Australia, Socialism is very much in evidence. Not only the post office, but also the railways, shipping, the telegraph, the telephone, and even the tramways are under state or municipal control and are regarded as the property of the people. That some advantages arise from this cannot be denied;

but it also creates maruherous disadvantages that only a deluded socialist can't see.

At the present time trade and commerce are at their height in Australia. The harvests were good during the war and in the years after, the prices of wheat and wool were high, acquisition was easy and profitable, and so the great multitude in Australia live to pleasure and revelry. One lives and lets live.

And in this Australia our dear Lutheran Church is now also represented. Some of this shall be communicated next time. M. T. Winkler.

Dedication of the new children's home in Addison, III.

With praise and thanksgiving to the good Lord, on Sunday, December 27, 1925, the new Addison Children's Home, or, as its official name is, "The Addison Manual Training-school for Boys and Industrial School for Girls," was solemnly dedicated and turned over for service. In spite of the cold weather, a large number of friends and patrons of the Institute attended the ceremony, so that the spacious hall was well filled.

The celebration was opened by the communal singing of the hymn "Begin your work with JEsu", after which Fr. E. Werfelmann, whose name is very closely connected with the history of the institution, read a passage of Scripture, and the President of the Synod, D. F. Pfotenhauer, after some appropriate remarks, said the consecration prayer. This was followed by a duet sung by Mrs. H. Rohrman and Mrs. P. Wukasch, and then Prof. O. C. A Böcler of St. Louis, president of the Children's Home when the building was started, delivered the keynote address, in which he applied the great miracle of Christmas in its meaning for us to our institutional work. After a song by the 112 children of the home, the actual act of dedication took place, performed by the undersigned, as Vice-President of the Society, in the absence of the present President, Fr Leo Schmidtkes, who is away on Synodal business in South America, whereupon the celebration reached its conclusion with a song of thanksgiving, sung by the assembled congregation.

The Addison Children's Home - not to be confused with the Addison Orphanage, with which it works in full harmony, but which cares for a different class of children - was started in Chicago in 1909, largely through the efforts of Blessed Father August Schlechte, our first city missionary in Chicago. In his work, especially in the juvenile court, he often had occasion to care for the homes of neglected or abandoned children, often with great difficulty. In most cases these were children who, under the usual rules of an orphanage, could not well find shelter in one, especially since usually only shelter for a year or two had to be provided until circumstances changed or a permanent home could be found in a Christian family. The founding of the Children's Friendship Society of Illinois, in which Fr. Schlechte was eagerly involved, seemed to solve the problem at hand with the children's home in Peoria. But it soon became apparent that such a home would have to be run in Chicago itself if the work was to proceed properly.

Thus, in the spring of that year, the first children's home in Chicago was opened by the City Missionary Society, in a rented house on Warren Avenue.

Very soon, however, this proved too small, and in the autumn of the same year work began on the construction of a new home especially for this purpose at the corner of Rockwell and Hirsch Streets on a plot of land generously donated by Mrs. Johanna Drews.

This home soon proved too small for its purpose, and its location became less favorable because of changes in the neighborhood. So, in 1914, the City Missionary Society purchased the former Addison Teacher's Seminary from the Synod to remodel it and continue the institution there. But because of the outbreak of the World War and other circumstances, this plan could not be carried out immediately. It was not until 1916 that progress was made. The old farm building was rebuilt and in December the children's home was moved there, after a special society had been formed to continue the work in the future. This company was initially made up of individuals. Later, however, in 1922, it was changed into a society composed of congregations of our synod in and around Chicago, at present about fi'mthirty-five.

The construction of a new building became more and more a crying need. Therefore, in 1924, the Children's Home Society reached an agreement with the City Mission Society, which still owned the property, according to which the construction of a new home could be started. In the autumn of that year, plans were drawn up by the firm of Worthmann and Steinbach, and according to these plans, the new stately building was erected by the Children's Home Society last year at a cost of about P200,000. It contains in the central part below the rooms necessary for the management of the institution, an apartment for the matron, the auditorium, the library and playrooms for boys and girls; above on one side the hospital with all the necessary rooms and facilities, on the other side nursery and kindergarten and behind them, on the other side of the main corridor, the rooms for the female staff. In the two wings, on one side, below, are the Dining Room, Domestic Science Room, Kitchen and Pantries, above, the Bedrooms for Girls; on the other side, below, the Classrooms for the School conducted by the Northern Illinois District Mission Board in connection with the Institution, and the Manual Training Room, above, the Bedrooms for Boys. In both wings, in connection with the bedrooms, are the necessary washing and bathing facilities and the like, and rooms for the overseers. Behind the auditorium is the heating plant, the laundry, a room for the male servants, etc. The building is quite suitably furnished, but is kept quite simple throughout. All rooms are bright and well ventilated.

The institution provides space for 225 children, along with the necessary officials and employees. It temporarily takes in abandoned and neglected children and provides for their Christian upbringing - usually children from Lutheran homes or homes calling themselves Lutheran. Some of these are referred to it by the juvenile court, others are taken in under a private agreement. It is not, however, a so-called reform school; children who should be referred to such (delinquent children) cannot be admitted here under the law. Under God's grace it has been able to provide a home for many homeless children or children in need of care during the years of its existence. For this we thank the Lord with all our hearts and ask Him to continue to place His rich blessing on this labor of love.

J. H. Witte.

To the ecclesiastical chronicle.

From our Synod.

Our "Schulblatt" (*Lutheran School Journal*). We have before us the last number of the sixtieth year of our "Schulblatt" or, as it is now called, (*Lutheran School Journal*). It

It is our pleasure to bring this interesting and well edited journal to the attention of those readers of The Lutheran who are not yet familiar with it. As this number is an anniversary number, several members of the faculty have taken a special part in it by writing instructive articles for it. Dir. W. C. Kohn, the editor in charge, gives the purpose and aim of this journal in a special article. He writes: "Our 'Schulblatt', now called *School Journal*, has been in existence for sixty years. That the *Journal* has had so long and blessed an existence is a special grace of God, and we certainly have high cause to thank God heartily for it. The *School Journal* teaches a Christian way of education for high and low schools, a way of education founded on God's Word, a way of education whose reason and goal is Jesus Christ, true God and true man, our Saviour and Redeemer, and whose guide is solely God's revealed Word, pure and unadulterated. This is not the foundation on which worldly wisdom is built, and this guide is not accepted by worldly pedagogy (educational science), and therefore it is not touched upon at all in its journals. Our *journal* has not shied away in these years from taking up the fight in God's name with the open and secret enemies of our Christian school system, but has carefully examined the reasons of the opponents of our school system in a proper manner and has seriously endeavored to refute them with sure counter-reasons. One finds in the former 'Schulblatt' and in the present article about the various

Schools: state school, Sunday school, parochial school, high school and kindergarten, and these subjects are examined from all sides. Their history, necessity, usefulness and blessing, or even their harmfulness, are shown. In short, there is scarcely a question in the educational field which has not been thoroughly examined from one side or the other."

The editors of the "Schulblatt" were: Dir. J. C. W. Lindemann, Prof. C. T. A. Selle, Dir. E. A. W. Krauß, Prof. F. Lindemann, Dir. W. C. Kohn, and the members of the faculty of our seminary at River Forest as contributors. Should not this splendid paper find wider circulation? Certainly, many of our laymen could read it with benefit. We must all take our schooling seriously if we are to educate our children properly. Let us not let the noble good of the community schools be snatched away from us! The State spends annually \$500,000,000 for the public schools; it pays 500,000 teachers? who teach 20,000,000 children. Yet fifty-five percent of the children in our country grow up without religious instruction. Shall it come to that with our children also? J. T. M.

On the periodical question. The "Northern Illinois Messenger," the organ of the Northern Illinois District, brings in its last number an article from the pen of our Synodal Statistician, E. Eckhardt, which may well interest the readers of the "Lutheran." We can only share a few things from it. We read: "Most districts now have their district bulletin. There are over twenty enumerated in the calendar. . . . After our Synod has spread so far, however, the desire has arisen in most districts to have their own district paper. Arguably, the 'Lutheran' and the *Witness* bring after

The synodal bulletins are sent out from all parts of the country, from all districts, but there remain in all districts news, announcements and notices which are almost only of interest to their own district and which cannot be printed well in the synodal bulletins for lack of space. These include, for example, the district's financial report, things that a district president or mission director would like to present to his congregations, and so on. Without a district paper, things do not want to go well. From this you can also see how district bulletins should be edited. They should limit themselves to items that pertain only to their district. They should leave doctrinal hearings, notices of the missions of the General Synod, and edification articles to the synodical papers, or at most use them as fillers in case of emergency. Finally, we must not forget that our district papers are not opposed to The Lutheran* and *Lutheran Witness*, but rather to work into their hands. A feeling must be created in the readers of the district paper that they are missing something if the "Lutheran" or the *Lutheran Witness* does not come into the house. One of these two magazines should be found in every Lutheran family. We hear in our day of wireless telegraphy, of sugarless sugar, of soiless soil, but 'Lutheran'-less Lutherans should not really exist after all, unless they read the *Lutheran Witness* instead of the *Lutheran**. If it should turn out that our district papers are a detriment to the synodical papers, that people should be content with the district paper and cancel the 'Lutheran' or the *Lutheran Witness*, they would be, though necessary in one respect, yet detrimental and injurious in another, and I think we would then all wish them a speedy end. Let us hope that all our district papers will serve the kingdom of God and be of great blessing."

The "Messenger" immediately proves the right spirit in a reply when it writes: "Of course the 'Northern Illinois Messenger' fully agrees with these remarks. Just now, as we stand at the turn of the year, we wish to shout it aloud in the ears of all, and warmly urge it upon the heart: Order for the New Year one of these papers, the "Lutheran" or the *Lutheran Witness*! The blessing is yours." J. T. M.

Domestic.

Luther's "German Mass". In 1526, that is, four hundred years ago, D. Luther wrote, among other things, a text that has become of lasting importance for the Lutheran Church, namely his "German Mass and Order of the Divine Service. Already earlier he had concerned himself with this subject and had written many beautiful songs for the Lutheran service, especially in 1524. In 1526 he wrote his great, fundamental "Order of Divine Service," which should still be diligently studied and taken to heart today. In it Luther first condemns the Roman service of the Mass. He writes: "For this is why the papal services are so damnable, that they have made laws, works, and merit of them, and have thus suppressed the faith, and have not directed the same to the youth and simple-minded, to practice the same thereby in the Scriptures and God's Word." (X, 227.) For right, Christian worship, according to Luther, "the greatest and noblest thing is to preach and teach God's word." That is the main thing; that is why the divine service is actually there. For the youth a "simple, simple, good catechism is necessary" in the German service, that is, the children should be instructed in the main points of Christian doctrine not only at home by their parents, but also publicly on Sundays in the service. Finally, Luther also wants that not "the majority stand and gape, so that they also see something new, just as if they had seen something new."

Luther wants the service to be conducted mostly for the sake of the simple-minded and the young people, "who should and must be exercised and educated daily in the Scriptures and God's Word, so that they may become accustomed to the Scriptures. In short, Luther wants the worship service mostly for the sake of the simple and the young people, "who should and must be trained and educated daily in the Scriptures and God's Word, so that they may become accustomed to the Scriptures, skillful, able and knowledgeable in representing their faith and teaching others in time and helping to increase the kingdom of Christ. For the sake of these, one must read, sing, preach, write and write poetry.

May God grant that we do not grow weary of our beautiful church services and do not seek after all kinds of things that do not edify! Luther rightly emphasizes: "But the summa is this, that all may be done, that the word may go forth, and that it may not again become a noise and a sound, as it has been hitherto. All things are better left than the word, and nothing is better wrought than the word: for that the same should go forth in the way of the Christians is evident from all Scripture, and Christ himself saith Luke 10:39, 42, 'One thing is needful,' that Mary should sit at Christ's feet, and hear his word daily: which is the best part to be chosen, and never to be taken away. It is an everlasting word; the other must all pass away, however much there is to Martha." (X, 225.)

J.T.M.

What are we to think of in view of 1929 and 1930? The *Lutheran*, the organ of the United Lutheran Church, of the so-called Merger Synod, in its issue of December 31 last year, expresses its regret that the eighty million Lutherans on earth are so divided and calls upon all Lutherans to work toward the unification of the various Lutheran church bodies in view of the years 1929 and 1930. We would first note that there are not eighty million Lutherans on earth, even in name. To be a Lutheran means to profess the teachings of Luther - and these are the teachings of the Holy Scriptures - in word and deed. But this is not done by eighty million people on earth.

Now, as for the unification of all Lutherans, we too are ready with heart and hand to do so. Yes, we go even further. We would thank God on our knees if in 1929 or 1930 all Christians united and formed a united front against all unbelief and misbelief. That this does not happen is not our fault. The fault lies with those "Lutherans" who do not want to confess Luther's position in doctrine and practice. This makes union impossible; for according to God's Word there is no godly union beyond the teaching of His Word. In his church bulletin, *The Milwaukee Lutheran*, our Rev. Wm.

Dallmann points out why we cannot join the United Lutheran Church under the present circumstances ("Why Not Join the United Lutheran Church?"). He first recalls that within the United Lutheran Church one of its pastors could dare to deny not only the literal inspiration of Scripture, but also the deity of Christ and his substitutionary satisfaction without being expelled from that communion. He then calls attention to the fact that in the aforesaid church not only do many pastors and laymen belong to lodges, but that even its congregations may openly indicate in their congregational bulletins, "The United Lutheran Church ... Is not only not opposed to members of secret societies, but invites them to become members with her and to partake of Holy Communion." Both statements are corroborated by established evidence.

In 1529 Luther wrote his Catechism, both the large and the small. In 1530, the Lutherans confessed their faith before the emperor and the empire. From Luther's catechism, all Lutherans should once again recall what the first commandment demands of them, namely, that they should have no other gods besides the true God, and that they should therefore have nothing to do with the lodges. From the Lutherans at Augsburg, however, they should again learn what it means to confess Christ. Then 1929 and 1930 will serve them as a blessing, and thus the way will be paved for a true, God-pleasing union.

J.T.M.

Lodge membership is a sin. The "Ev.Luth. Gemeindeblatt" rightly writes about lodge membership: "Lodge membership is and remains a sin. Since the lodges are religious communities which teach that the works of man are good and make man blessed, they thereby deny and reject the whole Law and Gospel, the Word of God. Is it not sin, dear fellow-Christian, to associate thyself with such? If a Christian joins a lodge, he thereby joins a society which as such, as a whole, leads a doctrine which not only rejects the truth of the Law and Gospel, but also puts in its place a doctrine which leads to damnation, the doctrine of the merit of good works, which thereby despises God and our Saviour, misleads many people, and may become a pit to every Christian's ruin. The lodges, besides the false church societies, are the societies which seek to lure into the same error of the merit of works, only in a different way, namely, that of offering earthly advantages to their members."

Nor, as a rule, are the earthly advantages which the Lodge offers to its members very great. In a society where true love for Christ is lacking, love for one's neighbor will also be lacking. The good works of charity of which the Lodge so often boasts are mostly empty, meaningless words.

J. T. M.

Bible passages in the daily newspaper. . A company has been formed in Cincinnati, under the name of "Press-Radio Bible Service." which, beginning January 1, will furnish a suitable Bible passage and prayer free to two thousand daily newspapers in all parts of the country. In this way the contents of the whole Bible will be brought before the public in two years. "If these passages of Scripture are diligently read," remarks the paper from which we take this, "many a one may have a lasting profit by them."

J. T. M.

A noble man. On the 6th of December last, Dr. Russell H. Conwell, a Baptist preacher, died in Philadelphia, at the age of eighty-two, in the great Samaritan Hospital, which he himself founded, and largely maintained, notwithstanding the expenses amount annually to a million of dollars. Besides this he was the founder of Temple University, which is famous throughout the country, and is at present attended annually by ten thousand students. Fifty years ago he was called to pastor a poor little congregation in Philadelphia, and to this congregation, now numbering over a thousand members, he served to the end. In the Civil War he was a soldier; after the conclusion of peace he became an advocate, then a journalist, and at last, drawn to it by an inward impulse, devoted himself to the service of the church. He was a gifted orator, and his lecture, "Acres of Diamonds," he is reported to have delivered over six thousand times. His lectures, which he always delivered before large crowds, brought him over \$11,000,000, all of which he gave away to the last cent to poor students, the needy, the sick, and the miserable, so that

...the last thing he had on his house was a mortgage. He was known as the "Penniless Millionaire". He was a humble, sincere, charitable Christian whose joy was in doing good to others. Sayings such as the following prove that he held to the main tenets of Christian doctrine. about the Bible he said, "I do not believe that the Bible will lose its power and influence. It is true from beginning to end, inspired by the Holy Spirit." About salvation, "We must stick to the old doctrines which our souls so need. We must hear it again and again, that JEsus Christ came into the world to save sinners." On the deity of Christ: "If Christ were not divine [true God], neither would his redemption be redemption." These are, after all, Scriptural truths which are self-evident to us; but the very doctrines of the literal inspiration of Scripture, of the deity of Christ, and of redemption through His incarnation, are nowadays denied, especially within the Baptist community. So it is all the more gratifying when we hear from a witness of Bible truth, and learn again that where there is faith, there is love. J. T. M.

A Unitarian's judgment on the Bible. A Unitarian lying prophet recently judged the Bible as follows: "The Bible is neither scientifically accurate nor historically true. The main value of the Bible is that the stories told in it inspire and guide us to a moral way of life. The poets of Israel who wrote the books of the Bible sought only to express moral truth in their narratives; they were not concerned with the accurate representation of historical facts. Almost every historical account that the Bible gives has been proven to be false. Therefore, even the most thorough investigators of Jewish history do not go to the Bible for accurate information about Judah and Israel's kings, but to the discovered accounts of Assyrian historians. From these it is evident that the dates concerning the reigns of the several kings of Judah, as given in the Bible, are not correct."

Similar reports from the mouths of unbelieving deceivers are very often found in the daily newspapers; but the longer they go on, the less they are believed even by non-Christians. For the numerous findings from ancient times prove again and again that the Bible is the truth, and the only reliable truth. So like the Unitarian preacher, only foolish boys write nowadays, and their word has validity only with still more foolish people. As it is fools who say in their hearts, "There is no God," so it is fools who say, "The Bible is not true. " J.T. M.

Controversy among the Russellites. Among the followers of the notorious deceiver Charles T. Russell there has been a bitter dispute for quite some time, which has led to the "Friends of Truth" breaking away from the "Serious Bible Students" (as the Russellites impudently call themselves). The separation stems from the fact that after Russell's death, the American lawyer Rutherford founded the "Watch Tower Bible and Tract Society," in which he

The "Bible Students" of all the earth were divided, for now the "Truthers" moved "with abhorrence far from the heresies and unscriptural machinations of the Watchtower". Thus arose the division among "Bible Students" all over the earth; for now the "friends of truth" moved "with abhorrence far from the heresies and unscriptural machinations of the Watchtower Society," and raised their voices in warning to save their fellow men from seduction. Their warning reads:

"Beware of the Rutherford sect, lest you be bewitched by these blind leaders and exploited for the gratification of the ambition and hatred of these rulers!"

This warning must be extended to all Callsellites; for though both parties disagree in other respects, they are essentially united in their heresies. Like Russell, they still deny the Trinity, the deity of Christ, and his substitutionary satisfaction, and teach that blessedness is obtained by works righteousness. According to the heresies of Russell, there is neither immortality of the soul nor eternal punishment in hell. With his heresies Russell intended to convert the whole world some years ago; but he has been put to shame, and his work is gradually falling to pieces. "But such are not the wicked, but as chaff which the wind scattereth," Ps. 1:4,

J.

T.M.

Abroad.

From Potsdam in Prussia we receive a letter from a member of the Free Church: "Last August a new Catholic priest was ordained in Potsdam. In the large, festively decorated church, in addition to the top officials, the Protestant Ephorus skirchen- und Schulaufseherj von Potsdam, Superintendent Reichmuth, attended the Levitical Office and the other divine services. Following the celebration, a joint breakfast of the secular and spiritual representatives took place in St. Joseph's Hospital. Here Rabbi Dr. Schreiber gave an address on behalf of the denominations.

"Superintendent Reichmuth is the same one who is constantly zealous against our young Lutheran congregation in Potsdam and publicly warns against it as against an American sect. The former regional church in Potsdam seeks rather to cultivate a friendly relationship with the Roman Church, with Jews and Freemasons, than to allow the Lutheran Free Church, which is faithfully founded on the Holy Scriptures, to be considered a legitimate Christian community. The more courageously the latter will have to defend its pure, holy confession in Potsdam, the focus of important Uniate and Catholic efforts. The wish that a little church be erected there quite soon is therefore understandable and deserves the lively support of the brethren in the faith."

The same writer also imagines the future when the chapel so urgently needed for the prosperity of our sister congregation in Potsdam will be built. He expresses his and his fellow Christians' longing wish in verse and writes:

Future Sounds.

Consecrated mood weaves in the park of Sanssouci, Melody floods the summer Sunday morning, Chords tremble softly from the glockenspiel to the valley, From open church doors a jest chorale echoes.

But hark! There comes a silver sound to the park's brink
From a fine little bell, bright it rings through the land.

It is not the tolling of the Union, it is not a wake-up call for Rome, As it so often rushes through the park's oak cathedral. It sounds like a shout of joy, like a nightingale's call; It announces happiness in faith the swinging metal. It calls to Luther's little church, which by the grace of the Lord Gathers the faithful from near and far.

Small is the number of the brethren and weak the sisters' choir, But full of fervour they bring forth their faithful confession; They know that their little church stands of a rock, The pure word of God that never perishes.

And when from Potsdam's castles the last stone crumbles, The old Luther doctrine will be unharmed.

The Lord gave his blessing in spite of weakness, sin and need;
He giveth us at our last hour a blessed death!

May these future sounds be realized by our vigorous help! -L.

F.

The old Luther city after four hundred years. Like Nuremberg, the old Luther city of Erfurt celebrated last year the commemoration of the introduction of the Reformation four hundred years ago. Erfurt had a special reason for this. Here was the spiritual home of the future Reformer; here Luther not only laid the foundations of science, but also experienced his Damascus hour, namely when he found the Holy Scriptures. On April 7, 1521, Luther preached the harrowing sermon in Erfurt on his passage to Worms, in his old religious church, on the theme, "Have Peace!" Then from May, 1525, the outward reorganization of the church system was carried out. On October 28th Luther sent back to the people of Erfurt the new order of worship of the "Kirchenamt deutsch" (German Church Office) with the remark that the new form did not "seem displeasing to him" and that he only wished that "one should agree on the same in Erfurt". So the celebration was moved to this time. The celebrations were opened on October 30th with a simple exhibition, in which the spiritual world, in which Luther lived and matured here, was represented in books, in the main from the library of the Protestant Ministry. On the evening of October 30, the festival was heralded by the towers of all the Lutheran churches. On Saturday, October 31, a solemn festive service took place in the morning in the church of the young Luther, in the Augustinian Church, in which also the council of the city "Protestant part" took part. In the crowded church the "church office" mentioned above was sung as liturgy, and the congregation thus celebrated the service exactly as it had been four hundred years ago. A special festive act then took place in the town hall. In the evening there was again a service in the Thomaskirche. On Sunday, November 1, thanksgiving services were held in all churches, which were also crowded. After the conclusion of these services, the visitors went in solemn procession under the ringing of the bells to the large Friedrich-Wilhelm-Platz at the foot of the cathedral. At least 25,000 people were gathered here. The preachers spoke at five different points, and at the end of the procession those gathered made a loud vow to remain faithful to the Gospel.

Would that it meant what it ought to mean! Germany will never regret it if she returns to Luther's preaching.

J. T. M.

From German letters.

The following letter was written on the 29th of November last, in Southern Germany, in a place where we have no other representation. The writer is a woman in a respectable position, with whom I have come into contact in a strange way, and who runs a relief work among the poor in her larger city. For the reliability of her statements I have official testimony. With the help of the "Evening School" I have repeatedly given her support. Out of her activity of love she writes among other things the following:

"Forgive me if I come with a request today. Christmas, the feast of joy, is just around the corner. It looks sad for our little pale German children. At this time they feel doubly the weight of hardship; yet it is still so great in the corners; they have not yet been able to recover. Out of 85 poor children and mothers I have a small group left, the poorest of the poor, mostly sick and miserable. The rest I was allowed to lead over the great mountain with the help of kind, helpful hands. . . . Little children's hands begging for a warm little room. They come home blue and frostbitten, and at home the parlor is cold; they have to do their schoolwork.

become. The mother helps herself during the day by wrapping a quilt over her body, and the child warms up at school. There is no supply of wood and coal in the cellar; the mother chews it by the bundle for 30 pennies, and it is gone so quickly.

"Here is a poor young mother; she has a little sick doll, a quarter of a year old. It is eating at its mother's breast, and the mother has no milk to add to it. To make matters worse, the little child has a club-foot. The husband is only allowed to work three days a week. Things are sad here in Germany. Many, many workers are laid off for Christmas, others work three days a week. The factories have no orders, the shops no credit. . .

"A mother has lost husband and son; no pension; is sick on the lungs. She often lies in bed two or three days, so that she needs nothing, no food or wood; her way then is to me. Can I leave the poor, hungry, weeping widow careless? A poor mother of four, widow, has been ill twenty weeks; lemon yellow of face, heart and spleen sick. She pleads with tears for help. Mrs. W. weighs 81 pounds; sick at the lungs; she is eager to work in spite of her weakness. Then when she gets a place and she begins to cough, the woman who gave her work is frightened and fears for her children and sends the poor woman away again. A family man, sick at the lungs, smokes a cigarette. I am glad that he seems to be better because he smokes. Sadly he shows me his porcelain cigarette, filled with morphine. It makes it easier for him to breathe, and he keeps it in his mouth during the day and at night. That's when I fell silent. Yesterday Mrs. Pf. sent for me. She is dying; she wants to squeeze my hands once more in thanks. Her breathing is heavy. Her fingers are crooked from sewing. She has lost her 6,000 marks, her sour savings, and sewed until a few weeks ago; she is seventy-nine years old. The good Lord have mercy on her. On Sunday I went to a concert for schoolchildren put on by the Oberrealschule. Two hundred little boys sang for their poor comrades - children sang for children. At the end they sang for their poor Germany, where help is so far away. And the tears rolled down the cheeks of the grown-ups; one saw poor Germany in the children. And none was ashamed of the tears. ...".

The following letter was sent to our New York Relief Committee '

Crimmitschau, December 14, 1925.

To the American Lutheran Board for Relief in Europe in New York.

For our children's recreation home in Harthwald near Crimmitschau, you have often sent us food donations. These gifts were used in the interest of the children's recreation home and always meant a great help to it. Since the middle of this year, however, we have not received any food. The children's recreation home is still in need, however, and can only be maintained with the granting of larger subsidies by the local town. Unfortunately, the financial situation of the town is very bad, so that it is impossible to say whether the children's recreation home will be able to maintain its full operation in the coming year. As you know, 150 to 180 children can be accommodated in the above-mentioned home each year if it is fully occupied, and thus be granted the much-needed recreation. There is therefore a desire to reopen the home next year, if possible to its full extent. In order to be able to fulfil this wish, however, the town council must make an effort. Third



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No. 3.

For God's kingdom.

Is there anything higher on our pilgrimage
Through the short earthly time,
Than God to praise work for eternity?
Our king's cause is much too casually managed.

Behold the powers of darkness,
victorious advance!
Should not the servants of God be more
zealous in battle?
Shall we not gladly sacrifice all in service
to our Lord?

Even if he seldom lets us see the fruit
of our labour, let us sow, let us build,
when and where each one can,
because God has still given us a rare
reprieve.

Will it often seem vain to us What for God's
kingdom we do? We must not be weary
and faint, We must not rest halfway!
Whole hearts, whole people Are the king's
delight and joy.

G. H.

Radio address,

held during International Radio Week, Jan. 24, 11 p.m., by radio station KFUD at Concordia Seminary in St. Louis, Mo.

To all listeners near and far, grace and peace in Christ, the Savior of the world!

What does every man need in the world? What does every man need in the world above all the other things that exist in the world and that he may desire? If I wanted to answer this question according to my human opinion, it would have no value at all. Other people would express other opinions. A general agreement would be impossible.

Dear listeners near and far! Among the many millions of books that exist in the world, there is one book of a unique nature. That is the Bible. The Bible is the Word of God. From God's Word I will answer the question of what every man needs above all other things. Briefly summarized, the answer is: Every man, because he is a sinner before God, his Creator and Judge, needs the forgiveness of his sins. Before God's judgment seat, all men without exception stand as sinners. Before the secular court there are two classes of men, civilly respectable and civilly criminal. This is also taught in the Holy Scriptures. The Holy Scripture says Rom. 13 of the secular authorities that they are God's

Servant is to fear not good works, but evil. Civil justice has its great value. On it rests the welfare of every civic community or state, and more than on a strong army and fleet. That is why we support all measures that serve civic morality.

But before God, before God's judgment seat, there are not two but one class of people: sinners. God says very plainly in His Word, "There is no distinction here; they are all sinners, and lack the glory which they ought to have before God." And again, "There is none righteous, not even one." But if all men are sinners before God, all men need forgiveness of their sins.

But how do we obtain this forgiveness? The answer that all men give to this question, according to their human view, is: by moral improvement of life, or at any rate by works of our own, by works that are suitable to induce God to forgive sins. But this is a great error. God's judgment is otherwise. God judges in his word, "By the works of the law shall no flesh be justified in the sight of God." But how, in what way then is the forgiveness of sins obtained? This is what the Scriptures tell us in the same place where they declare all men without distinction to be sinners before God. For it does not merely say, "There is no distinction here, they are

sinners, and lacking the glory which they ought to have in the sight of God," but adds, "and are justified without merit by his grace through the redemption that came by Christ Jesus. Yea! "through redemption wrought by Christ JESUM". Jesus Christ, the eternal, incarnate Son of God, is a very different Saviour than, for example, Confucius, Buddha, and all the invented saviours of men. These all teach men what works they must do to make the Deity gracious to themselves. JESUS Christ, because by the works of the law no man is justified before God, attacked the matter quite differently. He has taken upon His own shoulders the burden that is upon men. He has put Himself in the place of men, has become their substitute before God. He has perfectly fulfilled the divine law in the place of men, and he has paid in the place of men all the debt of sin which men had incurred by transgressing the divine law. The Scriptures testify, "Behold, this is the Lamb of God, which bareth the sin of the world." And we sinners become partakers of the forgiveness of sins purchased by Christ when we humble ourselves before God, recognize ourselves as sinners worthy of condemnation, and at the same time believe in Christ, that is, place our trust before God in the forgiveness of sins which Christ has purchased for us and for all men.

Two things, then, are true. First, it is true that no man can enter heaven without Christ. Christ himself testifies, "I am the way, the truth, and the life: no man cometh unto the Father, but by me:" and Christ's apostle John, "He that hath not the Son hath not the Father." Secondly, it is true that this one way to blessedness is prepared for all men without exception. I do not personally know all the people who hear me near and far tonight. But I know from God's Word that all to whom I speak are sinners before God. But I also know from God's Word that perfect forgiveness of sins is available to all without exception through the redemption that took place through Christ 1900 years ago. Heaven is wide open to all without exception. Christ invites all without exception through His word to come to Him with trust. He says Matth. 11, 28: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" and Joh. 6, 37: "Him that cometh unto me I will not cast out" and Joh. 3, 16. 17: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to judge the world, but that the world through him might be saved." Praise be to JESUS Christ, the faithful Savior of the world! Out of gratitude, let us also serve him faithfully, faithfully serving our neighbor who is in need of our service. For the Saviour saith, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The grace of our Lord Jesus Christ be with all hearers near and far! Amen.

F. Pieper..

Of the coming of the kingdom of God.

When he was asked of the Pharisees, When cometh the kingdom of God? he answered and said unto them, The kingdom of God cometh not with outward signs. Neither shall it be said, Behold, it is here or there. For behold, the kingdom of God is within you. And he said unto the disciples, The time shall come, when ye shall desire to see the day of the Son of man, and shall not see it. And they shall say unto you, Behold here, behold there. Go not, neither follow. Luk 17, 26-23.

Sermon preached at the opening of the Michigan District Synod at

St. Thomas Church, Detroit, June 24, 1925.

2.

We have been taught from our youth to make the kingdom of God and its coming the object of our believing prayer. That we ask our Father in heaven, "Thy kingdom come," is a confession of our own inability. For if our reason and strength could cause the kingdom of God to come into being, to develop, and to continue on earth, what need would we have to ask for it? After all, even our prayers are by no means the effecting cause of the kingdom of God finding a place on earth somewhere and sometime. "It cometh, I suppose, without our prayer, from Himself." The destinies of his kingdom among men are governed by God himself according to his eternal counsel of grace. His Spirit goes hither and thither like the wind, working faith, as the Creed of our Church testifies, where and how he will. His word is like a driving downpour. The work of men, of which he avails himself for the building up and extension of his kingdom, is bound to his ordinances, and he determines the measure of their success. The whole history of the Church, and especially the history of missions, is a continuous, vivid proof that it was not human cleverness and enterprise that founded, extended, and sustained the Church of God on earth. On the contrary, what men have done on their own initiative has always turned out very badly. It was not until men had learned, as in Luther's day, to take heed of Him who drives the little wheel, and to abandon themselves entirely to the guidance of His Word, until they had forgotten all earthly interests, cheerfully and courageously thrown all natural considerations into the redoubt, and were ready to lose their lives with Christ, that the kingdom came, the church was built, and Christianity was shown to be a divine wisdom and a divine power. For this very reason, however, prayerfulness is indispensable in kingdom work. Those who are in this work must be constantly in God's ears, men and heroes of prayer, for whom every day and every night means a pniel. How each one of us is doing in this respect, let us give an earnest account of it to God and to our conscience.

We have also learned to regard the coming of the Kingdom of God as a personal matter of the heart of each individual. That God's kingdom should come to us, that each one of us should have his place in it and keep it until the end, is the main thing in the work of the kingdom, overshadowing everything else. We know, however, that the sceptre of grace of our King Christ extends to the end of the world, and that our field of work is the feast of the Lord.

countries and islands throughout the world. We are also determined and ready to make our synodal work a world mission and to go wherever the Lord sends us and to enter into every door that he opens for us. We are averse to any self-satisfied restriction in our synodal work and to all ecclesiastical casteism and provincialism. But the kingdom of Christ does not gain this extension all at once by mass conversions of whole countries, cities, and nations, not by the sudden appearance of Christ on earth to set up a millennial kingdom, by a special display of God's power, but by the way of slow, persistent, patient work on individual souls, by years of teaching school children the truths of Christianity, by faithful, Christian care for adolescent youth, by untiring private pastoral care of pastors for adults. By the power of the divine Word brought into application in all these efforts, souls are won to Christ, added to those already won, and retained in the kingdom of grace. To reason, this growth seems petty, this individual work peevish, the whole method not at all progressive. One prefers to be generous; one likes to be enthusiastic about ecclesiastical plans for world conquest, forgetting crying needs at one's own hearth; one likes to reckon with great numbers and stately achievements, which one uses for parade purposes, and sends oneself badly into circumstances which the Prophet called by the expression "these few days." It is only too easy to forget the parable of the mustard seed and the leaven. But all who want to work in this way do not yet know the divine method for building up the kingdom of God, or underestimate its effectiveness. They reckon with full ears of corn before there are even little stalks and rootlets from which the harvest is first to ripen. He who wants to anticipate great successes in the work of the Church will discover in the end that he has only added up a great series of zeros.

We also know that the coming of the kingdom of God is an inward event. It happens in such a way that the heavenly Father gives men His Holy Spirit, so that through His grace they believe in His Word and live divinely here temporally and there eternally. The work of the kingdom of God, where it is thoroughly done, actually involves the re-creation, the complete inward transformation of a man. It turns children of wrath and condemnation into children of grace and peace with God. It shares with good spiritual judgment the word of truth. It shows the unconverted their hopeless natural condition under the law, which continually pronounces the curse upon their evil ways, their evil works, and also upon their pretended good works. It teaches men to recognize the divine law in its vast depth and height and breadth, and consequently to utterly despair of their ability to acquire God's pleasure in the way of fulfilling the law. It then directs the afflicted and broken hearts to the God-human Mediator who lived and suffered in their stead and purchased an eternal, full reconciliation for them, and teaches them to believe in him as the end of the law, as their righteousness promised to them through grace, as the way to attain the

Truth and life, through whom alone one comes to the Father in heaven. And these believing wicked, whom God has justified, he then guides in the paths of holiness and virtue in a new godly life and walk, here in weakness, there in perfection. This is quite a different work from training men to certain outward devotional exercises, which even a hypocrite can go along with without any change of heart, and then exhibiting these saints by human art, like the pious tigers and praying parrots in the menagerie, or when men are taught an ecclesiastical shibboleth, a religious formula, whereon but a good memory is needed, or when they are clothed in peculiar apparel, and gathered into peculiar dwellings, where yet they must take with them the old corrupt flesh with its lusts and desires.

Finally, we are convinced by doctrine and experience that there is only one means of permanently building the kingdom of God and of shaping it in a manner pleasing to God: the Word of God, especially the Word of sin-forgiving grace, and the holy sacraments. Only for the simple preaching of his Word and the proper administration of the sacraments does the Church possess certain promises which assure her of every success in her work. Some have no confidence in these simple means of grace, and expect better results from the application of severe measures, together with penal ordinances, even with the aid of the external power of the secular state, by which a certain religious manner is forced upon unconverted men. Others endeavor by much publicity and sensational things, by enthusiastic sermons, to attract general attention to themselves and to heed the simple word. Still others are trying to convert their churches into social clubs, in order to get at souls in a comfortable way. Still others compete strongly for popular favor: they preach liberal views of Christianity, minimize the sinfulness of many phenomena in life, preach what brings them the applause of unspiritual people, greater income and a position in higher society, and the like.

In all these attempts there is the old Pharisaic delusion that the kingdom of God must come with outward gestures. The Lord has, on the whole, protected our Synod from these confusions in the work of the Kingdom of God. We trust in His grace and faithfulness that He will keep us in the future with the biblical view of His kingdom and of the coming of His kingdom, so that we will not look restlessly and dissatisfiedly for something better, which will only be granted to us in the future, but will recognize and appreciate the fullness of salvation which we now already possess, and will buy with earnestness and zeal the numerous and great opportunities for kingdom work which literally surround us. We have great things to discuss with one another at this meeting, and to take counsel among ourselves concerning great plans. Far be also from this synod the sense of vanity, which may seek its nourishment even in holy matters; far be the striving to exercise a purely superficial dominion over men, which is not recognized by the hearts and blows away overnight as if by the wind.

can become! Christ alone reigns among us, and his word of grace. To him belong our heart, mind, strength, fortune, body, and life. Following his example, we also want to die for the cause of his kingdom, if necessary. May he be among us with his spirit and gifts in these serious days, and may his blessing rest upon all the members of this synod and its officers! Amen.

Dau.

In full swing.

What is in full swing? The preparatory work for the ever approaching final collection for the three-million-dollar fund suggested and successfully conducted by the Lutheran Laymen's League (L. L. L.) is in full swing. Indeed, on Sunday, March 7, back and forth throughout the Synod, the remaining \$700,000 is to be collected. We have chosen the expression "in full swing" with forethought, for there was much and various preliminary work to be done in order to successfully reach the goal.

Several of these preparatory works are mentioned here in brief:

June 1920: Synod approved the cause of the Three Million Dollar Fund. June 1923: Synod encouraged the Lutheran Lay League to complete the collection for the Three Million Dollar Fund.

February 1925: The Board of Directors of the Synod gave the Lutheran Laymen's League the right to take the final collection during the first three months of 1926.

May 1925: The Presiding College approved the proceedings of the Board of Directors.

June to October 1925: Most districts decided to sponsor the Lutheran Laymen's League enterprise.

October 1925: The Presiding College and a number of lay representatives endorsed the plan for the final collection presented by the Lutheran Lay League.

November 1925: The visitors and lay delegates in the various districts of the Synod promised to warmly support the levying of a final collection.

November 1925 to the present: The pastors and congregational representatives in the various visitation districts decided to recommend the enterprise of the Lutheran Laymen's League to their congregations.

December 1925 to date: The congregations in Synod voted unanimously and with joy to join in the laudable enterprise of ending the three million dollar fund.

Admittedly, this is quite a number of meetings and consultations in which this so important final collection was dealt with in detail. And yet each meeting had its goal. All this preparatory work was done, first, to observe all the Synodal resolutions concerning such collections, and, second, to show all the members and friends of the Synod that this collection deserves the hearty support of all of us. We wish to assure all readers that the men present at the various meetings are fully convinced that the remaining shortfall of \$700,000 is very badly needed by the Synod Supply Board, and that the noble work thus accomplished in completing the three million dollar fund far outweighs the effort and sacrifice.

The seventh of March is therefore the day on which the final collection is to be made throughout the Synod. On this

On the second day, you will also be asked for a gift for the aforementioned collection. How much should you give then? No one can answer this question for you. Neither the synod nor the district nor the visitation circle nor the congregation can tell you what you should do or how much you should give. Nor can you properly answer this question for yourself unless you know about the importance and necessity of the provident fund for our emeritus professors, pastors, and teachers or their widows and orphans.

Do you know, dear reader, what the duty of the Church is to her aged, needy, sick ministers of the Word, or to her widows and orphans? Do you know how much or how little support these our caretakers receive from the Church?

These and many other questions are answered in the pamphlets and writings that the Lutheran Laymen's League Committee is now publishing and distributing freely to those congregations that request them. To date, over 1,000 congregations have asked to receive such pamphlets. See that your congregation has these little pamphlets sent to them. Then you will not only receive the necessary information, but also the right joy to support the work pleasing to God abundantly with your gifts.

Theo. W. Eckhart.

Of our schools and educational institutions.

From our St. Louis seminary.

On January 16, the first semester closed in our institution; in the week from January 18 to 23, the semi-annual final examinations took place, partly written, partly oral, and on January 26, the second semester began. Almost throughout, changes took place in classes and subjects taught. As in most subjects our three large classes of more than 100 students each are divided, the first half of the class receives instruction in one subject and the second half of the class in another subject during the first semester. In the second half of the semester, we switch so that the second half of the class studies the subject that the first half studied in the first semester and vice versa. Each student has twenty lectures a week. For the students of the lowest class all the subjects are prescribed; whereas the students of the second class are free to choose some lectures; and the students of the highest class still some more than those of the second class. The relation between the prescribed and optional subjects is this, that every student has to hear those subjects which form the basis for the preliminary training for the preaching ministry; then he can choose some more subjects in which he has a special interest and which further promote him in one or the other respect. Such optional lectures this term are: Interpretation of the Prophet Amos. The life of Jesus according to the four Gospels. Martin Chemnitz' dogmatic-polemical writings. History of Missions. Church history of the 19th century. Practical questions of the parish ministry. Advanced homiletics. The modernism of the present.

The number of students present is almost the same as in the first half-year, namely 322. Fortunately, there has been no change in the teaching staff, and all our 12 professors present here have been able to teach unhindered in the first half-year. That our D. G. Mezger has also this year again

the names of this year's candidates and their future fields of work follow: Adolf Dilley, Argentina; W. Erbert, Rolante; Otto Goerl, Toropy; Edwin Hörle, Jaguary; H. Quednau, Boa Vista de Erechim; H. Rötting, Paraiso; Theo. Steher, Sitio; Gerh. Wilde, Cruz Machado, Parana.

We would also like to note that Candidate G. Wilde was given two vocations. There was a call from Argentina for him, and the local mission commission issued him another one for the mission area in Cruz Machado, Parana. Candidate Wilde chose the latter field of work. The same is true with regard to Candidate Rötting, who had been called by the congregation in Erechim, but accepted a call as vacancy pastor to Paraiso. Father A. H. Becker, who presides over this congregation, will take a vacation to his North American homeland in 1926. Candidate Quednau has been proposed to the congregation in Boa Vista as pastor, because Father C. J. Gundermann, who is now standing there, has to resign for health reasons.

We certainly rejoice and thank God from the bottom of our hearts that we were again able to send eight young men into the vineyard of the Lord. God bless them and make them a blessing to many!

The dismissal service of these candidates took place on Wednesday evening in the local St. Paul's Church. The church was filled to capacity; some even had to make do with standing room. The candidates came into the church in their gowns during the prelude and took their places in front of the altar. Dr. Jahn preached the sermon on 1 Tim. 6:20: "O Timothy, keep that which is trusted in thee!" After the sermon and a puffing song by the congregational choir, the distribution of diplomas to the candidates then took place. This was again followed by a song by an octet, and with prayer and benediction the ceremony closed.

Father Schelp.

The Lutheran Church in a distant part of the world.

The country and people of Australia, a distant part of the world, were reported on in the previous issue. Today we want to focus on our Lutheran church there.

Ninety-seven per cent of the inhabitants of Australia are said to be of British descent. Thus it can be surmised that, apart from Catholics, most people belong to the well-known English churches, the Episcopal, Presbyterian, Methodist, Congregationalist and Baptist churches. Unfortunately, all these fellowships are infested with Modernism. Besides these, almost all the American sects and enthusiasts are also represented in Australia; indeed, there are, on top of these, quite a few which are of Australian origin.

But by God's grace, our dear Lutheran Church is also flourishing there, and Lutherans from America who would like to visit us would not only be warmly received, but would also feel quite at home in Lutheran circles. Though the Lutheran Church of Australia is but a small body in comparison with that of America, it is nevertheless active and striving to the best of its ability.

The first beginnings of the Lutheran Church in Australia may be of interest to American Lutherans. Almost at the same time that the Saxons in their fatherland found their Christian liberty so oppressed by the governmental introduction of the Union that they had to decide to emigrate and then settled in St. Louis and Perry County, Mo. The Lutherans of Silesia were also hindered in the free exercise of their religious

Conviction prevented by the authorities, punished with imprisonment and persecuted in all kinds of ways.

They also determined to emigrate; but God so directed that they came to Australia, and there, under the protection of the British government, found a new fatherland, where they could serve their God without hindrance. Even now, in the State of South Australia, are found the old villages which they laid out, and where they first settled. Unfortunately, in the excitement created by the World War, the Australian Government got carried away and changed these old names of such historical interest as Hahndorf, Lobethal, Blumberg, Rosenthal, Karlsruhe into English, even blackfellow names (names of aborigines of the country). But nevertheless these villages still bear an entirely German appearance and character, and one still finds there some of these old settlers, but especially their descendants.

Laborious and arduous were also the first beginnings of these Lutheran immigrants in Australia. They had been given small plots of land in the mountainous region, and there they now raised mainly vegetables, and then carried their produce, eggs, butter, cheese, etc., fifteen miles and more on their backs to Adelaide for market. By their frugality and fidelity, by their industriousness and dependability, these first luther-



First college in Lobethal, Australia.

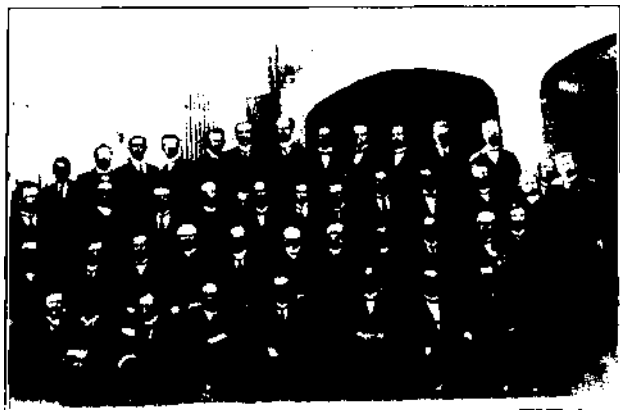
The South Australian settlers gained high recognition among their English neighbours. Not only the daily newspapers from the time before the war bear witness to this, but it can also be read in the historical works about South Australia.

But wherever the Lutherans settled, whether they made progress in earthly affairs or not, everywhere they founded their congregations and built themselves a little church. And this must be especially commended to them: they attached great importance to the Christian education of children and cultivated the parochial schools. That the Lutheran Church of Australia is what it is today, we owe, next to God, to the capable preachers of that time, who spared no effort or strain, as the circumstances demanded, and to the brave school teachers, who, in spite of meager salaries and poor surroundings, took care of the growing youth with great faithfulness.

In time the financial circumstances of our settlers also improved. It was found that the great plains north of Adelaide, which had at first been thought to be sandy deserts, were quite suitable for the cultivation of wheat. And so the young people who wanted to establish a new home moved further and further away from their first home in the mountains, up north, and even far away into the neighbouring state of Victoria and the oldest of the Australian colonies, New South Wales.

Of course, in the new regions our settlers did not immediately find gold like straw, but their first beginnings were quite meager. If the early and late rains came in sufficient quantity and at the right time, their ploughing was worthwhile.

and sowing. But if this was not the case, and it often was, then one had to practice frugality. It was usually the case with the first beginners: once they had a good harvest, the price of wheat was very low; if the price of wheat was high, there was little wheat. Often a prolonged drought destroyed every hope of the industrious farmer, and what yielded a good crop the farm then consumed again in the dry



Australian Pastoral Conference in 1924.

years. Whoever has German blood in his veins and above all is a child of God does not hang his head so easily. In such gloomy years the Australians learned more and more, as the good Lord would have it, to use their brains. Artificial manure was introduced, what is known as the dry-farming system was adopted, and in the course of time total failure-harvests became more and more rare. But especially during and after the war, when wheat and wool were so highly priced, our Lutheran farmers finally came up a little. And so we see that after all, and in the last analysis, everything depends on God's blessing and not on our wit and understanding and efficiency.

But when the Lutherans, as reported above, began to spread further, a new phase of Lutheran church history began. The church at home was anxious to keep the children who went into the dispersion with God's Word and the Lutheran church. Thus began the time of the itinerant preachers who followed the new settlers everywhere, gathered small groups and established church and school systems. Interesting stories could be told about the difficulties these pastors and teachers, who always faithfully shared joy and sorrow with their people, had to face in doing the Lord's Kingdom work.

But if the preachers and teachers were to keep pace with the needs, one had to concern oneself with the training of ministers of the Word. The first founder of the Lutheran Synod in Australia, Blessed Gottfried Daniel Fritzsche, recognized this very early and therefore built the first Lutheran College and Seminary at Lobethal. This lodge still stands today, and whoever wants a picture

of the same will surely exclaim: This looks just like the first college at Altenburg in Perry County, Mo.! Later a somewhat larger college was built at Hahndorf, and still later one at Murtoa in the State of Victoria, which, however, unfortunately with the passage of time, again fell into disuse, from which, however, faithful preachers and teachers have emerged. Now in a suburb of Adelaide stands a stately building, which bears the name Concordia College, so common in America, and in which Lutheran preachers and missionaries for Australia, New Zealand, India and China have been trained for over twenty years. Of the present 75 pastors of the Synod, the oldest are probably mostly those who received their education at Herrmannsburg, in the institution of Father Louis Harms. The next in age are native Australians who have studied in America, and Americans who have been called to Australia. The majority of the younger pastors, however, are those who have come out of our institution in Adelaide, and all these are now with one accord doing the work of the Lord and building the Lutheran Zion of Australia.

According to the confession, the Lutheran Synod in Australia stands on the same position as the Missouri Synod, with which it also maintains faith fellowship. Similar to Fr. Wyneken at that time, Fr. Ernst Hamann, who has now gone home, became aware of D. Walther and the brothers in faith in America through the "Lutheran". Walther and the brothers in faith in America and established the first connection with them. He then also became the founder and editor of the "Australian Church Messenger", which has now for over fifty years held high the flag of faithful Lutheranism in Australia. During the troublesome war the publication of this paper was forbidden for several years; but to the joy of our dear old friends the dear old friend has been allowed to appear again since the year 1925.

The heaviest blow during the war time hit our Lutheran Church when the government closed the parochial schools, about forty in number, without grace and mercy. To our joy, this law has also been revoked since Christmas 1924. But it will not be so easy to re-establish the schools. Most of our teachers have had to take up other professions, and so we are short of teachers. During this time the teaching of the youth has continued in Saturday and Sunday schools.

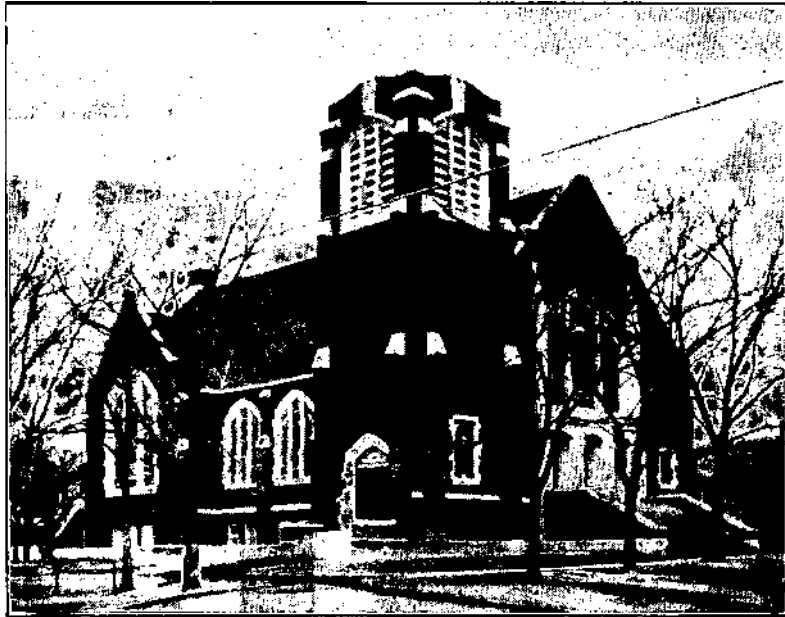
These are some messages from Australia and from the Lutheran Church in Australia. Will's God, more news shall follow later. M. T. Winkler.



The current college in Adelaide, Australia.

From Independent, Kansas.

The first Sunday after Epiphany was a special day of rejoicing for Zion Church of Independence, Kans. (R. Mießler, Pastor), a special day of joy. It was granted to them to hold a happy consecration of the church on this Sunday. For years the old church had become too small for the growing congregation. With joy and trust in God, they set to work to build a new church, and God gave them the will to do it. On August 9th of last year the foundation stone (hewn from granite) was solemnly laid. The building progressed briskly. On January 10th it was completed. Three services were held on the consecration day. In the German morning service Fr. M. Senne preached on Ps. 84. The afternoon and evening services were in English. The preachers were P. F. W. E. Jesse on Ps. 26, 6-8 and Prof. J. W. Werling on 1 Chron. 6, 31. At the altar acted PP. R. Mießler, G. Mießler, P. C. Kraus and R. Gräbner. Also at the praise of God through music



Zion Church in Independence, Kansas.

and singing were not lacking. The Zion Music Band opened the celebration with a chorale and accompanied the singing in front of the church: "Nun jauchzt dem HERRen alle Welt." The celebratory organist, Prof. K. Haase, elicited lovely tones from the new two-manual organ; the parish choir, as well as the school children and a student octet from St. Johns College in Winfield, performed appropriate choral pieces. A lengthy letter of congratulations to the congregation was received from Fr. Theo. Mießler. The collection taken at the festive services was H646. Although the new church offers considerably more seating space than the old one, it was not nearly large enough to hold the crowds that thronged to the services. A large number of guests had come from near and far, as well as many strangers from the city.

The new church, built in Gothic style in the shape of a cross, seats comfortably 600 persons, and cost nearly \$60,000. The art windows represent, "Christ in Gethsemane," "The Good Shepherd," and "Christ at the Door." In the waiting room for mothers hangs the picture, "Jesus blesses the little children." It is a beautiful church from use and from the inside. When one enters the interior, one is delighted by the purity of the style, by the beautiful stained-glass windows in their delicate and lovely

Colors, over the church altar with the Christ painting: "Peace be with you!" and its two seven-branched candlesticks. And when the new organ sounds its notes and the two bells call the congregation to worship, then, looking only at this outward appearance, one will say, "How lovely is this thy dwelling! O Lord of hosts!"

Under the church there is a bright ground floor for the associations of the parish. There is the picture: "The twelve year old Jesus in the temple" as well as pictures of D. Luther and D. Walther.

From the chronicle of the parish the following could be pointed out. It was founded in the autumn of the year 1872 by the blessed D. F. H. Wesche. Of the founders only one is still in our midst, namely, H. Baden. The following pastors have served the congregation during the past 53 years: D. F. H. Wesche, 1872-1873, F. Karth, 1873-1880, A. D. Krämer, 1880-1884, G. Voit, 1885-1890, G. Allenbach, 1890-1896, W. Lüssenhop, 1896-1901, the undersigned since 1901. From the beginning the congregation also cultivated the delicious jewel of the congregational school. In the beginning the respective pastors presided over it with love and loyalty. Then the following teachers worked at the school: W. Ebel, 1899-1901, L. Meyer, 1901-1918, R. Schneider, 1912-1920, W. Nickel, 1918 to 1922, the present teachers F. R. Theel since 1921 and A. F. Drögemüller since 1922. Six pupils from the community are currently studying at our educational institutions. The congregation numbers 520 souls, 345 communicating members, 97 voting members and 81 children in the congregational school.

May the Zion congregation always keep in its new house of God the right adornment, the preaching of the pure Word of God and the unadulterated sacraments, and may God keep His protecting hand over its church and bestow upon it many spiritual blessings in heavenly goods!

R. Mießler.

Zuv ecclesiastical chronicle.

Domestic.

Also an anniversary. One of those days we went to our Concordia Publishing House. There we were shown a business letter in which a reader ordered and paid for the "Lutheran" for the fiftieth time. Fifty years a purchaser, but also a real reader of this, our oldest synodal paper. And he thinks back to the year 1876, when he ordered the "Lutheran" for the first time, and does not want to miss it even in his old age. The "Lutheran" still has many such constant, loyal readers and wishes for many more. He even has individual readers who have been reading him for 55 to 60 years and more with undiminished interest and active participation. "Even though they grow old, they will still flourish, be fruitful and fresh", Ps. 92, 15.

L. F.

Our "Chronicle". That our "Chronicle" is also diligently read in the "Lutheran" is attested to by the many letters that are addressed to us in the course of the year concerning the various subjects that we discuss in the columns of the "Chronicle". There are letters from near and far, from home and abroad, from our circles as well as from others, letters that praise and those that censure, whose writers agree with us or disagree. We like to read these letters, because on the one hand they often give us excellent hints, and on the other hand we also find the opportunity to set the record straight for this or that writer in private letters. Our readers may therefore confidently turn to us in the future as well.

and be assured that their letters will not go unread into the wastepaper basket. Our dear old "Lutheran", who has long since become an old man in the many years he has lived through, only wants to serve the Kingdom of God, and proper service also includes contact with the readership.

Now what does our "Chronicle" want? It is not the main part of the "Lutheran". Whoever begins reading his "Lutheran" at the front, and not in the middle or even at the back, as is often the case, will soon realize that the most beautiful and best thing that the "Lutheran" brings is right in front, namely, the excellent doctrinal discussions, for which the "Lutheran" is especially intended. These are carefully selected and offer the reader something for heart and home, for mind and life. Between these two sections, to which news about missions is now added, stands the "Chronicle." It is, as it were, the church history of the "Lutheran". There D. Fürbringer first reports what is going on in our own church as well as in the Lutheran church in general. Under "Domestic", "Foreign", "World and Time" then follow discussions about things that are happening in other communities as well as in the world in general. The "Chronicle" wants to refer to all these contemporary events in the history of the Lutheran Church.

of the Christian Church throw the bright light of God's Word, and show their readers how Christians are to rightly estimate the various moods, opinions, and incidents. This is exceedingly important, because in the daily press one does not judge by God's word, but by reason and the flesh; and the daily press is, unfortunately, read "an awful lot." The reason why some things are always mentioned in the Chronicle is because they are important before others. Finally, we would like to note that from the letters that reach us, it appears that Stockamericans also read the "Lutheran," not only to learn what our church teaches, but also in order to

A Second Lutheran World Conference, Dr. Morehead, who heads the National Lutheran Council of our country and is chairman of the World Conference Committee, reports that the representatives of the Lutheran churches assembled at The Hague have decided to hold a second world conference of Lutherans. This second world conference is to meet in 1929, and is to be connected with the four-centennial celebration of the publication of the Lutheran Catechism. In Geneva, Dr. Morehead, together with other representatives of Protestant churches, as well as Catholics and Jews, appealed to the World Federation against the persecutions to which the minorities are subjected in individual countries, especially in Romania.

The United Lutheran Church boldly pursues unionism with other church fellowships and thereby becomes an all-world church. If it were to follow Luther's catechism, especially the interpretation of the first commandment, it would convince itself that unionism is not consistent with sound Lutheranism.

J. T. M.

What is our view of unionism? That the epidemic of unionism is causing untold confusion and unspeakable harm in our time must be clear to every serious Christian who has studied the conditions in the Protestant churches.



The new Children's Home at Addison, Ill, the dedication of which was described in the last number of the "Lutheran."

to learn German. Is not this also an important hint for our Lutheran youth?

J. T. M.

Lutherans in the Adjusted States and Canada. According to a recent report, the number of Lutherans in all the Synods in the United States and Canada is 2, 622, 564, or 66, 629 more than in the preceding year. For their own budgets the congregations in these several Lutheran Synods raised the sum of about \$38, 980,000, or \$5, 500,000 more than last year. The gifts for mission, educational institutions, and charity amounted to \$12, 110,000, an increase of \$1, 678,000. Whether these figures are really accurate we do not know, nor can they be proved with certainty; the statistics remain inaccurate even at the best of times. But we would like to point out that, if these figures are reasonably correct, the average amount of the gifts for the own household and the mission is only \$15. In our country, where the influence of Luther's well-known opponent, John Calvin, is so predominant, the Lutheran Church, which remains firm in God's Word, will probably never be able to count on large numbers. If it sticks to Scripture and confession, it will form a minority among the powerful church communities; if it abandons the orthodox standpoint, it will perish all the more quickly. But the good influence exercised by a church faithful to doctrine depends not on large numbers, but on the frank confession of the truth. Our duty is to confess the doctrine of JEsu clearly and purely before every one. J. T. M.

...of our country. The conditions are downright horrifying. A false, cowardly "love" against the false believers closes the mouth and suppresses the testimony of truth, which God makes a matter of conscience for us in His word, Apost. 1, 8; 2 Tim. 4, 2. But even the Roman Church is not free from unionism. If it be for the prestige of the pope and the aggrandizement of her power, she is ready at any time to pray or perform other acts of worship even with Jewish rabbis of the most infidel sort. Into the circles of Lutheran Christianity the plague of unionism wants to penetrate with power, and many Lutheran communities have already become lukewarm against unionism. In contrast, our Saviour warns: "Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves", Matth. 7, 16. Paul writes: "But I urge you, brethren, to beware of them which cause division and offence apart from the doctrine which ye have learned, and to depart from them", Rom. 16, 17. Unionism is not love, but unfaithfulness against God and hatred against the neighbor, because it does not warn him of the great danger he is in. Unionism is as much sin as adultery and fornication. God's Word warns us sharply: "Pull not on the strange yoke with unbelievers! For what enjoyment has righteousness with unrighteousness? What fellowship has light with darkness? How does Christ agree with Belial? Or what part hath the believer with the unbeliever?...

Therefore come out from among them, and separate yourselves, saith the LORD, and touch no unclean thing; and I will receive you, and be your Father, and ye shall be my sons and daughters, saith the LORD Almighty," 2 Cor. 6:14-18.

J. T. M.

Church and State once more. We had called attention in a recent number of the "Lutheran" to the fact that our Synod does not seek to employ its pastors as chaplains in the army and navy. The reason for this is to us both the principle of separation of church and state, and the terrible unionism which results from it. A reader of the "Lutheran" now thinks our standpoint is both un-American and un-Christian (un-American and un-Christian). How the viewpoint is un-American and un-Christian is not stated in his letter. He is content to simply condemn, with a few buzzwords, our position based on God's Word and the National Constitution. Unfortunately, this happens very often in certain circles. Without taking the trouble to investigate a matter thoroughly, it is condemned from the outset with catchwords. This is as unfair as it is foolish. Our stand in the matter referred to is certainly American, because the National Constitution prescribes separation of church and state; it is Christian, because the Scriptures condemn all unionism. This we must ever keep before the eyes of our erring fellow-men, if we would otherwise preserve our state from great confusion, but our church from false doctrine. God has graciously given our Church a light which we are to let shine, namely, the light of his word, which speaks clearly about the duties of the State as well as about those of the Church. J. T. M.

Sectarian agitation. The Adventists, the most active of the sects in our country, report that in 1924 they gained 16,783 new members. They work in 119 countries of the world in 220 different languages and dialects. They have, according to their report, 16,405 volunteers and preachers; thus every fourteenth member of the community is engaged in missionary service. As every member is obliged to tithe, the sum of the tithing contributions is naturally very large. It amounts to \$10, 341,000, or an average of \$43 for each member. In the United States each member gives still more, namely, tithes and other offerings included, an average of \$70. Thus for new churches and chapels in 1924 alone \$1, 814,000 was collected besides tithes, while the total for all purposes, household as well as mission, amounted to \$29, 367,000. The Adventists are gushers of the first class, and this partly explains why their numbers are not growing still faster in their amazing missionary activity. J.T.M.

"It is possible to be wrong once in a while." So now the "Serious Bible Students," as the Russellites like to call themselves, console themselves. According to their prophecy, the year 1925 was to be a most eventful one. In one of their writings, entitled: "Millions Now Living Will Never Die," they had said, "Therefore we may confidently expect that with 1925 will come the return of Abraham, Isaac, and Jacob and the faithful prophets of the Old Covenant." This return was to be a "return from the state of death" to "perfect humanity"; for in the autumn of 1925 the "pattern was to end and the great antitype was to begin," that is, the Saviour was to appear on earth and establish a great Russellite state in which the Russellites would see good days, but the "unbelievers" would be destroyed. Like all false prophecies, this one has gone unfulfilled. Now their leader, Rutherford, consoles them in a pamphlet "Comfort for the People"

that the "clear manifestation of the grace of God is to be expected soon thereafter, namely soon after 1925. This "soon after" will still further bind the simple-minded followers of this lying prophet in error. In the meantime, however, they are not at all alarmed, but declare to every one who reproaches them, "It is possible to be mistaken once in a while."

This, indeed, is a dreadful consolation! Woe to that man who awakens in eternity with the terrible truth before his eyes: "I was mistaken!" As the "Earnest Bible Students" are now already convicted of having been mistaken in their prophecies, so eternity will show them even more terribly how they have been most dreadfully mistaken in their false teachings, which are wholly contrary to Holy Scripture. In matters concerning man's blessedness there must be no "erring"; therefore we are not to rely on man's word, for this has always erred in spiritual matters since the fall of man, but on God's word, which is the eternal truth.

J. T. M.

How long will God carry this world? From January 1, 1924, to December 13, 1925, the Governor of Illinois pardoned no less than 950 prisoners, all of whom were arrested in Cook County. The pardons of prisoners from other parts of the state are not here reported. The governor's clemency is said to prevent injustice. The pardon system assumes that a penitent person will be restored to a harmless, even a useful position in society. Experience does not agree with this. How little human life is valued nowadays is evident from the following figures. From January 1, 1925, to December 14, in Cook County, 754 persons were shot, 358 killed by automobiles, and 208 died as a result of alcoholic intoxication, a total of 1, 520 people in 348 days in one city alone. Other cities in the country are not far behind Chicago; everywhere crime boldly rears its head. We are living in dreadful times, as the apostle writes; the masses, having lost their faith in God, and trampling under foot his law, have lost all respect even for the laws of government. How long will God sustain this world? The days are numbered; judgment will not be far off.

J.T. M.

Abroad.

A National Catholic Church. In Mexico, judging from the reports, a new national Catholic Church is in the making, which desires to be free from all connection with the Pope. At its head is Bishop Perez, who has declared that in order to serve God it is not necessary to be subject to the Pope. The new Mexican Church is to be founded on the Lord JEsu alone. The sacred Scriptures of the Old and New Testaments shall have sole validity, while the government of the new Church shall rest in the hands of the Mexican Patriarch, and not in those of the papal envoy. The precept of celibacy is to be abolished, and the priests, as citizens, are to submit to the laws and provide for the welfare of the country. The sacraments are to be administered free of charge, and the services are to be held in the Spanish language. The new church, if it really develops, would be advised above all to abandon the works doctrine of the Roman church and to hold to the hope of blessedness "by grace alone through faith in JEsu Christum." Whether the Mexican Church gets away from Rome ultimately depends on rightly answering the question, "How is a poor sinner justified and saved before God?" In this play the Roman Church first and foremost departs from the Gospel. J. T. M.

Hus not yet dead. A dispute has broken out in Bohemia between the government and the Pope over nothing other than John Hus, who was condemned as a heretic by the Council of Constance on July 6, 1415, and suffered death by fire at the stake on that same day. The Czech-Slovak government gave in to popular demand and made July 6, the martyr's birthday and death anniversary, a national holiday. It was celebrated last year for the first time with general participation. The government had been guided in this tribute to the "heretic" Hus by purely national reasons, which it was well justified in doing, for Hus had also endeavored to purify the Czech language and had preached to the people in the national language; he had also done his part to break the foreign influence which was bent on dissolving the Czech nation. That is why the Czech people have ever since venerated him not only as a martyr of the Reformation, but also as a national hero. Who this honouring of Hus does not please the Pope, for the anniversary of the birth and death of a "heretic" must not be made a holiday in a Catholic country. He has therefore recalled his envoy at Prague, and between him and the Bohemian people there is now a breach which it will probably be difficult to remove. As for Hus, he did not attain the clearness in doctrine which distinguished Luther. Hus was a harbinger of the Reformation, a noble Christian and a courageous confessor of evangelical truth. When the bishops cried out to him, "Now we deliver thy soul to the devil!" he answered, "But I commend it into thy hands, O LORD JESU, who hast redeemed it." His last word, when the flames already surrounded him, was, "JESU, thou Son of God, have mercy on me!" It is most precious for us to remember often the heroes who have suffered death for the confession of the Gospel. Our weak-kneed age is in need of right Christian heroic stories as a reminder of its duty to remain faithful to the word of God. J. T. M.

The holy year is over. The Jubilee Year announced by the Pope with great exaltations is now over. On December 24 of last year, the "golden gate" of St. Peter, which is in St. Peter's Church in Rome, was closed by the Pope in the presence of many Roman dignitaries and other representatives under brilliant ceremonies, thus indicating that the Jubilee Year was over. The ceremony was attended by 70,000 persons, among whom were Cardinal Hayes of New York and the newly appointed governor of Rome, Senator Orenomesi; after the conclusion of which the four hundred church bells of Rome began to ring simultaneously. The total number of pilgrims in the Jubilee year amounted to 3,000,000, of whom 400,000 came from Germany, 120,000 each from Spain and France, and 200,000 from Italy. How many came from our country is not known.

The "Ev.-Luth. Gemeindeblatt" remarks on this: "The indulgences [indulgences], remissions, etc. promised by the Pope have no value before God. God alone forgives sins. God has forgiven you all of them, since JESUS, your Savior, cried out on the cross: If thou believest this, thou hast forgiveness of thy sins, and canst sing, "Bless the Lord my soul, which forgiveth all thy sins," Ps. 103:3.

J. T. M.

Mohammedan monasteries closed. Not satisfied with the abolition of the caliphate and the expulsion of the caliph or chief official, and the transformation of the authorities which administered the sacred law of Mohammedanism into a ministry of administration of justice, and finally the abolition of the religious school, the government of the Turkish President Kemal

Pasha also ordered the closure of the numerous monasteries of the Mohammedan orders in the Turkish Republic. The monasteries were, it was said, centers of intrigue and hotbeds of superstition. Many of the Mohammedan orders were very rich, as zealous Mohammedans had endowed them with land and income since the time when Mohammedanism took root in Asia Minor. In other respects, too, a thorough reorganization is going on in Turkey. A parliamentary committee has drawn up a bill recommending the introduction of the Christian calendar and the Gregorian calendar. The next year would then not be 1543, as is now reckoned, but 1927. The hours of the day would be counted from one to twenty-four.

Would it not be time to preach the gospel in Turkey now with all zeal? Or will Turkey become a second Japan, namely a pagan country with Western culture? Then she would have gained nothing. J. T. M.

The testimony of a Japanese man. Recently we read about an educated Japanese man, a student. He said, among other things, "I was converted to Christianity by reading the Bible. I knew nothing about Christ except what I found in this book. But when I read the Gospels, they spoke directly to my soul, and I said to myself: This is God's word to me." So it is. God's word is a power of God. God's Word testifies directly and immediately to the heart of man as truth. But the Japanese man added another sentence that makes one think. He said, "I had no difficulty at all with the Christianity of the Bible. The difficulty began only when I met with Christians." What a responsibility Christians have, that after all they give no one any offence!

L. F.

From World and Time.

A significant medical debate. At last year's Congress for Inner Mission in the German sense of the word, a Christian-minded physician, Prof. Dr. Kirstein, of Bremen, delivered a lecture on "Ehenot und evangelische Sittlichkeit." According to the report before us, he spoke serious, noteworthy words, which apply first of all to Germany, but can be applied to any of the present so-called Christian countries. He attributed today's marital distress and serious marital aberrations to the present materialistic world view and especially to the far-reaching apostasy from God's Word. He spoke, according to the report, with great moral earnestness and brought up shocking facts.

He spoke sharply against the threatening and rampant interruption of pregnancy. It is murder at every stage of pregnancy, unless it is declared by a doctor to be an urgent health necessity. Abortion and contraception are the cause of the most devastating national disease there is: the decline in the birth rate, which only a truly Christian marriage can put a stop to. The speaker also expressly declared the prevention of pregnancy by the numerous preventive means to be immoral. The last statistics of April 1925 bring the terrible fact that one million women annually indulge in abortion, 6,000 women die annually from this step, that is, more than women die from natural childbirth.

"Marriage shall be kept honest with all, and the marriage bed undefiled," Heb. 13:4,

L. F.

Millo. More than one Bible reader has asked himself when he read the word "Millo" in the history of David, what that might have been. 2 Sam. 5, 9 it says: "So David dwelt in the castle, and called it the city of David. And David built round about from Millo and within." In the history of Solomon we read, "And Pharaoh's daughter went up from the city of David unto her house, which he had built for her. There also he built Millo," 1 Kings 9:24, and so oftener. Now from these and other passages it could be inferred that Millo was a part of the fortifications of the castle of Jerusalem, probably a massive, not hollow tower; but a true idea of it could not be formed. But now, in this time of so many Biblical finds and discoveries, this mystery has also been solved. An English expedition under Prof. R. A. S. Moraisier, which is making excavations in Palestine, has found a fortress tower in the old City of David, which corresponds exactly to what is read in the Bible of Millo. So one piece of biblical antiquity after another comes to light. "The stones cry out." L. F.

As the representative of the German people's feeding programs in the German cities, we have no choice but to ask you again and again to continue to support us. Perhaps it will be possible for you to point out the increasing need in your official church bulletins. There are two main causes for this: The excessive



Feeding the needy in Königsberg last year.

From German letters.

From Dr. ing. P. Heylandt in Berlin, the general representative of our New York Relief Committee for Feedings in German Cities, we received a long letter from which we report the following, because it concerns the wider circle of the Synod.

"I do not wish to refrain from informing you of the award of the Medal of Honor of the German Red Cross which took place on the arrival of Mr. Lamprecht in Hamburg. I am pleased that the great work of love you have set in motion for the support of the suffering population has also been recognized by the official side here in Germany, especially since Mr. Lamprecht has done a great deal not only in his capacity as chairman of the relief organization, but also personally.

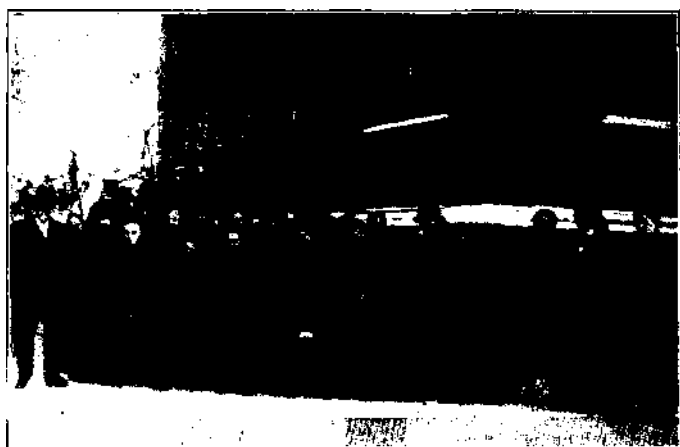
"If the situation were different, we would be pleased to be able to report an improvement in the situation. Unfortunately, this is not the case. We currently have

high taxes, which place an extraordinarily heavy burden on industry and agriculture and which necessarily had to result from the lost war and the enormous reparation payments; on the other hand, the very high payments to our former enemies, still demanded again under the Dawes Plan, which began again in October of last year. The distress has increased to indescribable proportions on account of the large number of unemployed. In my recent inquiries at the Prussian Welfare Ministry, which requested me to express the warmest thanks to the Lutheran Synod of Missouri, Ohio, and other States for all the aid hitherto rendered and for further aid, I made exact inquiries as to the extent to which our German people themselves are participating in the measures to alleviate the need. It has been ascertained that public, voluntary and governmental donations account for more than 80 per cent of the total relief effort, so that not quite 20 per cent of the relief is effected by gifts from abroad. It was very important to me to obtain this information, since the accusation is often made that the better-off in Germany are not doing enough to relieve the suffering of their own people. In spite of the fact that much is being done on our part, we are nevertheless compelled again and again to ask cordially and urgently for help from abroad."

We also see from a report in the "Hamburger Nachrichten" that a special meeting took place at the awarding of the above-mentioned badge, at which the President and Vice-President of the Free Church, D. Th. Nickel and P. H. P. Petersen, Dr. Pagels from Sterkrade in the Ruhr area and others took part, and heartfelt words of thanks were read out by highly placed persons. O. H. Restin in New York, the treasurer and managing director of our New York Relief Committee, was also awarded the aforementioned badge.

The following letter of thanks was received from Berlin:

"For more than a year and a half we have been receiving large monthly shipments of food from Lutherans in America through the friendly agency of the Evangelical Lutheran Free Church and the General Plenipotentiary appointed for Germany, Dr. Heylandt. Through this work of love, the kind donors are helping to alleviate the great need from which wide circles of our people are still suffering. On behalf of those who receive the gifts, we express our sincere and warm thanks.



Feeding of old church visitors in Potsdam last year.

a winter where everything is severely down, the industry and also the agriculture. Many companies declare their insolvency and are bankrupt. Our industry has entered the new year partly without orders. The consequence of this is that the number of unemployed increases by about a fifth of a million every fortnight, and it remains for me, precisely as your official representative, to say that the number of unemployed is rising.

"Part of the food goes to two children's recreation homes in our district to strengthen the food supply, the other part is distributed in monthly editions to 180 particularly needy families, primarily those suffering from tuberculosis, the elderly, the incapacitated and members of the suffering middle class. It is with great joy and gratitude that our beneficiaries receive the food, which has been of great help to them and has helped many of them to overcome oppressive food worries. We express the hope that the valuable donations will continue to be received for some time to come.

"Berlin-Steglitz, December 11, 1926. "District Welfare and Youth Office.

"Department of Family Services."

(Follows signature.)

From Father Scherf, the pastor of the Free Church congregation in Leipzig, we received a letter on another matter. But he also refers to the present situation and writes among other things:

"I am now working here in Leipzig, and the congregation is glad to be released from the vacancy of one and a half years. Leipzig is one of the most important cities in Germany, where church life is also still lively. It is all the more regrettable that we have to be content with a dark room in the back of the building. This not only makes our church work more difficult, it actually hinders it. We would appreciate it very much if you would ask our brethren in your reports again and again to take action against this great need. If we really want to do missionary work, then we must also remove everything that is an obstacle to it. Unsuitable church premises have a much more inhibiting effect on missionary activity in the large cities of Germany than in America, where I also worked for a number of years. This is a fact with which we must reckon. I am sure that we would have a much larger congregation in the large city of Leipzig if we could call a church our own. If only more such noble friends of our mission could be found, who would do what Mr. F. in San Francisco has done for the congregation in Berlin by donating the money for a chapel. We can expect little from our congregations, since the people are completely impoverished and the economic conditions are now again so sad that they must be glad if they earn enough to be able to maintain their families in a makeshift way

The family in the light of the divine word.

In his important and beautiful letters to the Ephesians and to the Colossians St. Paul reaches into family life and shows what the cornerstones of an orderly family life are: Love and obedience, Eph. 5, 22-6, 9; Col. 3, 18-4, 1. There is much talk in our day about socializing state life. In a certain sense, we also want to socialize family life. One wants to establish the rights and liberties of the individual. Holy Scripture also knows of the socialization of family life, that is, of the formation of the family into a proper comradeship and community. But it does not speak of the rights that the individual has, but of the duties that exist.

If there is to be order and discipline in the family, and if a truly Christian life is to be manifested, the fathers, who are the head of the family, must not rule by force, but they must rule everything with love. They shall rule; they may

Neither is it right that the woman should hold the reins, because the man is too comfortable or too unmanly to rule his house. The husband is the head of the wife and of the whole house. It is therefore his sacred duty to preside over the whole house as lord and priest. But this office must be borne by love. The husband should love his wife, bear her as the weaker part with patience, relieve her of what care and trouble he can, and act according to the principle expressed by the apostle in Galatians in the words: "Bear one another's burdens" (Gal. 6:2). Love cannot be begrudged, even when everything does not go as desired, when the imperfections and one-sidedness of human nature show themselves, and even when sin appears in the form of omission or malicious deed. Love becomes master of all this. This love is to show itself also towards the children. Fathers may, by hard, abruptness, make their children timid, that they may be afraid of fathers, and tremble at their wrath. It is a wicked thing about making children bitter. The fear of an unloving father settles in the child's heart, so firmly that even in later life the children cannot forget the harshness of the father and never speak of the father in love. We fathers are not called to be domestic tyrants, but domestic priests. Therefore, let everything be done in love.

Next to love, however, is obedience. The housewife is a truly Christian housemother when she places herself in humility and obedience under the husband as the master of the house. Scripture knows nothing of woman's equality with man in the modern sense of the word. And however gratefully we welcome the fact that in the course of the centuries, precisely through Christianity, woman has been given a dignified position in the family and in public life, we cannot understand why salvation should be found in the egalitarianism of our time. There are differences which are already given by creation and therefore cannot be blurred. But these very differences also show us that each has its own special task.

Obedience comes into its own with children. To a good child, obedience is not only a duty, but a pleasure. There is profit and true pleasure in doing the will of a superior. We judge obedience wrongly if we always see in it only a must. Obedience should not be servile, but filial. How can a family exist if obedience is no longer present? That is just the way of our day, that no one, not even the young, wants to be told anything. Each one wants to do what seems good to him. If the bonds of family life are loosened in this way, this will soon be felt in community and state life, in church and school. Therefore it is more important than ever to see to it that the two pillars, love and obedience, stand strong in family life, for without these pillars everything collapses. (Christian Messenger.)

Funerals.

A picture of time.

In a village one hears the muffled sound of bells. Down in the village, a coffin rests on a bier in front of a house. The children sing, the bearers lift the coffin on their shoulders, and the procession goes through the alleys of the village. People sit at the windows. Some mothers show their children the funeral procession, just as they would show them a new toy or a little dress: they should see nothing in it but something extraordinary.

Married 8 couples, buried 19 persons. Bibles and New Testaments were distributed 45, "Centevangelien" ("Penny Gospels") 570, small prayer books 100, church magazines and tracts 15, 402. The total receipts amounted to H10, 518. 14, the expenses to ^9, 899. 89. Although the treasury is in debt to the tune of 1, 500 dollars, the representatives of the St. Louis congregations have decided with great joy to appoint a capable male teacher for the mission school, in order to give our Father Holls, who has now faithfully taught school for six and a half years, in addition to his other mission work, the opportunity to devote his full time to the pastoral care of the sick in the institutions.

Special mention should be made of our two experienced and hard-working female co-workers, Mrs. Vellner and Miss Hanser, who mainly take care of the poor women and girls in the mission and are true "helpers" of the missionaries, real deaconesses. Nor would we have been able to practice our rich charity among the poor if we had not always received willing support from our Women's Association for the City Mission, our local Deaconess Society and our Children's Friend Society, which also provide for the salary of our deaconess, Miss Hanser, and our missionary students. May the Lord continue to bless our St. Louis City Mission!

F. W. Herzberge r.

To the Ecclesiastical Chronicle.

From our Synod.

What purposeful action can do. A business letter to our Concordia Publishing House came to our attention. It said, "For years it has been my desire to see my people as readers of our magazines. But as I serve several preaching places besides my congregation, and am also daily in school, some things have been left undone in the winning of readers. Last fall I received favorable support in the matter from the congregation and the Woman's Club. The result is the enclosed list. Every home both in the congregation and on the preaching places gets either the 'Lutheran' or the *Lutheran Witness* and the "Mission Dove" or the Hanser. Provision is also made for the district judge, the doctor of the city health department, the public library, and the city hospital to receive the *Lutheran Witness*."

We have looked up in our "Statistical Year Book" and found that this pastor serves a small town congregation and also four preaching places. The number of voting members in these five places is 28, and the number of communicating members is 151. And in all he has 66 copies of The Lutheran and *Lutheran Witness*, and 57 copies of of the "mission dove" and the *Pioneer* in the families of his Parochial housed. This is purposeful work that will bring its blessings. This is "publicity" that will do more than some of the things that go by that name nowadays.

L. F.

Our Institutions in South America. From our Concordia Seminary at Porto Alegre, Brazil, thirty-three candidates for the ministry of preaching and school teaching have emerged in the past twenty-two years, thirty of whom are still serving the Church in Brazil and Argentina. Last year thirty-seven students studied at the seminary now headed by our own Dr. Iahn. For the time being, the newly constructed building will provide sufficient space for the ever-increasing

The number of pupils and students will increase. In the newly established Colegio Concordia at Crespo, in the province of Entre Rios, Argentina, God willing, the first school year will begin on March 3. A six-year course is planned for those who wish to become teachers, and a five-year high school course for those who wish to enter the ministry of preaching. They will then receive their further theological training at the Porto Alegre Seminary. May God also bless these two institutions for the equipping of faithful workers in the vineyard of the Lord!

J. T. M.

Domestic.

From our Negro Mission. According to an account of our negro mission published in the last "Mission Dove," it at present numbers 60 congregations, 8 preaching places, 4, 709 souls, 2, 684 communicants, and 534 able to vote. In 48 schools 18 teachers and 13 pastors teach. In addition, 48 female teachers serve in the school. The weekly school is attended by 3, 256 and the Sunday school by 3, 510 pupils. In 1925, 419 were baptized, 377 confirmed, 29 couples copulated, and 71 Christians buried in the Mission. Contributions from the Mission amounted to P31, 648. 47. There are 98 students in Immanuel Lutheran College at Greensboro, N. C., and 45 in Alabama Luther College at Selma, Ala. Nine professors, one aide and two matrons are serving these institutions. Immanuel Lutheran College had an income of P5,136. 91 and Alabama Luther College such of \$1, 822.01. The number of souls increased last year by 333, that of communicants by 209. Contributions amounted to Z3,073. 44 more than the previous year. On an average each confirmed member, young and old, contributed P11. 77 a year contributed for church purposes. Mission Director C. F. Drewes concludes his report with the words, "The success of our negro mission, which has again come before our eyes in these figures, must spur us on to still greater zeal in this holy missionary work."

J. T. M.

Multilingual for the sake of the gospel. The Presbyterians in America, numbering about 1,870,000 members, report preaching the gospel Sunday in sixty-one different languages, including German. Other church communities are also eager to accommodate immigrants who do not know English by using the languages they do know, and have recently placed special emphasis on missions in German. That they make use of so many languages in their missionary work is certainly not to be blamed. When Christ says, "Preach the gospel to every creature!" Mark. 16:15, he commands us to use all means of mission, including languages. We who are now mainly "bilingual" must remember this, lest in rashness we become one-sidedly "monolingual" by neglecting German. It has sometimes been censured that we have not cared enough for English in the past; but we deserve still more censure if we should now neglect German. The Church of JESUS Christ will have to remain "multilingual" until the end of the world, in order to be able to preach the Gospel to all. The holy feast of Pentecost reminds us of this again and again.

J.T.M.

A Contribution to Religious Education. On the high importance of religious education, the President of Pennsylvania State College recently gave the following correct judgment: "A sound and thorough education is an impossibility in such as have not learned godliness in their youth. Religious education is the indispensable foundation of true education."

The fact that our fathers were so serious about Christian parochial schools proves that they were by no means behind other youth educators in their thinking, but were even far ahead of them in the correct evaluation of the question of education. Now even non-Lutheran educators are coming more and more to the conviction that education without the fear of God is nothing. The only thing they are not clear about is how the education of children can be combined with proper instruction in God's Word. Purely moral instruction is not enough; actual religious instruction in the state schools is out of the question. We should be grateful to our fathers for having shown us the way in this matter as well, and we must hold fast to the inheritance of our parochial school that has been bequeathed to us, if we wish otherwise to protect our children from the ruin of our time that threatens them. But we also owe it to our fellow citizens to show them how religious instruction and education can be combined in the finest way.

J. T. M.

German Baptists. The German Baptist Church of North America numbers nine different conferences. The official journal of this fellowship, "Der Sendbote," in a recent number, brings a detailed report, which makes it clear that, notwithstanding the diminution of German as a vernacular in our country, this church fellowship has nevertheless increased. The present number of congregations is 275, two less than last year; but on the other hand the total number of members, which amounts to 32, 783, has increased by 792. The number of pupils in the Sunday-schools, which together amount to 32, 270, has increased by 535. The total amount of contributions for foreign purposes was P277, 329, an increase of P32, 269. Does not the missionary work of the sects among the Germans of our country perhaps also contribute to the fact that our Lutheran Church has not shown as great a growth as might be expected? Let us not let any opportunity pass us by to preach the Gospel to all!

J. T. M.

Growth of the Episcopal Church. The Year Book of the Episcopal Church, recently published, states that the membership of this communion has increased during the past year by 27, 000, and is at present 1, 166, 243. For the maintenance of the congregations, and for labors of love in general, a total of \$41, 746,000 has been raised. The present Presiding Bishop is Dr. John G. Murray, who was recently elected at the convention in New Orleans. The Episcopal Church, notwithstanding all its outward splendor, is yet rotten within. Many of its bishops, preachers, and laity are wholly Roman-minded; others pay homage to freethinking, while very few still hold fully to the confession of the Fathers. This community has never learned how important it is that a church should hold fast to the true teaching of the Word of God. From the beginning it was a unionistic mixture of all kinds of directions and moods, and it is now becoming more and more a hotbed of unbelief. A church that does not keep strictly to God's Word is an abomination to God, however much it may outwardly flourish and prosper.

J. T. M.

A zealous witness against lodgeism. On the 20th of December last, at Wheaton, Ill., died the zealous lodge fighter, Dr. Charles A. Blanchard, aged seventy-seven years. As president of Wheaton College, principal pastor of the

He was active for a long time as President of the National Christian Association, as well as in other important offices. His real task in life, however, was the fight against the lodge system in our country, against which he strongly testified by word and writing. Through his

In the course of his struggle against lodgeism, this intrepid witness came into contact also with pastors of our Synod, and gradually became better and better acquainted with the dangers and ruin of lodgeism. The organ of the Association, of which Dr. Blanchard made chief use, was the paper *Christian Cynosure*, in which important testimonies against lodgeism appeared year after year. If, in spite of this testimony, the number of lodges and their members has increased more and more, even among the laymen and preachers who were close to Dr. Blanchard, we know that his voice against this cancer of the Christian Church has not sounded in vain. So also our testimony against the Lodges is not in vain, but creates more blessings than we can suspect in this life. J. T. M.

Paganism in our country. On the west coast of the United States, according to a report we have received, 67 pagan temples are found. One such pagan temple was visited some time ago by Mrs. G. Keen, the leader of the literature published by the Women's Native Missionary Society of the Methodist Episcopal Church. What she saw and heard there astonished her. In one of the pagan temples, an American was conducting idolatry. Six Americans, all educated people, joined that Buddhist congregation on this occasion. Many of the best known and most popular English hymns were sung during the idolatrous service; they had simply substituted for the sweet Jesusnamcn that of the pagan seducer Buddha, and changed the content so that the song sang of the glory of paganism.

Such experiences are most sad; but they should not be an offence to us; for Christ accurately and sharply foretold deck apostasy from his word before the last day, "Many shall come under my name, saying, I am Christ; and shall deceive many," Matt. 24:5. If Mrs. Keen would look around a little in her own church fellowship, she might find many heathen preachers in their so-called Christian churches, namely, such as deny the deity of Christ and his work of redemption. Such "preachers" are as pagan as the rude worshippers of a Buddha or a Confucius.

J. T. M.

A Society for the Promotion of Atheism. The "Messenger of Peace" reports: "Under this name an association has been founded which has the express purpose of exterminating all religion and fighting all church communities. News recently passed through the papers that the petition for incorporation of this association had been rejected by the judge in question; it is now reported that another judge has granted it. The headquarters of the society is in New York; the members are scattered all over the country, but reside mostly in Washington, Chicago, Los Angeles, and New York. A certain Charles Smith of New York is president of the association. Its representative in Chicago is seeking legal action against the school board at Oak Park, Ill. for giving free hours twice a week to children for religious instruction. The superintendent of schools there, however, has not been intimidated, and the churches will not be frightened by their threats; for where unbelief fights in such an open manner, it accomplishes little."

We agree with the latter; far more dangerous than the outspoken unbelievers, who openly display their hatred of Christianity, are the unbelieving false teachers, who, in spite of all their unbelief, still call themselves Christians. Of them all, however, the words of the Psalm apply: "But He who dwells in heaven laughs at them, and the Lord mocks at them," Ps. 2:4.

From World and Time.

Poisonous Reading. "The Lutheran Church Newspaper" writes on this subject: "'Trust', look, weep/ so goes an old proverb. This is also true of books and magazines, or rather of their authors and editors. For not only is the poison of the soul in printed form what tempts to theft, murder, adultery, fornication, and other gross sins, but in general everything that contradicts the Holy Scriptures as the Word of God, makes the Christian faith ridiculous, and on the other hand helps to spread unbelief and superstition. Thus it happens that journals which enjoy general popularity and are acknowledged to contain much that is useful and instructive, such as, to name but two of the many, the *Saturday Evening Post* and the *Ladies Home Journal*, which are published in huge editions, have, besides their good and praiseworthy

The first paper, for example, has a series of articles now appearing under the heading 'When Mankind Was Young'. In the case of the first-mentioned paper, for example, we think of a series of articles now appearing under the heading 'When Mankind Was Young', in which the most blatant world-evolution theory is presented in interesting illustration with pictorial ornamentation. If we now call such a thing soul poison, then this does not find approval with many; because for the modernists (the today's unbelievers) and evolutionists (the representatives of the development doctrine) such a thing is a found food. They may even point out that such articles serve science and yet only bring what is taught in higher and lower schools. Nevertheless, we stand by what we have written, and here raise our warning voice."

This warning is very justified. Our daily press, as well as our secular periodicals in general, exist primarily to fill the money-boxes of the publishers. The last year is reported to have been particularly "fortunate" in this respect; more books and more magazines were distributed than ever before. Does this come, too, from the fact that a corrupt people have been offered the corrupt food they seek? Whoever has taken but a cursory glance at the many books and periodicals now appearing, will have convinced himself how terribly the press, which, as Luther rightly said, was invented for the gospel, is now serving the devil. The above-mentioned paper rightly writes: "It must be evident to every Christian who reflects on this important matter how necessary it is to assist in the circulation of Christian books and periodicals," and adds: "But the most effectual antidote to all poison of the soul is and remains the Word of God." Let us not forget that! J. T. M.

Luther on funds for charitable purposes.

(Endowment Funds.)

Now that the collection for the fund of our Lutheran Laymen's League (L. L.) is again coming to the fore and is also strongly advocated and supported in the "Lutheran," perhaps one or the other reader will ask how our Luther would have regarded such a thing, namely the investment of a sum of money in such a way that the capital is to remain stable and only the proceeds are to be used for a specific charitable purpose. As one finds an answer to most questions in Luther's magnificent writings, so also about

this thing. Especially Luther's letters, which are often so beautiful and always so interesting and number around 3,500, are often a real treasure trove. There is also a letter of the reformer from March 7, 1532. This letter is addressed to an otherwise unknown Mrs. Dorothea Jörger of Tolleth, and Luther answers her offer that she wants to invest 500 florins for poor students of theology. At the same time she had sent four florins to Luther's wife. The interesting letter reads verbatim as follows:

To the noble, virtuous woman Dorothea Jörgerin, widow at Tolleth, my favourable wives and good friend in Christ.

Grace and peace in Christ! Noble, virtuous woman! I have received your letter to me together with the Kütten-Latweg (medicine), as well as my dear Käthe's four Hungarian guilders in her letter, and both of us thank you most kindly. So I have also sent Ern (Mr.) Michel Stiefel his own, whose reply I expect at any hour. That your writing also reports and desires, as I think best, the five hundred florins which you intend to invest in poor fellows who study the Holy Scriptures, I, together with Magistro Philippa (Melanchthon) and others of my good lords and friends, have considered the best, because it is to be invested in such a necessary, useful work, so that it will be paid out at interest, so that it may be useful for ever and ever. For one can do two persons a year a good help with such interest, as long as it is well invested (that is: as long as one is careful that it is well invested, which we want to order the University of Wittenberg to set up. Accordingly, I have written to Lasaro Spengler, syndic (lawyer) at Nuremberg, that he wants to have such florins inquired for by faithful merchants (as he knows how to do) at Linz and take them to himself according to your handwriting, which I have sent to him with my writing (to be sent again), and also asked that he would be conducive to this, so that it might be taken up and prescribed at the town hall in Nuremberg, which would be most certain; if not, that he would send it to me and it would be invested elsewhere. If you like this opinion, the matter would be bad. The matter is bad (in order). For my own part I will do the best I can, and I am glad that God has moved your heart to consider such a good work in Christ. For unfortunately now also with us, since God's word is preached abundantly to overflowing, little or nothing of such grace seems to come to light, but rather the contradiction (opposite), that they let their poor pastors almost starve: both those of nobility, peasant and burgher, everyone is inclined to rob, more than to help. But it may be that the proverb must come true: The nearer Rome, the angrier Christians; and that Matt. 12:42 Christ saith, "The queen of Sheba shall appear at the last day, and shall accuse this people: for she of the end of the world," etc. To the same our dear Lord Jesus Christ I commend you and all yours into his abundant mercy. Amen. Thursday after Oculi (March 7) 1532.

D. Martinus Luther.

(St. Louis ed. LL1a, 1733. 1734.)

Luther's words fit the present matter perfectly. The fund of the L. L. is also to be invested for a "necessary, useful work," namely, for the care of our sick and infirm preachers and teachers and their widows and orphans left behind. The fund is to be invested "so that it may be useful forever and to many," and our laymen have taken all the necessary precautions and security measures to ensure that it is "well invested." And as Luther

If we were glad that God had guided the heart of Mrs. Dorothea Hörger to do "such a good work in Christ," then many hundreds and thousands are also glad now that the laity in our congregations want to continue and complete this collection. They do not want to let their pastors and teachers "starve to death," but rather want to reward them for their faithful service in church and school and to make their old age light. L. F.

From Germany and from Egypt.

In an earlier issue of "The Lutheran" we already informed you that Mr. Th. H. Lamprecht, the chairman of our New York Relief Committee, will be spending this winter in Europe and will personally take a look at the present situation in Germany. The other day we received two letters from him in quick succession from Egypt, which will also interest our readers. We leave them with a few omissions.

Alexandria, Egypt, January 6, 1926.

On December 10 [1925] we left New York for Hamburg to celebrate Christmas with relatives in Germany and then on January 1 to go to the warm climate of Africa. During my stay in Germany I made it my special task to get precise information about the present conditions in the large and factory cities of Berlin, Hamburg and Halle, personally and from other districts, from trusted persons - President D. Nickel, who travels around a lot, Petersen in Flensburg, Schleswig, and Father Reuter in Crimmitschau, Saxony, also from businessmen from the southwestern and northeastern parts of the country.

It is my firm conviction that for millions of Germans this winter will be one of the most difficult they have lived through. In the framework of a short letter I cannot go into details; but briefly let me say: Whoever in our circles or elsewhere lightly or from the high chair claims that Germany and our relief actions through our brothers in the Free Church no longer need support, does not know what he is talking about. Such assertions can only be made by one who has made quite superficial observations: in hotels, on the railroad, in places of amusement, on the high streets, in wealthy family circles, which of course still exist. I've seen all that, too. But who can see even 5 percent of a nation of 60 million? And if he could, who would then judge the condition of the much larger number of the people who live in the back streets and in the more remote parts of the city: the workers, the clerks, the small officials and businessmen, the widows and single women who have to earn their own living? And then there are the old people and the bashful poor, the former small pensioners, who lost their small fortunes, often saved with great difficulty and slowly, through the devaluation of money in 1922 and 1923, and who now, mostly unable to work, eke out a miserable existence in their old age, and in many cases, debilitated in body and soul, slowly perish! It is with this portion of the population that Americans traveling for pleasure, including some of our Lutherans, should acquaint themselves. I believe that the slightest spark of charity would inflame their energetic compassion, and they would have to break off some of their pleasure and send the money for it through reliable channels to their German tribesmen and co-religionists.

flow. Experto crede Ruperto. [I myself will shorten my travels in the South and return to Germany sooner than I had intended, in order to see where I can still help in one way or another. If I spend money, I intend to do it there. The dreadful scarcity of money even in the most real and oldest shops and factories is precisely what makes the situation so worse. In part this is brought about by the exorbitant reparation payments, as well as by the tariff barriers which have been erected by most other nations against German exports, and which obstruct the best way by which some foreign money can come into the country. So no money, no orders except on too dangerously long credit - there the owners close their factories, and the employees are laid off. The enclosed newspaper clipping from the "Münchener Neuesten Nachrichten" of December 29, 1925, shows how rapidly the number of unemployed and unemployable has grown in the last few weeks. Within two weeks (from December 1 to December 15) the number of unemployed has risen from 673, 315 to 1,057,031, i.e., by about 57 percent. Especially noteworthy still is the concluding sentence, "But these figures are already a fortnight old and are certainly considerably out of date by now." - But enough.

I would like to send these communications to every adult member of our Synod, especially to the leaders of the Synod, who, by their very nature, have the greatest influence in our circles.

With warm regards

Your old friend

Theo. H. Lamprecht.

By the same mail came the following letter, written the next day:
Cairo, Egypt, January 6, 1926.

To my letter of yesterday from Alexandria I would add the following.

There is an opinion among many of our Lutherans and among other Americans that Germany herself has done and is still doing little for her poor, but has relied especially on American support. This is also quite a false opinion. It can be convincingly shown that two-thirds of all support came from Germany itself. The other third came from Sweden, Holland and the United States, as well as from Switzerland and also from Australia. What the United States has done and is still doing is acknowledged with great thanks. But we have not done even one-third alone. In 1925 (the figures go up to December 1) German sources supplied between 75 and 80 per cent of the relief to those in need. So let us not run our mouths too full on this point either.

Now a little about our journey in this interesting old corner of the world. It is the first time that we set foot on African soil. Alexandria is a great port and business city. Cairo has the greatest attractions and is the most populous city. Everything is very different from the many other countries we have visited. The street life, the many, many types of people, everything is immensely interesting and captivating. But it's not an attractive breed of people. You have to be very careful with these Egyptians, everybody says. More of that now and then. With many greetings

Your

Theo. H. Lamprecht.

L. F.

who is threatened by her debtor to be put out into the street with her children. By satisfying the creditor, by paying off the debt, they not only make the payment for the salvation of the woman, but they do it in her stead.

When David exclaimed after the terrible death of Absalom: "If God would that I had to die for you!" 2 Sam. 18:33, he wished that it might have so happened that he died instead of his son, that he had perished instead of Absalom, and that Absalom had lived instead of him. Well, that would not do. Absalom had deserved to die, and the father was not to bear the iniquity of the son. But this is the very meaning of the little word "for" in the speech, Christ died for us. That which otherwise cannot be performed among men, our HErr Christ really and truly did: he died for us, that is, instead of us. This is expressed as clearly and powerfully as possible in the apostle's statement, "We hold that if one died for all, they all died." According to this saying, the full meaning of "for us" in the sentence, "Christ died for us," is only comprehended when these words are taken as expressions of substitution; and again, this substitution is only taken in full earnest when it is confessed that in the one all have died. God so completely took away the sins of the sinful world, and so completely imputed these sins to the one sinless one, that he also laid all the punishment of the others on this one, so that he alone had to pay the whole wages of sin, and paid for it with his death. This, as an old commentator remarked, is the deepest, the proper force and meaning of the word "for" in the expression, "Christ died for us." Christ did not merely lay down His life for the brethren, as we are to do, or as the holy martyrs laid down their lives for Christ, "not having loved their lives unto death," Revelation 12:11. When Christ died for us, it was not merely just as good, in its consequences and effects just as powerful, as if we had all died in one already, but the death which was imposed on us by the curse of the law, Gen. 2, 17, the one endured, the wages of sin, Rom. 6, 23, he alone paid, our death penalty alone atoned, Isa. 53, 5. He could die for others, because he himself did not deserve death; he could die for all, because his life, as the life of the eternal Son of God, has greater value than the life of all other men put together, 1 Petr. 1, 18, 19. The death of one has become a poison to the death of all others, Hos. 13:14; the death of one hath taken away the power of the death of all others, 2 Tim. 1:10; hath snatched away the sting, 1 Cor. 15:55; hath taken away the power of him that had the power of death, that is, of the devil, Heb. 2:14; the death of one hath swallowed up the death of all others, 1 Cor. 15:55.

The scripture hath declared this, How one death hath devoured another.

God does not want to condemn to death those who take hold of Christ and His salvation, for there is nothing more damnable about them, Rom. 8, 1, 34. However, a person can remain in death by excluding himself from salvation in Christ. "He that

If any man believe not the Son, he shall not see life, but the wrath of God [and therefore death] abideth upon him," Joh. 3, 36. He denies the Lord that bought him, and so brings upon himself swift condemnation, 2 Pet. 2, 1. Christ died for him also; but it is as if he had not died for him. Gal. 2, 21, the apostle expresses it thus, that Christ died for such a one in vain; the substitution of Christ in his death extended also over such a despiser. That this was done in vain, is because, as the apostle teaches in the same saying, he throws away the grace shown him. But those who in faith take hold of this grace and hold fast to it, will never even see death in the sense of the curse announced in Gen. 2:17, and in the sense of the threat pronounced in Rom. 6:23, Joh. 8:51; 11:25, 26. Read these words of Jesus with devotion; you will then convince yourself that the apostle is justified in the judgment which he pronounces in 2 Cor. 5:14, and that we may hold to it, and indeed must hold to it in accordance with the divine view: Because the one died for us all, we no longer need to die, for we have already all died in the one. What is left of death is not worthy of the name; it has become a sleep out of death.

Jesus Christ, the true Son of God, came in our place, and put away sin, so that death was stripped of all its right and power, and nothing remains but death's form, and it has lost its sting.

It was a wondrous war, When death and life wrestled; The life that kept the victory, It devoured death. The scripture hath declared, How one death hath devoured another, Death hath become a mockery.

Hallelujah!

And the consideration that Christ died in our place, for us, for our salvation, because he sacrificed his life for us, as our substitute, must move us all the more to holy wonder, to fervent adoration, to grateful devotion. The apostle adds to that statement in 2 Cor. 5:14 the exhortation (v. 15): "And therefore died for them all, that they which live should not live unto themselves, but unto him which died for them, and rose again. "

Fr. B.

The new Finnish "Lutheran".

It has been repeatedly told here how a small number of Lutheran pastors and congregations in Finland came into contact with our Synod as a result of my visit to Aabo (Turku) in 1921. Benevolent members of our Synod gave these faithful Finns all the volumes of the main periodicals of our Synod, the "Lutheraner" and the "Lehre und Wehre", which had been published so far in the editorial office of the Finnish church paper "Pai-

The "St. Louis Men" have been set up for general use and have been diligently used. A young parish priest, A. A. Wegelius, who had been through the Finnish National University at Helsingki (Helsingfors), came to St. Louis and studied for a year in our Concordia Seminary. When he did not succeed, he and three other pastors and about a dozen groups of laymen in various places in Finland left the national church, and this small society then organized itself as a separate Lutheran church fellowship independent of the state. It suffered many hardships for its faithful adherence to the Lutheran confession: hostility and physical hardship, but has gone forward undaunted. Recently they lost their church paper "Paimen", which belonged to a private church company that did not want to know anything about leaving the national church. Thus these brethren were forced to create their own organ. The first number of the same arrived here in these days, and the title of the same is reproduced here in the print. R. Herrmann in Blainstown, Iowa, has devoted himself with good success for the past year to the study of the Finnish language and kindly supplies us with translations of important phenomena in the Finnish language.

and unadulterated the pure doctrine of the Holy Scriptures, we are exceedingly grateful to our gracious Lord that even the "Lutheran" can agree with them in all the doctrinal articles to confess steadfastly in the same words and expressions the right doctrine of the divine Word.

The sweetest and most blessed and chief article of this right doctrine is the doctrine of justification, namely, the doctrine that sinful man is justified before God through faith alone in the merit and righteousness of another man, namely, of our Lord and Savior Jesus Christ, as the apostle Paul says at the beginning, middle, and end of the whole right doctrine: "We therefore hold that a man is justified without works of the law, through faith alone," Rom. 3:28, and: "The just shall live by faith," Rom. 1:17. 3:28, and: "The righteous shall live by faith," Rom. 1:17. Therefore we have also placed these precious truths of the Word of God, which have been restored to their right position by the Reformation of Luther, on the title page of the "Lutheran," and accordingly we want to firmly believe, teach, and confess with all our hearts, and say with our blessed teacher, D. Martin Luther: "From this article nothing can deviate or give way, let heaven and earth fall, or what will not remain. . . . And on this article stands all that we teach and live against the pope, the devil, and the world." (*Concordia Triglotta*, P. 460 et seq.)

"Having righteousness, peace, and joy in the Holy Ghost, believing on the Lord Christ, on the ground of the word and sacraments, the Lord Christ's sheep, according to the inward man, desire to follow the voice of the good shepherd, that is, to abide accurately in every word of God, which is also a mark of a right disciple, as our dear Saviour himself assures us, "If ye abide in my sayings, ye are my right disciples, and shall know the truth, and the truth shall make you free." * John 8:31, 32.

"Accordingly also his servant Luther writes, among other things, "One word of God is all, and all the words of God are one; therefore also ... one article is all, and all articles are one, so that where one is lost, all are gradually lost." (Exh. Explan. of Galatians, p. 516, ed. 1903.)

"We have also placed this above-mentioned saying of the Holy Scriptures, exhorting to faithfulness and promising freedom, on the cover of our paper, also in order to show that the 'Lutheran' in all his work wants to base himself on the whole Word of God."

Unfortunately, we lack the space to print the entire excellent article here. The rest of the content of this first number is also excellent. Our "Lutheran" calls out to his young namesake in the far north of Europe: "Hail, young witness for the ancient truth of the Word of God and the teachings of Luther! May you succeed in the name of Him through whom we are able to do all things, and who by His vicarious life and suffering has made us kings and priests in His holy Christian Church. Good luck in your difficult task, and may the blessing of the Lord grant you one victory after another! Amen."

"Luterilainen" is published in Hämeenlinna (Swedish: Tavastehus) at an annual subscription price of 20 Finnish marks or one dollar in American money.

The Finnish Committee elected by our Synod in Fort Wayne in 1923 also maintains relations with members of the Finnish National Church here in the United States.

Dau.

LUTERILAINEN



Niin päättämme siis, että ihminen vain hurskauteensa uskon, kauteen ilman lain, tekoja, Rom. 3:28. Vanhurskas on elävä uskonto. Room. 1:17.

Jos te pyysitte minun tanssamaan, niin teidän mielelläni näytän opetuslapsiani: ja te tulette tuntemaan totuuden ja totuus on teidän teidän vapaus. Joh. 8:31, 32.

Luterilainen on Raamattuihin ja luterilaisten Tunnustuskirjain opille uskollinen Suomen Vapaiden Ev. Lut. Seurakuntien julkaisema ja näiden pastorien toimittama Vastaväen on pastori A. A. Wegelius. os. Hämeenlinna. Luterilainen ilmestyy kuukausittain ja on sen hinta Suomessa vuosikerralla 20 mk. ja ulkomailta 1 dollari. Toimituksen osoite on: Hämeenlinna.

N:o 1 TAMMIKUU 1923 1. VUOSIK.

literature. He also served as translator for the just published first issue of the new church bulletin of our brethren in Finland. The new paper is called "Luterilainen", which means "The Lutheran".

In the opening article, the editors express their joy and gratitude to God, who has helped them to this new organ of theirs after difficult fates, and then continue in this way:

Trusting in the gracious care, blessing, and protection of our Lord Christ, the "Lutheran" takes courage to go to his work and pray: O Lord, help; O Lord, prosper, Ps. 118:26. Beginning in this way, let us consider the position from which the "Lutheran" has to work with God's gracious help, and the tasks that are set before him.

Since the "Lutheran" is published by the free, evangelical Lutheran congregations who believe the teachings of the Holy Scriptures and the confessional writings, it is our own congregational journal, which we want to use as long as God gives grace to do so.

"In this his duty, the "Lutheran" is subject to the Holy Scriptures, the written Word of God, as its humble and obedient servant, with respect to its content. And since, by God's grace, we have the ancient and approved humble servants of the Holy Scriptures, the confessional writings of the doctrine and faith of the Lutheran Church which are obediently

at our seminary in St. Louis the number of students is still increasing, as the following figures show: 1921: 860; 1922: 860; 1923: 365; 1924: 380; 1925: 386. The expenditure for our educational institutions, apart from the new buildings, amounted last year to \$411,630.95.

The following is also worthy of note: In our ten colleges, which serve as preparatory institutions for the Seminary of St. Louis, there are at present 411 pupils in the sixth grade (Sexta), 347 in the fifth grade (Quinta), 241 in the fourth grade (Quarta), 233 in the third grade (Tertia), 200 in the second grade (Sekunda), and 136 in the first grade (Prima). The 301 students who entered our colleges in the sixth grade (Sexta) in 1920 have dwindled down over the years to 136 in the first grade (Prima), 44 per cent from the original number. And it must not be forgotten that these classes have had some outside growth over the years, for there are always quite a number of students who enter the fifth grade (Quinta) at once, or even the fourth grade (Quarta), or who are transferred back from higher grades.

E. E.

To the ecclesiastical chronicle.

From our Synod.

From a Letter to the Laity. In a letter to the secretary of the Lutheran Laymen's League (L. L. L.) are a few sentences which we communicate to our readers in the interest of the collection now being made. The writer, who is entirely unknown to us, and who evidently has the welfare of our church at heart, is at present in a place where we have no organized congregation, but only a preaching place. He says:

"We have received two beautiful letters from our dear confrere T. H. Lamprecht, the president of our L. L. L. He has written us truths which cannot be contradicted. For years I have endeavored to win members for this good cause, but without any visible success. I hope, however, that one or the other or a number will yet join in this good cause. We have not belonged to any organized church since January 1, 1925. Here in we have no congregation. Nor is there any other Lutheran synod represented here.

"We made an attempt to found a mission in 1922. But the success to date has been only a small one; we have only three families today, including two with many children, and then we two old people, me and my wife. We lack the necessary knowledge in such matters. But we don't want to get tired and do what we can. We could also sing a little song of lamentation, but that would not help the matter; it could only hurt. The Lord has helped so far; he will continue to provide. Let us only trust in him; he will not forsake his own. Our synod has many irons in the fire at the present time, but none has yet burned. I believe that none will be burned, for God is still in charge.

"Oh stay with us, O Lord Jesus Christ, with a blessing denied!

"I should like to hear how this collection will turn out. God grant us the success we desire!

"With warm brotherly greetings, we remain...

">zhrWoman -----."

L. F.

We have spoken about **our synodal reports** in more detail elsewhere in today's issue. However, we would like to address one point in particular and at the same time in a somewhat more general way. One reason why we do not have all the synodal reports printed in our Concordia Publishing House is that the price of them would then become too expensive. So we say at district synods, so we read in synodical reports printed, so we then say at conferences and in congregations, and generalize the matter and extend it to all the printed matter of our publishing house. Now we immediately say that some of the printed matter of our publishing house is more expensive than the printed matter of other printing houses. We say: some, not all. We maintain, without fear of contradiction, that books such as Stöckhardt's "Commentary on the Epistle to the Romans" and Kretzmann's *Popular Commentary* and many other works are rather too cheap in comparison with what other publishing houses charge. Every year many books and printed matter come under our eyes and pass through our hands, and we always compare them also on this side with the printed matter of our publishing house. However, our publishing house cannot compete with any printing house in price and at the same time deliver good work. Just take a closer look at the printed matter of other printing houses, even Lutheran ones. Leaving everything else aside for the moment, we would like to emphasize just one point. The printed matter of our publishing house is almost free of printing errors. If one compares other printed matter, however, one finds numerous and often very serious printing errors that disturb the meaning. We will now disregard the wrong names and places and only give a few examples that have just stuck in our minds. Instead of "Epistelpostille" it is "Epistelpille"; at the end of a report on a shocking event it is said: "There is probably a God" instead of: "There is truly a God. In English it was once, "Our *Senior Church*" instead of "Our *Savior Church*." And just now we read in a Lutheran church bulletin that a pastor reported that a woman of his congregation had suddenly "burst" instead of "died." Our publishing house, however, sees to it that the printed matter which goes out from it is not only handsomely and pleasingly furnished on the outside, but also as free as possible from typographical errors, and this adds not inconsiderably to the cost of production. We believe, after many years of paying special attention to this aesthetic quality in the many books and magazines that have passed through our hands, that the printed matter of our Concordia Publishing House is equaled by few printers and surpassed by none.

L. F.

Domestic.

Healing by faith. The "Ev.-Luth. Gemeindeblatt" writes about this subject among other things as follows: "What is to be thought of faith healings or miracle healings, of which one hears again and again? A well-known physician says that about ninety per cent of all sick people who are cured by a physician would have become well again even without a physician. This may explain the great majority of so-called miraculous cures on which Christian Science, Dowieism, etc., rely so much. If, of the miraculous cures performed by supposed prophets of God and founders of religions, we may justly assume that many of the sick in question were already, though unconsciously, on the road to recovery, and that many others, by acting upon their imagination and the mental excitement produced by the procedure, gained new vitality and overcame the disease in a short time, perhaps nothing at all remains to be explained. The belief in alleged miracle workers, who with

propagandize their alleged miracles for alleged new spiritual truths is false faith and an abomination to the Lord."

When Christians fall sick, they are to do two things, first, to use the means ordained of God, which include physician and medicine; second, to complain of their distress to the Lord, and humbly leave it to him to help as and when he wills. "O Lord, thy will be done!"

J. T. M.

A word more about the "faith healings." That Christian Science is unfortunately making progress throughout the country is well known. Not quite so successful is the Christian Catholic Church, founded by the former Presbyterian preacher, John Alexander Dowie, but now under the scepter of the well-known "prophet" Voliva. Like Dowie, Voliva professes the divine inspiration of the Scriptures, as well as the vicarious suffering of our Saviour. At the same time, however, he has an extremely legalistic view of sanctification, as evidenced by his prohibition of tobacco and the eating of pork. Like most enthusiasts, Voliva believes he has fathomed the mysteries of God concerning the Second Coming of Christ. Dowieism also boasts of its "faith healings." But the fact that Dowie is said to have healed only about seven hundred of the thousands of sick who came to him proves how feeble this is. Thousands who sought healing from him did not find it.

J. T. M.

Millions for Church and Mission. The United Stewardship Council, composed of representatives of the twenty-five major church denominations of our country, has calculated that in 1925 about P660,000,000 was raised as voluntary gifts of American Christians for religious purposes. To this sum have contributed: the Methodists, P135,000,000; the Baptists, P70,000,000; the Presbyterians, H72, 500,000; the Episcopalians, H39,000,000; the Congregationalists, P26, 500,000; the Campbellites, P20,000,000, etc. The Jews have given about \$18,500,000 and the Catholics \$168,000,000 for their church and missionary work. The sums contributed by the Lutheran churches are not particularly mentioned in the report; but there also the gifts to the church and mission have increased. And so it is right. God wills that all who hear the gospel should also care for the spread of the gospel. Unfortunately, however, the holy word of God is no longer preached more loudly and purely in most American church communities; and so even this great giving cannot tune a Christian to unmixed joy. What is the use of giving, but for the propagation of false doctrine? To the unbelieving Jews the Lord said, "Bring no more meat-offerings so in vain! The incense is an abomination unto me," Isa. 1:13. That we remember this is very needful.

J. T. M.

Losses within church communities. Southern Baptists have made an attempt during the past year to ascertain exactly what they actually have in their missionary work, and what they do not have, but ought to have. Among the figures given are some of general interest. Thus in their religious schools, mostly Sunday schools, 2, 500,000 children receive regular instruction in religion. This is probably a large number, but examination has shown that 2,000,000 children, whose parents are Baptists, receive no religious instruction at all from the church. Of these, 560,000 are said to reside in cities, and about 1, 500,000 in the country. Most of the congregations of this community are country churches, many of which are of the

because they do not have the necessary buildings. About 5,000 congregations, mostly in Texas and North and South Carolina, are said not even to have churches. During the past year the Southern Baptists expended for church and missions throughout H9, 200,000; of which over four millions were spent for foreign purposes.

The paper from which we take these figures remarks: "Such an examination would also be quite beneficial for other church communities. For us Lutherans, it could serve to clarify where our many losses of members come from and how they can be prevented." J. T. M.

German Congregationalists. The Congregationalist Church, which has become almost wholly Unitarian, denying the Christian doctrines of the Holy Trinity, the Deity of Christ, His vicarious satisfaction, the resurrection of the dead, etc., has also a special branch for those who are ignorant of English. This German branch is confined in our country to the West, especially to the States of California, Colorado, Nebraska, South Dakota, North Dakota, Iowa, and Illinois, and to some States in the farthest Northwest. The total membership at the end of 1924 was 19, 687 communicant members; the number of Sunday-school children, 16, 624. The gifts for missions for the year 1924 amounted to P18, 915. The German Congregationalists, where opportunity presents itself, are zealously engaged in missions among the immigrants from Germany, and, in order to substantiate their doctrine and practice, frequently appeal to Luther. In some Lutheran congregations they have reportedly caused great confusion. Of the teaching of Luther, who in all that he preached was strictly according to God's Word, the German Congregationalists, who are Reformed by birth, have not the faintest idea either, but depart from Scripture in doctrine and practice.

J. T. M.

The Sunday School and its spread. How mightily the Sunday School has spread throughout the world among Protestants is shown by the latest report of the World Sunday School Association. According to this report, there are at present 347,000 Sunday-schools in all, with 3, 500,000 officers and teachers, and about 30,000,000 pupils. What is pleasing about this report is that in this way these multitudes of children receive at least some religious instruction. Nevertheless, with such instruction the right education of the children in God's Word is only poorly provided for. In addition to this, the teaching books that are used in many Sunday schools often teach wrong doctrine, as we have already shown by examples. On such Sunday-schools rests not God's blessing, but His curse; for the word of the prophet is still true today: "My people are gone, because they will not learn. For thou rejectest the word of God, therefore will I reject thee also," Hos. 4:6. At the next meeting of the World Sunday School Association, to be held in Los Angeles, Cal. in July, 1926, there will also be a discussion as to how the Sunday School can be better and better arranged so that it will really serve its purpose. Our advice is: let God's Word be brought to bear in Sunday schools everywhere! J. T. M.

Sunday Laws. A dispatch from the Associated Press recently announced from New York that a campaign is to be launched for the introduction of new strict Sunday laws. The dispatch says, among other things, "Every one of our many Sunday papers is sent from hell to bring about the ruin of America. Each of the 2, 500 Sunday trains is taking America..."

...and more swiftly to the pit of hell. Any business on Sunday that is stopped for merit is a sin of the worst kind. He who buys a Sunday paper is helping the devil to ruin our country," etc. The writer of these words is a new Sabbath apostle, who takes the name of Noah Webster Cooper, and belongs to the Synod of the Methodist Church in Tennessee. His utterances prove not only how terribly this man mixes church and state, but that he has not the faintest idea of the right way of educating men to works pleasing to God. To be sure, our Sunday newspapers are not to be praised, the Sunday processions lead many a church absentee away from God's house, and the many automobiles are not a blessing to our country; but still a people is not improved by Sunday laws. How this is to be done is clearly shown by Luther in his interpretation of the third commandment. It is necessary to maintain a sober judgment, based on Scripture, even against this kind of zealots.

J.T.M.

Abroad.

DaS deutsche Kirchenlied in aller Welt. The "Allgemeine Ev.-Luth. Kirchenzeitung" writes about this: "An American missionary, who was formerly active in Natal, South Africa, and since then has been working scientifically in Chicago about which goods of the European cultural world have especially found their way to the heathen, has determined that the best and most numerous songs, both translations and re-phrases, come from the German song treasure. "'Germany,' he writes, 'is the home of Christian poetry, and among the German poets there are two who far surpass all others, namely, Luther and Gerhardt/ Thus Luther's 'Ein' feste Burg' is sung in seventy heathen Christian languages; 'Nun danket alle Gott' follows in forty-six, 'Allein Gott in der Höh' sei Ehr' in forty-two, 'Liebster JEsu, wir sind hier.', 'O Heil'ger Geist, kehre bei uns ein, 'Wachet auf' and 'Nun ruhen alle Wälder' in forty languages. The old chorales have done much to hold the congregations together in recent times, when the Gentile Christian congregations have had to do entirely without the guidance of the German missionaries who had been driven from their fields of labor."

That God gave Germany so many pious and capable songwriters during and after the Reformation is a special blessing, for which we should thank Him even today. Let us not grow weary of our wonderful chorales.

J.T. M.

The Cross in the Colosseum. On December 27, 1749, immediately before the proclamation of the Holy Year 1750, a large cross was erected in the giant round room of the Colosseum in Rome, as a sign, as it were, of the Catholic Church's taking possession of that place where countless martyrs had once suffered death for the sake of the confession of JEsu Christ. In 1874, after the unification of Italy, when Rome had become the royal capital of Italy and the Papal States had been abolished, the government had the cross removed from the Colosseum; for the old part of the city of Rome was now also to become secular again. The Italian dictator Mussolini now wants to put the cross back up, just as he had already given back to the Capitol Tower its cross decoration, which had also been removed at that time. This is done in order to reconcile the Pope with the present government. Already the Italian Minister of Justice has declared Catholicism to be the religion of the State, and has granted it a preferential position over all other creeds. This is a turn of events that no one would have foreseen in the originally anti-religious Fascist government. Papal

and Roman state policy, united with each other, should re-establish the old Roman Empire on a Christian basis. Hence the re-erection of the cross in the Colosseum, interpreted as the emblem of a new age in the history of Italy.

J. T. M.

Conditions in Russia. The "Lutheran Herald" reports: "The following excerpt from a very recent letter sheds light on the conditions in Russia: 'Here the children in the village school have received a "German, social reading book". In it there is a section entitled: "Enemies of Mankind," namely, religion, patriotism, property, alcohol, etc. A senseless agitation against everything sacred and against the owners of property is unfolded in this book. Now, I suppose, confirmation classes will be permitted again, but as a "cult act." Nevertheless, despite the conditions reminiscent of the times of the first persecutions of Christians, a new thing is dawning.'

"In his memorandum 'Eight Years of Dictatorship' the well-known Trotsky writes that the Soviet government is economically behind other countries, that the goods produced in Russia are more expensive and the state of culture is lower. In his opinion, Russia must learn a great deal from capitalist Europe and America and be freed from its present condition by foreign experts." This is written by a man who helped govern Russia for many years. With regard to confirmation classes, it is still mentioned, "Here and there the Evangelical Lutheran confirmation classes are again becoming possible; hitherto all religious instruction of youth up to the age of eighteen was forbidden and placed under severe punishment."

J. T. M.

The Struggle over Marriage in Russia. The "Allgemeine Ev. Luth. Kirchenzeitung" reports on this: "The new marriage laws, which the 'Red Parliament' has just planned to pass, are meeting with resistance from a side from which the creators of the 'Law of Family Law' had least expected it. For while the unanimous approval of the bill by the Assembly had been counted on, and while it was thought that the women in particular would give their assent to this bill, which was intended as a protection of women's interests, one female delegate, supported by several of her sex, raised a vigorous protest against it. She emphasized in simple but convincing terms that the new regulation of the marriage problem, which in the main meant an equalization of every conjugal as well as extramarital union, together with the great facilities for divorce, had completely shaken the position of woman. Here lies the cause of the complete dissolution of all conjugal ties, of the feral, wandering multitudes of children, of the abandoned women seeking their husbands and the fathers of their children, from whom they are still entitled to claim support under the Soviet laws. But in most cases the divorced man, even if the will is there, is not at all able to meet his legal obligations against his former family members; for some men, under the protection of the marriage legislation, have gone so far as to perform ten marriages and divorces in one year, all of which were duly registered. Accordingly, women believe that the compulsion to register marriages, which is to fall under the new legislation, means the last protection of women. Their disappearance would be a complete victory for the anti-life legislation which, made by men, would claim all rights for them. Under the force of this storm the Soviet Government felt compelled to withdraw the bill for the present."

As Christianity has ennobled woman, so it has strengthened the bond of marriage, that foundation so necessary by God Himself for the good of mankind. Where Christianity falls, marriage is destroyed, and the total collapse of human society is brought about. God will not let the shameful transgression of the sixth commandment go unpunished.

J.T.M.

Mission in China. About sixty years ago there were less than one hundred Christian missionaries in China, and these were at posts easily reached by steamer. During the first ten years of the mission proper in the interior of China only 777 persons were baptized; in the next twenty-five years the number increased to 5,000, and in as many years again to 25,000. During the last ten years, notwithstanding the turmoil which the World War also wrought in China, and the political upheavals which followed, yet 54,000 persons were baptized. The total Protestant mission in China now numbers 6, 204 foreign missionaries, 28, 396 Chinese missionaries and helpers, 9, 549 churches and chapels, 366, 525 communicant members, and 806, 926 souls; in addition to which 239, 309 persons now participate in religious instruction, while 131, 416 patients have been fed and treated in the mission houses. In comparison, however, with the many millions of people who reside in China, these figures are very small. Considering, however, that in spite of his present eagerness to acquire Western education, the Chinese cling very much to the old ways, these successes also prove that God's Word is not preached in vain. Already the prophet Isaiah prophesied, "Behold, these shall come vi'î afar off, and behold, those from the midnight, and these from the sea, and these from the land of Sinim," Isa. 49:12. J. T. M.

Our Synodal Reports.

In the two previous numbers of the "Lutheran" some synodal reports of our Synod were again indicated - this is also the case in today's number - and soon the last report of the year 1925 will have appeared. This year, 1926, no District Synods are meeting, and the only report that will appear is the report (German and English) of our General Synod, which will be held in June. That the matter of printing our Synodal Reports is quite satisfactorily arranged as compared with former years, I think no one will contend. Some Districts have their report printed at our Concordia Publishing House and mailed from St. Louis; other Districts have it made at some nearby printer and mail it themselves; still others print it in their District Journals, and still others have no report printed at all. The reports actually printed then vary greatly in scope: some offer the whole paper, others only a brief excerpt; some are all German, others all English, still others half German and half English. They also differ in design and format, and finally also in price, which is sometimes so high that only limited sales can be expected. As a result, the reports have not been read in wider circles for a long time; only very few synod members get to see all the reports of a year. And this is a great disadvantage. The synodical reports often contain quite excellent work which should be of benefit to wide circles. But how many will pay 75 cents for the report of the Iowa District, with its very practical paper on "Violations of the Scriptural Doctrine of Profession," or 60 cents for the report of

of the Southern Wisconsin District, with its very instructive treatise on the "Servant of the Lord according to Isaiah"? And add to this this, that because you do not buy and read the reports, or cannot buy and read them, in one district, you do not know what is going on in the other. This, with the ever-increasing growth of our Synod, is a disadvantage greater than some think at first glance. It also makes it very difficult, if not impossible, for the synodical conference to examine the synodical reports.

There are several reasons for this state of affairs. For one thing, our synod has grown very large, now numbering 28 districts and perhaps soon several more. Twenty-eight synodical reports in one year is a handsome number. Who can buy and read them all? Then our synod is bilingual, and many districts feel compelled, if they really want to make their reports available to their congregations, to have them printed in both languages. But this significantly increases the cost of production and thus reduces sales in other districts. And finally, as a result of the unfortunate World War, the cost of printing, like everything else in daily life, has risen considerably in the last ten years and will probably never return to the old rate. For these reasons we consider it impossible that the Synodal Reports will ever again be as they were in the past, and in our opinion it only takes up valuable time to discuss the printing of the Synodal Reports at Synodal meetings. All who have followed such negotiations in recent years will probably agree with this.

Is it possible to find a way of overcoming the above disadvantages and still do justice to the present conditions? It seems to us that there is much to be said for the following plan, which we have had in mind for a number of years.

The Synod, as a Synod, refrain from printing the District Reports in our Concordia Publishing House, at least as far as the business transactions are concerned, and leave it entirely to the individual Districts how they wish to bring the report of their transactions to their congregations. Our Concordia Publishing House, for good business reasons, is not at all eager to put twenty-eight reports on the market in six months, would have to charge the purchaser of all twenty-eight reports from 5 to 10 dollars for them, according to the size of each report, could not in any case finish the reports as quickly as the districts, again for good reasons, always desire, and would never know how large a number it should print. Some reports would then be sold quickly and could not be delivered; others would remain in stock for years and could not be sold. Both have happened more than once. but takes over, each district does as it pleases. He brings to the notice of all his congregations and their members what he wishes to communicate, immediately after his meeting; and it is important and necessary that this should be done soon, if it is to be interesting and useful, as every one knows. He brings it to the notice of his congregations in his district bulletin, as some districts do, or in a special circular, as other districts do, or in a regular synodal report, as others do, in German or English, or both, as the circumstances in his midst require.

But what about the valuable doctrinal discussions? In the past, the presentations in our synodal reports have been a great blessing. Again, various possibilities could be considered. If a district wants to keep the printing of the report entirely in its own hands, it may do so, and

Colloquy or doctrinal discussion between the Missouri Synod and the Buffalo Synod was chosen. So he went to the colloquy as a representative and advocate of the Buffalo Synod, but returned as a convinced and enthusiastic Missourian, and then tried to persuade St. Matthew's congregation to reconcile and reunite with St. Trinity's congregation. When, however, after the final meeting of the Buffalo Synod held in the same year (1867) in St. Matthew's Church, in which Fr. Grabau had also broken away from his former comrades and then held a separate synod with his followers in nearby Roseville, all prospect of reconciliation between the two congregations had dwindled, Christiansen joined St. Trinity's congregation for the sake of the whiff.

He was pleased until his old age that Father Grabau also acknowledged his motives for this step as genuine and therefore did not pronounce the ban on him as on those who had taken the same step here before or after.

He then served the St. Trinitatis congregation for more than thirty years as its leader, and when he finally declined re-election because of his advanced age, the congregation appointed him an honorary life member of its board.

When the Synodal Conference was formed in the early seventies, he was elected treasurer of that body, and has held that office until the present century.

The last years of his life he spent mostly with his daughter in Columbus, O., but came back here early in January to die in his "dear Detroit"; he therefore immediately desired Holy Communion as a provision for his last great journey.

He died January 25, aged 91 years, 10 months and 16 days, and was laid to his last earthly rest from his dear old St. Trinity Church on January 27.

H. C. F. Otte.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Holy Bible. *The Concordia Bilingual Edition.* Containing the Old and New Testaments in the English translation according to the Authorized Version and in the German translation according to the original Luther text. Concordia Publishing House, St. Louis, Mo. 2194 pages of Bible text, 388 pages of appendices.

This is an edition of the Bible for which we have been waiting for a long time and with great desire: a Bible in two languages, German and English side by side; and we are convinced that many students, pastors, teachers, Sunday school teachers and church members have felt the same way. For in our ecclesiastical bilingual circumstances it is not only very convenient, but above all extremely valuable, sometimes almost unavoidably necessary, that one has both Bible texts side by side and does not have to open either the English or the German text when reading and teaching and otherwise using the Bible. While the New Testament has long been available in such a double-language edition, this is the first complete German-English Bible edition. And while the edition of the New Testament just mentioned left much to be desired, was not well printed, had no parallel passages, etc., this edition has met all legitimate requirements. It is the unaltered German Luther text, with all the parallel passages and chapter headings as we have them in our German Bible, and printed just as it is from page to page as our ordinary Bible edition: the main sayings find blocked print, the names of God find large print; in short, it is a faithful copy of the Bible as we have found it from youth, only a little smaller. And the same is true of the English Bible: it is the exact text of the common "Authorized" or "King James translation of 1611, also with all the parallel passages and marginal notes and time indications, as we find them in our ordinary English edition of the Bible. And so have

we the German and English Bible side by side from page to page, from chapter to chapter, from verse to verse, on the right the German, on the left the English. And in addition completely or almost completely free of printing errors. For the Bible has not been newly typeset - in which case printing errors would have been almost inevitable, in spite of the greatest care - but it has been produced by photographic means according to editions of the Bible which have already been read thousands and thousands of times and in which therefore almost all printing errors have been eradicated. This photographic printing could of course only be accomplished at very considerable expense, and our Concordia Publishing House deserves very special thanks for not sparing the high production costs, but bringing this edition to market in the interest of the Church. Had this book been ready for Christmas, we would have called it the Christmas gift to beat out all other Christmas gifts for those who use the Bible in both languages. But it is still very useful as a gift: for confirmands who know both languages; for young and old people who really love and read the Bible and for whom the German and the English translations serve as explanations; for pastors, whether they have to work and preach in one or in both languages, but especially for the pupils and students in our colleges and seminaries, who will be able to make the best use of such a bilingual Bible already during their studies, but especially once in their ministry. It is available in various editions and at various prices: bound in cloth with red edges for H7. 75, with the 243-page Proverbs Index (Concordance) for \$8.25; in fine leather binding with gold edges for \$13. 75, with Proverbs Index for H14. 25. Many salvation and blessings to the users of this German-English Bible for office and home and heart!

L. F.

Proceedings of the Twelfth Convention of the Central Illinois

District of the Ev. Lutheran Synod of Missouri, Ohio, and Other States. 1925. proceedings of the twelfth convention of the Central Illinois District of the Ev. Lutheran Synod of Missouri, Ohio, and Other States. 1925. 71 pages 4"x8". To be obtained from P. E. C. Wegehaupt, Chatham, Ill, and the Concordia Publishing House, St. Louis, Mo. price: 45 Cts.

This Synodal Report, which is not printed in our Synodal Publishing House and is half German and half English, contains two good, instructive papers, both on doctrinal articles of the Augsburg Confession, which are dealt with in turn at the meetings of our Central Illinois District. Prof. Th. Engelder spoke in German on the doctrine of repentance (14 pages) and P. W. E. Hohenstein in English on the use of the sacraments (21 pages). Before reading the German paper, one should correct the following Finn-disturbing typographical errors: p. 16, middle: "largest throat" should read "opened throat". P. 21, bottom: The words, "These works of penance blot out according to the Tridentine. The remnants of sin find therefore a piece of sanctification, Roman justification." should read, "These works of penance blot out the remnants of sin, find therefore a piece of sanctification, Roman justification." P. 23, in the middle: "chiliastic" should read "Ritschlian." - Among the business we were especially interested in the mission report, because it reports the result of a systematic search by students of Springfield Seminary of a number of smaller towns where we do not yet have a church or mission. This is a way that could be put into work in other Synodical districts by St. Louis and Springfield students during the summer.

L. F.

Proceedings of the Fifty-second Convention of the Eastern District of the

Ev. Luth. Synod of Missouri, Ohio, and Other States, assembled in convention at Baltimore, Md, June 24 to 30, 1925. 100 pages 6XM.

This synodal report is bilingual. On 26 pages it offers the German paper of B. Chr. Kühn on the doctrine of the divinity of our Lord Jesus Christ and on 24 pages the English paper of P. D. H. Steffens on admission to Holy Communion, both, as well as the two synodal speeches of Praeses Bröckers, very worth reading. The other proceedings are then given either in German or English or in both languages, so that everyone certainly gets his due and no one can complain.

L. F.

The Three Hours on the Cross. A Good Friday Meditation. Compiled from the Common Service Book of the United Lutheran Church by Rev. Charles F. Steck, Jr. The United Lutheran Publication House, Philadelphia, Pa. 23 pages 6"x9. Price: 15 Cts. To be obtained from the Concordia Publishing House, St. Louis, Mo.

D. Stöckhardt says in the introduction to his powerful Good Friday sermon on Is. 53, among other things: "Godly teachers of the ancient church gave the advice that the sermon on Good Friday should be silenced. Even in the Lutheran Church, from time immemorial, in many places on Good Friday, the Passion story was simply read, and the lesson was accompanied by song and prayer." So it is, and this is an ecclesiastical way that has many a thing going for it. Now here is a good, liturgically correct, carefully thought out instruction on how to set up such a service. The service is intended as a three-hour service for the three hours on Good Friday from 12 to 3 o'clock, when Christ hung on the cross. But one can also make these devotions out of the noon or evening hours.

if they are in need of it. But is this really a duty of the church? Some think that this is not the case. They think that if a minister of the word is no longer in office, that is, if he no longer serves the church, then the church no longer has a duty to him. If, of course, he is in need of food, he must be taken care of, as one does with the poor; what is given to him is to be regarded as poor relief. So they do not want it to be true that the word of God also applies here: "Those who preach the gospel should feed on the gospel," 1 Cor. 9:14. Now is this right or even justly judged? Is this according to the word of God, or even according to civil justice? If a man has sacrificed his whole life and strength to his employer, is his employer likely to put him on the same footing in his old age, or when he has become unfit for service, as one who has never done anything for him? No; as a rule that does not happen. This is proved by the pensions which are put out for faithfully serving officers and workmen, and by the old-age pensions such as exist in large business enterprises. And this is not regarded as a pauper's relief, but as a duty. But how much more ought this principle to be applied in the church, the more because the income of ministers of the word is in many cases less than that of many a civil servant or laborer; but chiefly because God will have it. We also read of the apostle Paul that he praises the fact that the church at Philippi continued to provide for him even when he could no longer serve them, but was already in captivity at Rome. He wrote to them when they sent Epaphroditus to him with a collection: "I am greatly rejoiced in the Lord, that ye have been able to take care of me again, though ye have taken care of me in every way", Phil. 4, 10.

But when a Christian has recognized something as his duty, he also does it. Would that all our congregations and Christians would help in this work, so that the beautiful goal that our laity have set for themselves in this noble and selfless cause may be achieved! A. A. Vogel.

To the ecclesiastical chronicle.

Ans of our Synod.

A faithful reader. Written with a somewhat trembling hand, but otherwise quite clear and distinct, the following letter has just come into our hands:

"I came to America with my parents in the year 1853, when a boy of ten years of age, and was confirmed by Blessed Pinkepank at Buffalo, N. Y., in the year 1856. Since my marriage in 1866 I have resided in and have since been a ----- .constant reader of the Lutheran"

So a reader for sixty years. That is truly a faithful reader! L. F.

From an old sister in the faith in the East, the mail today brought us the following letter, "I would hereby kindly request you to put in present gift in its proper place. One dollar is my passion offering for our dear worn out shepherds, and the other dollar is to be for the new dormitory building at Greensboro, N. C., where they are so diligently at work training up young shepherds that laborers may be sent into the ripe harvest. God bless you and all the great work of the mission, and all of us poor sinners! This is the prayer of an Elder Sister of the Faith."

"I cannot go out of the house on account of indisposition, therefore excuse, please, this way." L. F.

A short but thought-provoking letter. To the secretary of our Lutheran Laymen's League (L. L. L.) came the following letter these days: -----, 1. March 1926.

Enclosed H25 is still a small contribution to raise the \$700,000. However, it has nothing to do with the church. The good Lord can move hearts so that everything is in due time. He has moved mine, too; for at present I have 93 cents in the bank, and old Adam says, "Thou hast already given more than thy means allow. "He that will ask flesh and blood falls into self-deception."

The good Lord bless Siel. Greetings...

Your unknown friend

L.F.

Faithful School Keeping and New School Buildings. Some time ago one of our older pastors, in announcing the dedication of his new school, remarked in passing: "Herewith an announcement of our school dedication for the 'Lutheran'. After thirty years of always having schoolmasters in old, rather lowly schoolhouses, God has now let me experience in my old age the joy of being allowed to swing the bakel in a new, quite modern building. Some time ago one of our papers brought the news that a pastor was taking his school children to college. I have always done so for years. In X. and in G. my former school children constantly enter the college. When I was still at Z., where I had not so many pupils, I taught the ninth grade twice with Latin; and my pupils came along well in the tenth grade. Now, of course, at my sixty years of age, and with thirty-five children in school, schoolmastering does want to sour me, especially as three years ago I had an attack of tuberculosis which brought me near the grave."

If we go over the papers that appear in our circles, we constantly come across news that report on new school buildings. There is much love and willingness to sacrifice among our Christians for their parochial schools. Here in St. Louis, one of our English congregations, which has maintained a parochial school from the beginning, and now for more than twenty-five years, has recently purchased a beautiful lot, very suitable for the purpose, of erecting a modern school building of its own in a few years, as soon as it has paid off its church building debt. This parish, which belongs to our English District, has in its school, now on the ground floor of its church, 83 children, taught by two male teachers. And the example of a pastor of sixty years of age, who has kept school untiringly for thirty years, and who even now in his old age does not say, "I cannot and may not keep school any longer," is an example which may stand encouragingly before the soul of many a younger pastor and teacher.

L. F.

To Brazil. The General Pastoral and Teachers' Conference of our Brazilian District met from January 7 to 9 at the Concordia Seminary in Porto Alegre. About 50 pastors and teachers were present. Pastors A. Krämer and L. Martin attended from Argentina. We were especially pleased by the presence of Leo Schmidtke from Chicago, the delegate of our mother church, who not only conveyed greetings and blessings from the President of the Synod and the General Mission Commission, but also advice and exhortations, and above all took part in the meetings with advice and encouragement.

Two items were before the conference for doctrinal negotiations, one of which (by P. L. Wentzell "the Paten-

question," and the other (by Dr. J. N. H. Iahn) made "some applications of the doctrine of the church to our work in the district." Both papers called forth a lively discussion, which failed to reach a conclusion in the case of the former, but resulted in unanimous adoption in the case of the latter.

Only the most important of the business negotiations are mentioned here. The Synodal decision to open a high school in Guarany was reconsidered. After it had been convincingly explained from various sides that the planned expansion of our seminary in Porto Alegre made the opening of a high school in Guarany seem inadvisable, the Conference recommended to the supervisory authority in Guarany to refrain from carrying out the Synodal decision for the time being. The Conference takes responsibility for this to the Synod and recommends that the Synod reconsider the decision taken.

Since our District President, P. C. F. Lehenbauer, had until now, in addition to serving his extensive parish and administering the various presidential affairs, also had to hold school in his main parish, the Conference recommended to the competent authority here, on the urgent advice of the General Mission Commission, that ways and means be found to relieve President Lehenbauer as soon as possible.

From Dr. Jahn's report on the editorship of the "Kirchenblatt" it should be especially emphasized that the "Kirchenblatt" is now printed in a circulation of 2,000 copies.

Teacher J. Neukuckatz reported on the work of a committee to publish a new series of German reading books. The report met with the full approval of the conference, whereupon it was recommended that the committee continue in its work as set forth.

On the suggestion of P. A. Lehenbauer to establish a so-called budget system for the district treasury, a committee was elected to draft a plan for this purpose.

Of the petitions to the Synod of Delegates made by the Conference, special mention should be made of the petition that the present Brazilian District be divided into a Brazilian District and an Argentine District.

Three services were held during the duration of the conference. In the opening service Fr. W. Döge preached on 1 Cor. 15, 58; in the pastoral service Fr. Krieser gave the confessional on Ps. 51, 1-15 and Fr. Hasse the pastoral sermon on Jer. 1, 6. 7. The latter then also gave a sermon in the Portuguese language on Sunday evening.

W. Rehr.

Domestic.

Christ's Fulfillment of the Law. During the holy season of the Passion we hear how our dear Saviour, through his substitutionary suffering and death, has redeemed us from sin, death, the devil and hell. The comforting Gospel message, however, that Christ has also fulfilled the law for us, does not always come home to Christians. And yet it is clearly taught in Scripture, for example Gal. 4:4, 5. Yes, many false teachers claim that Christ fulfilled the law for Himself, and so we sinners must also fulfill the law for ourselves. How this false doctrine robs us of all comfort is shown by the "Theologische Zeitblatt" of our brethren in Germany, which bears the title "Scripture and Confession". In a beautiful article D. H. Z. Stallmann writes about it, among other things, as follows: "What, therefore, do all those do who think and teach that Christ fulfilled the law for Himself, not for us, that His fulfillment of the law therefore does not belong in the gospel, but rather that every one who desires to be just and blessed before God must fulfill the law for himself.

as Christ fulfilled it for himself? Yes, what do they do? They abolish the whole gospel, make Christ a new teacher of the law, who died for us in vain, and in this way rob Christianity of the consolation it has in Christ, its Savior. Yes, certainly, all the glory of Christ's atoning death, no matter how loud and full-sounding and humanly exalted, is inwardly hollow, empty, and void, where it is deprived of the power to set us free, in the transaction of our justification before God, not only from all curse, but also from all compulsion of the law. If we sinners, though Christ died and rose again, are still compelled for our justification and salvation to fulfil the law ourselves, what use is Christ to us? Paul writes to the Galatians ch. 5, 4: 'Ye have lost Christ, who would be justified by the law, and have fallen from grace.' Justification before God by our own fulfillment of the law and justification by grace through the forgiveness of all our sins for the sake of Christ, who by living, suffering and dying in our place perfectly satisfied the divine law, are irreconcilable opposites. He who in any way interferes with his own fulfillment of the law in the article of our justification is precisely thereby an enemy of grace and has no part in it. Grace does not remain grace if one thinks that he can earn it even in the smallest part by his own obedience to the law. Christ's fulfillment of the law and our fulfillment of the law are mutually exclusive as the cause of our justification before God."

It is important that we keep this in mind.

J. T. M.

Blessing of the Scripture Mission. In a newsletter we read the following report, which clearly shows how a pastor can also do a wonderful mission by distributing church magazines. We read: "A preacher, who has had excellent experience in this direction, writes: "I have come to the conclusion that nothing a preacher can do will bring him and his work greater profit than if he moves his congregation members to keep and read a church magazine/ Last year this pastor made an attempt to bring a church magazine into every house of his congregation members. The result was that the last year has been by far the most fruitful of his long ministry. He had seen an increase not only in church attendance, but also in contributions to the church and mission. To this end, several families had begun to tithe from their income; others had established home services, and still others were leading souls to the Lord by zealous missionary work."

Our pastors have had similar experiences. If our church magazines are kept and read, the fruit will not fail to come. So, who canvasses for more readers for our church magazines? In addition to the church magazines, read the Holy Scriptures first and foremost.

J. T. M.

Pension for aged and aged preachers and their widows. Under the direction of its Bishop Lawrence, the Protestant Episcopal Church had collected a pension fund of \$8, 500,000 for its incapacitated preachers some years ago. This sum has now been increased to P17,000,000. In consequence of the doubling of this fund, the moneys are so regulated that incapacitated preachers now receive annually H750 instead of P600, as before, and preachers' widows now receive P400 instead of P300. The maximum sums they will eventually receive are P1,2 00 and P600 annually. Such funds have also been collected in other communities for old and worn-out preachers and missionaries and their widows and orphans. When we

If we therefore collect a supply fund, we are not alone in such a collection. Yes, we are beginning a work that other churches have long since done and to which God's Word instructs us when it commands that Christians should hold the elders, who are well to lead, and especially those who labor in the word and doctrine, worthy of double honor, 1 Tim. 6:17, 18; Gal. 6:6, 7. God's Word is clear: "The Lord has commanded that those who preach the gospel should feed on the gospel," 1 Cor. 9:14.

Importance of the Christian Home. On the importance of the home to the moral condition of youth, the Chief of Police of New York recently judged: "Unfortunately, we have fallen from the moral high ground of domesticity which once made our country the model of good citizenship and a well-mannered life. In the last generation these models have been ruthlessly trodden to the ground, and the ideal of indolence and addiction to pleasure and excitement has taken their place. Truthfulness and earnestness, a sense of honor and the virtues of right domestic life, upon which, after all, our civilization is built, have been as completely destroyed as if they had never existed. We are on the verge of a moral collapse, and what we most urgently need is an immediate return to the former mode of thought and life."

These words are all the more important because they come from the mouth of a man who is not inclined to exaggerate in describing existing conditions. On the whole, our people, which is composed of all kinds of peoples, has never reached any particular moral height; but if the moral conditions are such that even the unbelieving world recoils from them, they must be truly sad enough. And this, too, is true: these terrible conditions may well be traced in great part to the disappearance of the Christian home.

J. T. M.

Roman discord among the colored people of our country. As reported in the Apologist, the organ of the German Methodists in our country, the Roman Catholic Church now wants to extend its missionary work among the colored people of our country, especially in the South. The whole missionary work, which has hitherto been met with little interest on the whole, is now to be pursued with greater zeal, if only because the nearly five million Protestant Negroes in America are opposed by only five hundred thousand colored Catholics. Recently the so-called Knights of Columbus, that Roman secret order wholly dominated by the Jesuits, pledged themselves to raise a special fund of ten million dollars for the mission among the colored people of our country.

The Roman Catholic Church should not find the mission among the Negroes particularly difficult; for it brings to the Negroes, who are already by nature very superstitious, nothing but the purest superstition in Christian garb. The seduction of the people by the Catholics should therefore not be called a mission at all. What mission is, the Lord Matth. 28, 20 shows us, where he says: "Teach them to keep all that I have commanded you!" This the Roman Church does not do, but teaches the people to keep what the pope commands; but this is all lies and deceit.

J. T. M.

According to a report in the "Ev.-Luth. Kirchenblatt für Südamerika", the **Roman Church in Brazil** is again in the process of creeping into the Federal Constitution through a so-called "revision". A supplementary motion has been submitted to the proposed amendments already on the table, advocating the introduction of religious instruction in the state schools. According to the motion, the authorities must permit religious instruction to be given in the state schools. However, since the majority

of the Brazilian people is Catholic and governs the majority, the adoption of such a law will result in Roman religious instruction being given in the state schools of Brazil. Thus the principle of separation of church and state is at stake, and with it the religious freedom hitherto enjoyed by our brethren in the faith, and finally also the Lutheran parochial school. Our brethren in Brazil have therefore lodged a protest against this amendment. We wish them God's blessing also on this struggle in the interest of their churches and schools.

J. T. M.

Abroad.

From the old Luther city of Erfurt, Councillor K. Fiedler writes to us: "In No. 2 of the current volume of the "Lutheraner" there is a report on page 27 about the celebration to commemorate the introduction of the Reformation in the old Luther city of Erfurt. This report corresponds in all parts to the truth, but especially with its final sentence. Only in the return to the pure gospel, as our father Luther has placed it again on the lampstand, can our fatherland, which has fallen into such deep misery, be helped up again. Many readers of the "Lutheraner" will be interested to know that the German Lutheran Free Church is serving a small number of its members with God's Word and Luther's teachings in Erfurt as well. It is certainly a joy for many to hear that for some time now God's Word has resounded louder and purer in the old Luther city. This is doubly necessary; for on the one hand Rome is working with ardour on the reconquest of the city of Erfurt, and one is already speaking quite publicly of the erection of an episcopal see in the Luther city, and on the other hand unbelief and sectarianism are making themselves felt with ever greater emphasis.

"We have resolved, after services have already been held for years in neighboring Gotha, to direct our attention to the spread of the Lutheran Free Church also in the two Luther cities of Erfurt and Eisenach and in the poet city of Weimar, where friends are scattered everywhere. My request to the Lutheran co-religionists in America is threefold:

"In the first place, no American brother in the faith should visit Wartburg, Erfurt, or Weimar without stopping at our house. Second, any reader who has relatives, friends, or acquaintances in our area would like to report their address to us. Thirdly, we would also like to remember the small group in the old Luther city, so that our work may bring blessings.

"If, in addition, any reader has the heartfelt need to donate a special gift for the work of the German Free Church in the aforementioned district, as has already been done once completely unsolicited, I ask that it be passed through the Synod of the Evangelical Lutheran Free Church, with the special stipulation that it be intended for the Luther cities of Erfurt and Eisenach, as well as for the work in this district in general."

We support this request most warmly, and also note that Councillor Fiedler's address in Erfurt is: Goethestraße 11, telephone 3678, and add that the address of all Free Church pastors can be found on page 86 of our German and English calendars. Please take this page with you on your trip to Europe.

L. F.

Only Christian boys. An exchange journal writes: "The Dresden Association of Master Locksmiths no longer wants to accept such apprentices who do not belong to any church community. Their trade journal writes: "As long as there are parents who inculcate in their children the principle that property is theft (as socialists do), so long can we master locksmiths also

not allow their children to join our profession; for it is our duty to protect and preserve the property of others. A locksmith's apprentice must be especially faithful and honest. Whoever, therefore, comes to the apprenticeship with such principles implanted in him by religionless parents, will probably also misuse what he has learned for dishonest purposes and sooner or later fall into the arms of the criminal judge. We hope to be able to prevent this by our unanimous decision. We do not wish to violate any provisions of national law, but we do regard this as our good right, which we will never waive. The blessing of the master's apprenticeship would otherwise be lost, and we want to prevent this under all circumstances/ "

This decision of the respectable locksmiths in Dresden is probably gladly agreed to by everyone. A man who has not learned the seventh commandment is not to be trusted. Locks alone do not protect property. That is what the law of God does, which God has not only revealed in His Word, but has also written in the hearts of all men by nature. But this commandment says, "Thou shalt not steal. " J.T.M.

The Pope is once again becoming an earthly ruler. According to the latest reports, the reconciliation of the Pope with the Italian government is now nearing completion. The stipulation between the papal and Italian governments, which has existed since 1870, is now to be eliminated. As the Vienna "Reichspost" reports, Italy has reportedly decided to grant the Pope a corridor, that is, a piece of land, to the sea and a port of his own. Negotiations on this are already in progress. An exchange paper remarks: "Certainly the power of the papacy will increase the nearer we hurry to the end of all things. It will even become greater than it was in the Middle Ages. But judgment has already been pronounced on the papacy in Revelation 18:21."

That the pope will reign until the end of the world is clearly taught in Scripture. But according to the Scriptures he will never again unfold the power which he enjoyed before the Reformation. The pope is judged. God, through D. Luther as the great Antichrist. That the world throws itself into the arms of the Pope proves that it is quite blind and does not appreciate the Gospel. He who loves the Gospel must hate the Pope who curses the Gospel. J. T. M.

A new council of the Greek Catholic Church. The so-called Orthodox Church, often called the Greek Catholic Church, will hold a new council this year. By number, it will be the eighth general (ecumenical) council, since the seventh was held at Nicea. The number of patriarchs, archbishops, and other dignitaries who will participate with voting rights is estimated at five hundred. The number of priests and monks will be in the thousands. The choice of Mount Athos as the site of the Council is considered particularly fortunate. It is politically neutral territory, possesses the libraries and resources indispensable for a council, and can comfortably accommodate the mass of participants.

The greatest success expected from this Council is the settlement of the dispute with the Bulgarian Church. For the Christians within the Orthodox Church, however, this result means little. The so-called Orthodox, that is, orthodox, Church is almost as superstitious and hostile to Scripture as the Roman Catholic. The only difference between the two Catholic Churches is that the Greek Catholic Church does not recognize the Roman Pope. What both need is a return to the Gospel.

J. T. M.

From World and Time.

The oldest city on earth. Damascus, the venerable capital of Syria, before whose gates the apostle Paul once experienced his conversion, had a few years ago 300,000 inhabitants, of whom 25,000 were Christians and about 15,000 Jews. By a five-hour barrage the French have now largely destroyed this city. Thousands of people lie buried under the ruins, while countless men, women and children have been left homeless. In Damascus the Reformed Church has for years successfully carried on missionary work. It has a fine church there, where services are held every Sunday in Armenian, Arabic, and English. In addition, this fellowship maintains a considerable number of schools in Damascus and other cities, where large crowds of children receive religious instruction daily. The missionary work has been greatly hindered by the war, and also by the fact that a fierce hatred of the Westerners has arisen through the injustice of the French.

From this ancient city Damascus came the steward of Abraham's house, Gen. 15, 2. The city was conquered by David, 2 Sam. 8, 5. 6. Here Elijah anointed Jehu and Hazael as kings, 1 Kings 19, 15. 16. Here Paul was converted, Acts. 9, 6.

J.T.M.

An important find. "The synagogue of Capernaum," writes the "Lutherische Kirchenzeitung," "has been excavated after long and laborious work. The words of JEsu, which we find in the Gospel of St. Matthew, chap. 11, 23, have been fulfilled; but now the house of God, built by the pious centurion, has been brought to light again. The mighty stone blocks are blasted; the slender columns are broken, but not one piece is missing from the whole building. The amount of finds that have been made so far is astonishing. But what are all these fragments compared with the fact that one will now be able to completely rebuild the old house of God at Capernaum, so that not even one stone is missing!"

As God watches over his holy word, so that not even a tiny part of it is lost, so he has watched over the stones, so that they may cry out in his time and testify to the truth of his divine word. J.T.M.

The Healing Powers of the Body. Dr. Richard Cabot of Harvard University recently declared that three-fourths of all diseases are cured without the sufferers even knowing that they had suffered from them. This, he said, is known from cadaveric examinations, where traces of disease are discovered which have been cured without the sick person ever knowing it. Ninety out of a hundred of all cases of typhoid fever, and seventy-five per cent. of all pneumonia, are thus overcome by the healing powers of the body. Thus the kind Creator has implanted in the human body not only life forces, but also healing forces, and in a wonderful way He sees to it that when disturbances occur, these healing forces immediately come into action to restore the patient to health.

We so often speak of a man's nature helping him mightily in cases of sickness, but we easily forget that it is ultimately Divine Providence that heals us by means. We have, therefore, unceasing reason to give thanks to God. There is, however, one disease that no healing power in man can overcome, namely, the disease of sin, which has completely infested man. Against this disease only the blood of JEsu Christ, the Son of God, which makes us clean from all sin, helps.

J.T.M.

Unionism. What Does the Bible Say about Church Union? By Prof. F. Pieper, D.D. 39 pages 6X9- Price: 5 Cts. and postage.

D. Pieper's excellent paper on Unionism, delivered at the Oregon and Washington District meeting in 1924, translated into English by P. J. A. Rimbach and Pros. E. H. Brandt, translated into English, and edited by P. R. G. Mefferli, 1213 J. Q. Adams St., Oregon City, Oregon, for purchase. Unprecedentedly cheap! L. F.

While It Is Day! A Manual for Soul-Winners. By Paul E. Kretzmann, Ph.D., D.D. Concordia Publishing House, St. Louis, Mo. 142 pages 4"x6", bound in cloth with cover and spine titles. Price: 65 Cts.

The Saviour's word: "I must work the works of Him who sent me, while it is day; the night cometh, when no man can work", Joh. 9, 4, is one of the most beautiful mottoes for a worker in God's kingdom, be he preacher or listener, old or young. And this word of salvation is applied here to the missionary calling of Christians, especially young Christians. In twelve chapters, which always start from a Bible word, this is beautifully explained. We need only mention a few chapter headings to show the rich content of the little book, which is then presented in warm, gripping language: The Divine Command to Missionary Work. The duty of love. The scriptural example. Qualities of a worker in God's kingdom. The necessity and power of prayer. Courage and fidelity of conviction. Work on the churchless. Going house to house. Later visits. Sunday School. Yes, "while it is day!" Let us all work while it is day! L. F.

Elementary Bible History - Loose Leaf. Concordia Publishing House, St. Louis, Mo. 200 pages 5"x6". Price: 85 Cts.

This is a new arrangement, but will certainly prove quite useful for some purposes, especially in the Sunday School. Each sheet contains on the front a beautiful biblical picture, executed in four colours, with a saying and a piece of catechism at the top and a short caption indicating the meaning of the picture; on the back is the complete biblical story belonging to the picture, exactly in the Bible words with explanations and references inserted and attached. But you can get these Bible stories, fifty from the Old Testament and fifty from the New Testament, in book form for only fifteen cents more, or a dollar, and the book would be worth that price even if it contained nothing more than the pictures. In the book edition the text of the story is always opposite the picture. The whole work shows that experienced schoolmen, our two school superintendents, A. C. Stellhorn and Theo. Kühnert, have edited it, and the external decoration is again exemplary, as befits such a book. L. F.

Sacred Choruses for Mixed Voices. With English and German words. Published by G. F. Liefeld, Eureka, S. Dak. Rejoice, Rejoice, Rejoice, and Sing. 8 pages 7x10 1/4- Price: 20 Cts.; the dozen \$2.00.

A fresh Easter piece for mixed choir: choir, bass solo, duet for alto and tenor, quartet, choir. L. F.

Advertisements and notices.

Conference displays.

The Winnebago teachers' conference will meet, w. G., from the 29th (8 2L.) to the 31st of March, at Hortonville, Wis. Work: Burial of Christ: Geo. Albers. "One thing is needful:" Miss Rehwinkel. Eternal life: A. Dierks. Conclusion of the Lord's Prayer: M. Lührs. Oit^a or VillaZs Dover" uisnt: E. Blauert. Division ok 8raotio "s: Frl. Lindow. DsoZrLpil^a ok Wisconsin: E. Kühn. Düs^a ävsrbis. 1 Kloäiürks: Kurth. krmotal Dravinx: Frl. Fenske. Dr. ^molä ok UuZd^a: Jacobs. The teacher as role model: Hy. Braun. Lletkoäs ok lenedinZ Oivies: T. Gübert. Incikiviäunl Instruction: P. Griebel. Hornes Ännn: C. Gieschen. Will associations within the Lutheran church save the church? Hagedorn. The right relationship between home and school: Götsch. All kinds of pedagogical peculiarities: H. Zautner. Please register soon with P. G. E. Böttcher. L. Meyer, Sekr.

The Southern Nebraska Teachers' Conference will meet, w. G., from the 29th (8 r. LI.) to the 31st of March, at Lincoln, Neb. Ladies desiring quarters with members of the congregation should immediately notify Teacher E. C. Mueller, 626 8th 13tü 8t., Dincoln, Hebr.

F. H. Wolter, Sekr.

The Saginaw Valley teachers' conference will meet, w. G., March 30 and 31, at the Trinity (P. Aug. Bernthal) church school, Saginaw (east side), Mich. Work: 8nnctiüction: teacher Kummer. DkircI 8tsp ok tks 8nte ok Dumilintion: teacher Rodammer. Biblical story (subject of same optional to catechist): Teacher Gugel. sssing ^msrics. Dirst: Teacher Scheiwe. Theoretical work: IrnnZinntio""nck Its Dulturs (continusä): Teacher Segelhorst. Oourts^a anä kolitenss: teacher Fenske. Dnnclsntion: Teacher Hitzemann. Dke Xsrvous 8^astsin ancl Its Workin^as: teacher Jutzi. Diik ok Dineoln (to k'ort Bumter): Teacher F. G. Weiß. Sign in, please. G. Segelhorst, Sekr.

The pastors and professors of Lasayette and Saline Counties will meet, w. G., on the 6th of April, at Concordia, Mo. New work: Disposition of sermon: Bro. Elfer. Synopsis of the Revelation: prof. Theo. v. Schlichten. Discussion of the Chicago Theses.

W m. O. Schmidt, Sekr.

The Champaign-Danville Special Conference will meet, w. G., April 6 and 7, at Sadorus, Ill. confessional address: P. Doctor (P. Predöhl). Sermon: Flour (Fr. Oberndorfer). Exegesis: Rom. 9, 1fst: Fr. Schweppe; Apost. 19, 1-10: Fr. Berthold; 1 Petr. 3, 18-20: Fr. Mehl. Exegetical exposition of Matth. 24, 23-27 (with consideration of the present c-ments): Fr. T. Dautenhahn. Sign up!

Wm. Hartmann, Sekr.

The Joint Conference of Northern - Ohio will meet, w. G., April 6 and 7, at St. Paul's Hall (L. öStü 8t. nnä 8psncs^a vs.), Cleveland, O. For quarters, contact P. E. J. Friedrich in good time.

P. H. Hoffmeyer, Sekr.

The Eastern Conference of the On 1 ario - District will meet, w. G., April 6 (P. LI.) and 7, at P. Daschner's parish at Ottawa, Ont. can. Sermon: Fr. Herbst (Vicar Cöllner). Confessional address: Fr. Luft. Wednesday evening service. L. Käsmeyer, Sekr.

The N o r d w e s t - I n d i a n a - Pastoral and Teachers' Conference will meet, w. G., from April 6 (9 n.) to April 8, at Bro. O. W. Linnemeier's church at North Judson, Ind. sign in or out no later than March 25 with the local pastor. Indicate whether intending to travel by car or rail. Worship service Wednesday evening. Sermon: Father Fenner (Father Marder). Confessional: Fr. Eickstädt (k. Lichtfinn). Work: Transfer of office: Rev. Fr. Stöppelwerth. Dnikormit^a in Okurok Disciplino: Fr. G. Schmidt. Dxsxsis on 6ol. 2, 16. 17: P. A. Fen

ner. Suggestions for the reading of the pastor and teacher: P. Eickstädt. The first day of creation: P. W. H. Storm. The fundamental difference between the Lutheran and Reformed Churches: P. F. Goltermann. 6onäuctinZ n Dutksrnn Lible Ollass: Teacher H. E. Schröer. How did the compilation of our Bible come about? Fr. H. Hicken. What makes me love vocational work? Teacher H. H. Decker. What stamps the Lodge as a "God-opposing" connection? Teacher E. P. Rosenau. Lxcnrvntions in 8ibls Dancks: Theo. Kleinhaus. Dütz Dropsr Dreprnrntion ok n Dutkeran Organist: teacher W. Uffelman. ^rusricnn Rslixious Didert^a anä büs Danxsrs Oonkronbinx It: P. C. Barth. Lürist's Lurial: teacher W. Uffelman. M. F. Büscher, Sekr.

The Southern California Pastoral Conference will meet, w. G., April 6-8, at Christ Church, Los Angeles, Cal. (n. J. W. Tis.). Exegesis: DD. Witte and Heisermann. Other assignments have PP. Wyneken, Bode, Jeske, Geo. Theiß, Damschröder, W. A. Theiß, and the teachers Wiegmann and Tröster. Sermon: Father Gihring (Father Kringel). Confession: Fr. Witte (Fr. Schössow).

Arth. C. Keck, Sekr.

The Southwestern Conference of Minnesota will meet, w. G., from the 6th (10 r>L.) to the 8th of April, at Blue Earth, Minn. Preached by k. P. Ross (k. W. Rumsch). Confessional address: k. E. Wachholz (P. E. Trapp). Works performed by Dk. G. Kohlhoff, E. Trapp, R. Krenzien, P. Jank. For quarters, please contact the local pastor, P. G. Schmidt.

H. W. Krieger, Sekr. pro tem.

News about the community chronicle.

Introductions.

Introduced on behalf of the district prefects concerned:

On the 3rd of Sonnt, n. Epiph: C. H. Napier in the 6r "ee parish at Dallas, Tex. assisted by P. W. F. Klindworth? of P. E. M. Robert.

On Sunday. Septuagesimä: R. Gräbner in the Concordia-congregation at Milwaukee, Wis., by Prof. M. Gräbner.

On Sun. Quinquagesimä: P. H. E. Klinkenberg in the Immanuel congregation at Iron Hub, Minn, by F. C. Rathert. - M. F. Bünger in the churches at Warren and Redwine, Minn. by D. E. H. Kreidt.

On Sun. Invocavit: Rev. W. E. K u t c h as missionary at Strathmoor, Detroit, Mich. assisted by DD. J. Schinnerer, R. Bekemeier, L. A. Schuessler, H. R. Wacker, E. H. Buchheimer and E. E. Rossow by F. H. Brunn. - Sergio Cobian as Missionary to the Mexicans of San Antonio, Tex. assisted by Prost F. Berg and P. W. D. Spencer by Prof. H. Nau.

On sund. Reminiscere: B. H. Saager in the reorganized congregation at Los Angeles, Cal. assisted by P. W. G. Ruehle of D. E. T. Coyner. - P. F. W o h l f e i l in St. Matthew's parish at Hazen, N. Dak. assisted by P. G. H. Koslowski.

Initiations.

Dedicated to the service of God were:

Church: On Sun. Quinquagesimä: The Zion Church at Guthrie, Okla. (k. E. J. Otto>.

Kirche und Gemeiydehale: Am Sonnt. Sexagesimä: Die Kirche und Gemeindehalle der Teinjatitsgemeinde zu N e w P o r k, N. P. (P. P. G. Sander). Preachers; A. v. Schlichten and Geo. F. Schmidt.

† Prof. em. Eduard Pardieck. †

The "Lutheran" today again begins its journey into the homes of our Christians with a sign of mourning. Our esteemed Professor Pardieck went home on March 20 or 21 after a long, severe illness - the dispatch reported his death only very briefly. His departure has left wide circles, indeed our whole Synod, in participation and mourning, although his departure was for himself in a special sense a redemption from the body of this death.

The now blessedly accomplished man has attained an age of nearly fifty-nine years, and for more than half that time, thirty years, he has served first larger congregations in Chicago, and then our two Synodical institutions at Concordia, Mo. and St. Louis, with his rich talents, with great ability and in right faithfulness.

He was born at Indianapolis, Ind. on April 29, 1867, received his preparatory education from 1881 to 1887 at



Prof. em. E. Pardieck.

In the latter year he entered the sacred preaching ministry, first as assistant preacher of the large St. John's congregation of Praeses H. H. Succops in Chicago, who inducted him into his office on the 9th Sunday after Trinity in 1890. After a year he then took charge of the Bethiana congregation, which had branched off from St. John's, and served it until the fall of 1902. He then followed a calling as professor of ancient languages at our St. Paul's College in Concordia, Mo. and was inducted there by Father W. C. Brink on the 22nd Sunday after Trinity. He taught Latin, Greek, and Hebrew until he took his last position at our theological seminary in St. Louis, and was installed in his office by D. F. Pieper on February 21, 1912. Here he was at first active for a year and a half, mainly for our journals, but was then appointed after D. Stöckhardt's death to his chair of the interpretation of the Old and New Testaments, and has served in it with great success and rich blessing for seven years. In addition, he has always been very industrious with his pen, has made many contributions, especially to our "Lehre und Wehre," and for our "Lutheraner" he conducted the editorial business from March 1912 to September 1913, and then, until his illness, he was in charge of the department "Zur kirchlichen

Chronicle". Our older readers will well remember his many articles. He also served at conferences and synods with many lectures and papers, and especially his beautiful sermons, which he delivered back and forth, are unforgettable to his listeners. He was not only a fine, gifted mind and an original speaker and writer, but above all he was a right, thorough theologian, who taught and defended the pure, truthful Scriptures, as they are known by the faithful Lutheran Church, with word and writing, both on the chair and in the pulpit, with special skill and conscientious fidelity.

He put all his gifts and knowledge, all his time and strength at the service of the Church. He was never a particularly strong man. Even during his pastorate in Chicago he once had to spend a winter in the mild climate of Florida. And during his teaching here in St. Louis, those who were closer to him often noticed that he did not have too much strength. Who he did not complain, but quietly and diligently did his work, often exerting all his strength and in physical pain. In the summer of 1920 he underwent a gallstone operation from which he did not quite recover. He resumed his lectures in September, but in November he collapsed and could not enter the lecture hall again. All the doctors' art was in vain. A growth on the brain caused strokes and also gradually brought him into such a mental state that he became listless and the longer, the less he spoke. At first it was hoped that he would get better, and he remained here in St. Louis in his old home, and for a time in a hospital. When, however, there was no change in his condition, his wife Emma, nee Steinbach - in his first marriage he was married to a daughter of Blessed Father G. Markworth - moved with him and the younger children to Brownstown, Ind. to be near his old home and relatives still living. There she faithfully nursed him until, as his care became more and more difficult, it seemed advisable to remove him to a sanitarium at Madison, Ind. last fall. The last report of the superintendent of the asylum, dated February 22, of this year, informed us that there had been no perceptible change in his condition since then, but that he had not made any complaint whatever.

We do not yet have any further information about his death. His mortal remains are to be laid to rest on March 25, the day this "Lutheran" number closes. Besides his wife he leaves eleven children. His eldest son is in the preaching ministry. Three of his daughters are married to pastors.

We lament, but we do not lament the deceased, who after a long and severe suffering has now overcome his last enemy, death. We know that he was a true theologian, a faithful child of God reconciled through Christ, as he often confessed even in the earlier days of his illness; and he certainly departed this miserable life in such faith. We humbly venerate the wonderful ways of God with him, and in the midst of sorrow we give thanks to our God and Saviour, who gave us the departed, and through him has directed so much good in the Church. May he rest in peace, and may the eternal light shine upon him!

L. F.

How our veterans look at it.

When our emeritus pastors and teachers, or their surviving widows, heard of the collection that is presently being taken up throughout the Synod for the Provident Fund, quite a number among them decided to participate in it also.

A parish widow who lost her husband in an accident some years ago writes: "As it was not announced last Sunday when the collection for the Provident Fund was to take place, I am sending you my contribution for this purpose. I recently received a None gift of money and send it to you in thanks for what the Supply Board is doing for me."

A faithful, aged pastor remarks: "When I resigned from my office five years ago, I asked you whether I was entitled to a pension. You replied that the pension fund had been set up precisely for people in my circumstances. I have now regularly received my share. But not only me. My son-in-law had to resign due to illness and died two years ago. His surviving family is also supported from the fund. In addition, in the same year my other son-in-law, a strong, healthy, very capable teacher, died, leaving his wife, our youngest daughter, with two small children. She, too, depended on the Endowment Fund. O, they were hard mallets How gladly would I have died in his stead, who am old and weary of life! But we humbly submit under the mighty hand of God: he hath smitten us, he also healeth us. - That we suffer no lack in earthly things, we owe, next to God, to the Lutheran Laymen's League (L. L. L.), which in generous brotherly love has founded the Provident Fund. . . . My daughters and I hereby express our heartfelt thanks to you and to the entire supply authority for your labor of love for us, your charges, and pray God that He will repay you by grace in time and also in eternity."

A seventy-four year old, nerve-stricken widow teacher sends P5 and writes: "I wouldn't know what to do if I didn't get my support. I know that so many foster children are getting support; may the good Lord give His blessing that the P700,000 will come together! The need is great." This widow receives \$12 monthly, and when the authority once increased the amount from, she would not accept the allowance, but insisted she could get away with \$12.

An eighty-one year old pastor's widow, who lost her savings through the bankruptcy of a business and then turned to the Provident Fund, writes with a still very firm hand: "Rest assured, if I can do something for the important cause, it only gives me joy, especially since I myself may enjoy the great benefit and love from the Provident Fund. Alas, I old woman cannot do much, but to the good Lord I commend the great cause, and thank him with all my heart that he has made so able forces willing to this glorious work. To your joy I can inform you that our lord pastor always and always lays this matter to the heart of our congregation."

Another old parish widow sends "with joy," and all wish and pray that the collection may be quite successful:

L. F.

To the ecclesiastical chronicle.

Domestic.

German radio service. Recently, as was also indicated in the "Lutheran," I. J. A. Friedrich of Iowa City, Iowa, held a German Passion service over the radio station of the State University of Iowa. The text of the address was John 1:29, "Behold, this is God's Lamb, which bareth the sin of the world"; the Passion lessons Isa. 53 and Luk. 23 were read, the Passion hymns "O world, see here thy life," "O head full of blood and wounds," "We thank thee, HErr JESu Christ" were sung; also by a single voice "Christe, du Lamm Gottes" and "Hohes, heil'ges Marterbild." The whole service lasted fifty minutes. After only a few days, 445 letters had been received from 286 localities in 11 states, and still such are arriving. All the writers are urgently requesting more such services. The authorities of the university under whose direction the station is located assure us that no "program" sent out by station WSUI has ever been so favorably received. The dean of the university department concerned declares that more letters have been received than about any other "program" in recent times. One old woman, mostly confined to her bed, who heard a German sermon for the first time in twenty years, was so pleased that she took out her old German hymnal and sang along with the Passion hymns. Another wrote, "I felt as if I were being taken back thirty years in time and hearing again my old pastor who confirmed me."

The radio is a wonderful invention which, if properly used, can be of great benefit and blessing. L. F.

A time of great grace. The holy time of Passion with the following Easter is a time of unspeakable grace and rich blessings of God. For we Christians contemplate the two mighty comforting doctrines of Christ's death and Christ's triumph over sin, death, the devil, and hell; no one has written about these two pieces of our holy Christian faith more carefully and gloriously than our dear father Luther. But Luther also gives the right instruction how the Christian should make right use of the dying and rising of the Saviour. He writes: "Let this be a beautiful and right, comforting sermon on the Passion, which is well found in the New Testament and is so clearly set and spoken that an apostle could not speak better. For that Christ should be afflicted, and weakened, and wounded, and broken, is because, saith he, he gave himself for us, and took upon himself our sicknesses and our pains, that he might give us peace, and that we might be healed. The dear prophet (Isaiah, chap. 53) makes of the Lord Christ a physician, and teaches us, if we have peace and desire to be healed, that we should seek it nowhere else but in the Lord Christ, who has a medicine that is not called doing good works, giving alms, fasting, praying, but suffering for us, being wounded for us, being crushed for us, bearing the punishment for us. Therefore, when you hear in history how miserably Jews and Gentiles have gone along with your dear Lord Christ, write on each piece, "This has happened for my sake, that I might have a remedy by which I might be delivered and sanctified, not from bodily disease, but from sin and eternal death. Then thou needest the histories and sufferings of Christ quite blessedly." (XIII, 338 f.)

Unfortunately, this "blessed use" of the history of Christ's passion is often omitted. It is of no use to us to contemplate the sacred history of the Passion, no matter how diligently, if we do not pay attention to the "for us. It is how we apply these words that determines whether a person is a Christian or not. We must not forget that Luther wrote about the resurrection of Christ: "If one wants to preach the gospel, it must be briefly about the resurrection of Christ. He who does not preach this is not an apostle; for this is the main article of our faith. ... There is the greatest power in this article of faith. For if the resurrection were not, we should have no comfort nor hope, and the rest all that Christ did and suffered would be in vain, 1 Cor. 15:17." Blessed is the man who accepts in childlike faith the glad tidings of Christ's suffering and death. J. T. M.

Are Germans still immigrating? The highest number of immigrants, as reported by the "Christliche Hausfreund," was reached in 1907, namely, 1, 285, 349. Seven years later, in 1914, the number was 1, 218, 480. In 1925 only 294, 314 persons immigrated, and in the future, because of the new restriction law, only 164, 667 may immigrate annually. The Reich Germans are allowed the largest number, namely 51, 227. Including the German-speaking immigrants from Austria, Switzerland, the free city of Danzig, Poland, Transylvania, Czechoslovakia, and other countries where Germans live scattered about, the number of German-speaking immigrants may not be less than 80,000, that is, about half of all immigrants in general.

This report, too, shows us that we must not drop the German alongside the English. Our "Lutheran" is still read diligently in all parts of our country. As long as people can be ministered to with the gospel, every language in the world must be used to save sinners. J. T. M.

Who is a Christian? Unbelieving preachers and laymen are now complaining that the defenders of basic Christian truths in the sectarian churches no longer want to call them Christians. They have no cause for complaint, however; those who deny Christianity are not Christians and should not call themselves such. A Presbyterian paper remarks on this: "Real Christianity is always only that which has JESUM Christum for its object of faith. A Christian is not simply a man who believes what Jesus believed (that is, who agrees with Jesus' exhortations to good works), but one whose faith is founded on Christ. It is likewise true that Christianity, historically considered, has always had at its core the gospel of the redemptive work of our highly praised Saviour. True Christianity confesses not only Christ as true God and man, but also Christ as the one who was crucified. This is the heart of the gospel, "Behold, this is the Lamb of God, which bareth the sin of the world." "The blood of JESU Christ, the Son of God, makes us clean from all sin."

Such sayings prove that the struggle against unbelievers within the sectarian circles is not in vain after all. Error is being punished, the gospel is being made known, and many earnest Christians are being led the deeper into the truth above the study which the struggle requires. God has everywhere where the gospel is preached his believing children, whom, notwithstanding the ever-spreading unbelief, he nevertheless keeps by his word and in his grace, though, alas, gross logs of erroneous opinions are often still found among them. The struggle for the doctrine of the Word of God always brings blessing, and probably never before has the testimony of Luther's Church been so needed as just today. J. T. M.

How to work in unbelieving circles. The Lutheran Herald reports: "Dr. Harry Emerson Fosdick, the new preacher of the large Park Avenue Baptist Church in New York, will be assisted in his pastoral work by eight assistant preachers. The present conditions in the large cities of our country call for such a varied and intensive work on the part of their larger congregations that one preacher cannot conduct it alone. JESUS says, 'The children of this world are wiser than the children of light,' Luk 16:8. We also have large congregations, but the church council spares the expense of providing even a secretary to assist the overworked pastor."

What the paper writes is very true. False teachers and prophets usually work on the ruin of the people with large sums of money, and they always get more money, as the Christian Scientists, Catholics, Mormons, Adventists and others prove to us again and again. The devil does not have to beg long when he may have funds to seduce the people. For hell's sake, the chunk jumps quickly. But to the praise of our Christian churches we must also say this, that our fellow Christians make it cost themselves much to pay five, six, nay seven parochial school teachers besides their pastor. Here in St. Louis alone we have several such congregations; but they do not boast of their works, but quietly do their Christian duty, and rejoice when God's word produces fruit. Admittedly, if a congregation can hire a teacher, but does not do so, yet the means are there, it deserves a severe rebuke. Even worse are those congregations that do not want a school at all, but are lax and lukewarm in this matter.

J. T. M.

Why do Protestants become Catholics? An organist, as reported in the newspapers, recently asked a priest why so many Protestants are now converting to the Roman Church. The priest replied: "There was a time when Protestants still taught and believed something definite. That is over now; only with the Lutherans and some other church communities is it still different today. The Protestant churches are mostly societies for social purposes: clubs, concerts, and a little spirituality on the side; superficial church services and Sunday schools without a goal. The main thing in the services is the music; on the side comes a talk on morals or some social or political problem. What is the result of this? That many die off. Ninety-nine out of a hundred do not know why they are still actually Protestants. They are not fortified in any doctrine. If Protestants were wise, they would put the main emphasis on thorough preaching and make everything else a secondary matter."

The priest has seen right, but with it he has only punished himself and his church. Whoever converts from Protestantism to Catholicism comes out of the frying pan into the fire. For what is the state of preaching in the Roman Church? What is the main thing in the Roman Church? The wretched fraud of the Mass. The works doctrine dominates both the free-minded Protestants and the equally faithless Catholics. But the Roman Church is becoming more and more a carrion around which the eagles flock, Matt. 24:28.

J. T. M.

The King's Feast of Jesus Christ, about this feast the "Ev.-Luth. Gemeindeblatt" reports among other things: "The Pope has created and commanded a new feast for the Roman Church, the King's Feast of Jesus Christ, which is to be celebrated every year on the last Sunday in October. The Pope insists on the principle that the dominion of the Church and the authority of JESUS CHRIST supersede all state law. The kings and princes

Princes and other heads of government, such as our national president, should not resist publicly testifying obedience and devotion to the kingdom of Christ, that is, to the pope, if they truly value the integrity of their power, the progress and prosperity of their fatherland. The princes and duly elected governments must allow themselves to be convinced that they do not rule by their own right, but by order of the divine King. The celebration of this feast would also remind the nations of their duty to publicly worship Christ and to show obedience to him not only through private individuals but also through officials and governments. That quite un-American principles are here enunciated, which presuppose a mingling of Church and State, and proclaim a subordination of the State to the Pope, every one will easily see. It is the old cunning of Rome to make the nations her subjects. And this is being shouted out anew and freely to the public in the twentieth century! This message will be very welcome to the Ku Klux Klan; for here they have an opportunity to bring before the people the real intentions of the Pope and to work against them. God save our country from the Pope's violence and deceit! Inexplicably, Episcopal clergymen have already spoken out that Protestants should also participate in this new festival. Nothing, therefore, is more necessary than that we should continually expose and combat the true spirit of Rome."

A few remarks on this. The cunning of the Pope appears from the fact that he not only takes advantage of the great confusion which now prevails in sectarian circles, but also walks about like a wolf in sheep's clothing. The Kingly Feast of JEsu Christ looks so dangerously beautiful that many Protestants will not realize what devil's deception lies behind it. As reported in the daily press, the National Lutheran Council from its Chicago convention has these days protested against the King's Feast of JEsu Christ. We must celebrate the Reformation feast all the more zealously!

J. T. M.

The Eucharistic Congress of the Romish at Chicago. Like a mockery of Christ's vicarious satisfaction for our sins, which we now contemplate in the holy season of the Passion, resounds the news, especially in Roman Catholic papers, of the grandly planned twenty-eighth Eucharistic Congress, which will meet in Chicago from June 20 to 24. Already all kinds of pious gruel have been put into people's mouths by Catholic writers, namely, how the Papal Church is zealous for Christ's cause, but especially for Holy Communion, and that is why it is holding such a great feast in honor of Holy Communion. All that is planned for this feast is monstrous. A million Catholics are to go to Mass at the same time, a children's choir of fifty thousand voices is to sing the Mass hymns and other Roman songs at the meetings; in addition, it is believed that about five hundred thousand people will take part in the festive procession; in short, there will be a spectacle such as has never been seen before in our country. From Europe, Asia, and Africa, the Catholics will flock, the "sacred" articles of doctrine, especially that of the Mass, will be presented by the most learned men to laymen and priests, and to all Protestants the cry will go forth, "All this I will give thee, if thou wilt fall down and worship me, the Pope."

The whole Congress, with all its glory, revolves around the Roman Mass; it is a glorification of it, by which Protestants are to be induced to join the Roman Church. Now what is the mass? Luther calls it a

The priests of the Antichrist impudently boast of their mass, that in it they can offer to God his dear Son, who is without sin. (XII, 559.) "The priests all imagine that in the mass they offer Christ Himself to God the: Father as a full sacrifice, and do a good work for those to whom they offer it." (XIX, 47.) "But to offer Christ in the mass is a blasphemy and an abomination, and the worst sin that can be committed." (XII, 1552.) "Masses are instituted as a good work, but for the service of the devil." (111, 620.) "The pope turns the Mass into a good work, that one may be sufficient for sins, and also come to the aid of the living and the dead in all distress and affliction." (XVIII, 1560.)

These harsh judgments of Luther on the Mass are understood by every Christian who has had a glimpse of the abomination of the doctrine of works which the Antichrist has erected. For the pope has abolished Holy Communion, as Christ instituted it for our consolation. Instead, he offers the people a sacrifice, namely, that Christ may be sacrificed anew in an unbloody manner in every divine service for the sins of the living and the dead. This offering, as the pope teaches, is a good work, whereby God becomes gracious to sinners. Now whoever participates in this work, or gives money to the priest, -he receives grace in return, and, if he is in purgatory, relief. What an abominable abuse of Holy Communion!

J.T.M.

A Special Home for the Elderly. In 1902, in the state of Wyoming, a certain James Penney started a small business in a nondescript store. Last year he had 676 stores in forty-four different states, that is, a few in every state except Vermont, Delaware, Rhode Island and Florida. His sales that year amounted to ninety million dollars. The other day he now announced to the world that he had donated half a million dollars for a building in which aged and aged pastors and missionaries could live rent free. This pastor's home will be built in Green Code Springs, Fla. on the St. Johns River.

Thanks to the care of our fellow Christians, who are now collecting a supply fund and intend to add to it, our aged preachers, teachers and missionaries need not apply to James Penney and his home in Florida for admission.

J.T.M.

Abroad.

The Lutheran children's home in Flensburg. The enclosed pictures show children from the Rundschau children's home in Flensburg, which is under the direction of Father P. H. Petersen, the Vice-President of the Free Church associated with us. The children have a



Children from the Rundschau children's home in Flensburg.

six weeks' convalescence behind them, and therefore look so fresh and lively into the world. This children's home first gives physical care, but, like all our American charitable institutions, it is also intended to serve the souls of its inmates and can become a very blessed missionary institute at the present time.



Children from the children's home at play.

Recently it has received 4,000 dollars from the Walther League for the purchase of its own home, and this property is to be a gift to the Lutheran Free Church in Saxony and other states. Thus it will be able to serve its purpose all the better.

L. F.

In Stuttgart in Württemberg there is a small, active free church congregation, which has been presided over for a little over three years by Father Wilh. Ösch from our synod. He writes to the "Lutheran" under March 3:

"In spite of the exceptionally severe economic conditions of this winter, our little local congregation continues to thrive under God's grace. We have had to experience a great deal of hostility and opposition; but since the tiny beginning nearly four years ago, our number of souls has grown slowly but surely to about 130 now, and ten more are about to be added. It cannot be said otherwise than that inwardly also the congregation has made progress in knowledge and faithfulness. Our people here come from all walks of life in this city of 350,000.

"The question of the church premises is becoming more and more burning for us, after the Reformed Church, which we could only use in the evenings at 6 o'clock, has increased our rent from 500 to 1,500 Gold Marks and is working more and more hand in hand with the regional church, which would rather see us thrown out of the street today than tomorrow. May the faithful God fill the dear Christians over there with great willingness to make sacrifices, if now the promised general large mission collection is put into action, so that the share of our "Free Church" will at least remedy the most crying need in the large cities that are so important for the mission! One estimate, which is probably correct almost everywhere, calculates the cost of a very modest church hall with an attached parsonage at 150,000 gold marks, but that of a modest church at 200,000 to 250,000 gold marks. At least one fifth will have to be spent on the land.

"I would also like to take this opportunity to express my heartfelt thanks to the friends who have so far given to our Stuttgart church building fund, which has been in existence for two years, with gifts and collections. We have now collected a total of over 8,000 Marks. If we did not have the proceeds of this sum at our disposal, we would not be able to pay the high rent. At the same time

our people are extraordinarily willing to sacrifice; they raise between 15 and 20 dollars a year per communicant, even though we have no rich man at all and a large number of people who can pay nothing at all.

"Recently the famous and notorious professor of theology Heitmüller, who had been appointed there only two years ago, died at the University of Tübingen. This man, who left nothing at all of the Bible and of the way of blessedness, was supposed to help train pastors for the local church, which still counts itself among the better ones. Other professors are not much better. From this even the simplest layman can see how necessary our confessional work has become, especially here in the land of the Reformation. God bless and promote it."

L.F.

From Alsace our brethren write that they are often sent money which they are not to use for their own ecclesiastical or charitable purposes, but for institutions of the national church which are not only indifferent to them, but sometimes even hostile to them. These donations are prompted by the fact that such national church institutions often send representatives to America, who then give lectures and collect funds. Our brethren add: "Our synod also has a charitable institution in Alsace, Maison Bethel in Aubure, a sanatorium for lung sufferers. For this work of love for our suffering fellow men we do not have enough means for a long time. We therefore sincerely ask our dear brothers and sisters in America, who still have a heart for the great need in Europe, to kindly donate to our own institution, which has still received very few gifts from our church in America."

We take this opportunity to remark once again that one should be careful and always inquire exactly where support money goes and how it is administered. Repeatedly, national church charitable institutions in Europe have publicly complained that representatives of some institutions travel to America and collect a lot of money, as a result of which other institutions, which are in great need but cannot or do not want to send representatives to America, receive little or nothing and find themselves in bitter need. We certainly do not want to prevent anyone from helping to alleviate the physical need in Europe, which is really a problem.



Free church sanitarium for lung patients in Aubure in the Bogesen.

is very large and general. We do not limit such physical support to circles that are connected with us in the church, but want to help the needy wherever they are found: in the free church, in the national church and also among people of other faiths; we want to feed the hungry wherever they are: in Germany and in France, to which Alsace now belongs.

in Austria and Poland, in the Baltic provinces and in the great Russia. We want to show brotherly love according to the apostolic instruction and in brotherly love we want to show common (general) love, we want to do good to everyone, but most of all to comrades of faith, 2 Petr. 1, 7; Gal. 6, 10. But we also want to see to it that all bodily support is done in the right order, evenly distributed and also controlled. We have already done this to more than one European representative, more than one traveling



Sanitarium Bethel in Anbure on the day of the inauguration.

Deaconess said, who have sought us out in the interest of a special work of love, and have directed them in the way of order. And therefore we repeat again and again what we have said so often in this place, that it is best to let the relief go through the hands of such people as we ourselves have appointed to do it, our New York Relief Commission, The American Lutheran Board for Relief in Europe. L. F.

Thinning ranks of children. Since 1920, the lack of births in Germany during the war years has also begun to have an effect on the number of children entering school. In the reduced area of the Reich, the following children entered school: Easter 1920: 1, 317, 309 children; Easter 1921: 1, 234, 628; Easter 1922: 808, 623; Easter 1923: 721,011; Easter 1924: 664, 173; Easter 1925: 700, 169. The Wechselblatt, from which we take this, reports that the ranks of German school children will be thinned out most when the four cohorts with the lowest numbers of children, i.e. the cohorts 1922-26, go to school.

Statistics is dry reading; but sometimes it is not dry when our pastors and parishioners are made aware that even in our circles the ranks of children are thinning out, not because they no longer want to send the children to school, but because they are not available. We are not suffering from famine in America; thousands of children are still eating their fill in our country. Where is the fault? "Thou shalt not kill!"

J.T.M.

The woman and the pulpit. The modern woman certainly wants to be in the pulpit - even in Germany. As one change sheet reports, German women's rights activists are fighting mightily against the provision that excludes women from the preaching ministry and from participation in synodal hearings. Defeated in the last General Synod, they now threaten to bring the question of their admission to the proceedings of the supreme body of the church before the General Synod anew. At last year's Synod, various women, without being called upon to do so by the presiding officer, mounted the speaker's platform and conducted their cause with zeal and earnestness. They made gel

The Protestant Church in the United States, however, was not convinced that all church members were required to pay church taxes; now that women had been admitted by the state to the suffrage, they should be allowed to enter the preaching ministry. A consistory councilor, on the other hand, argued that the fact that women were being ordained as preachers in the United States did not prove that the Protestant Church should break with its traditional traditions and follow the American example.

Two things should be noted about this. First, there are still many churches in the United States where women are not admitted to the preaching office. Second, this is not because of tradition, but because of the Scriptures, 1 Cor. 14:34, 35; 1 Tim. 2:12. J. T. M.

Scripture and reason. Roman doctrine is entirely the doctrine of reason. The Pope does not teach what Scripture says, but what his unbelieving, defiant reason tells him. But we Lutherans, too, must be careful to remain in faith with the truth of God's Word and not let our reason have a say in spiritual matters. The "Ev.-Luth. Gemeindeblatt" rightly writes: "Is it not true that our intellect is completely dominated by sin and serves sin, that it thinks like the sin in us, which is selfishness and enmity against God, that every thought is tailored to sin and is directed toward achieving the goals of the evil lusts in us? Our mind can and will think only what serves, glorifies, and benefits us; it is all darkened. It is all evil and should be able to create good? It is all lies, and should be able to give truth? He should be able to devise what is divine, since he is God? What our mind creates of itself from believing, hoping, loving, is all false. The natural man, without the Holy Spirit, hears nothing of that which is of the Spirit of God, nothing of truth; it is foolishness to him, and he cannot comprehend it. Hold all this sincerely before thee! Then thou wilt say, It is true; my understanding can do nothing; I am a fool."

What men call understanding and reason in spiritual things is nothing but ignorance and lack of reason. Sin has blinded the natural man completely, 2 Cor. 4, 4; 1 Joh. 2, 11. J. T.M.

Little goes a long way.

Out of Germany's need.

Friendly readers of the "Lutheran" often make funds directly available to me for the need in Germany. I then try through my connections over there to create help in very special cases of need, namely among the shamefaced poor, among single widows and elderly ladies, among unemployed and sick families, among starving children. Thus, around Christmas time, I sent 10 dollars to a distinguished lady about whose activity among the poor and sick of her large city I have official testimonies. Recently she wrote to me, among other things:

"How much joy the great sum of ten dollars brought! I was allowed to see so many children's eyes shine and glimmer. The mother's eyes grew moist; she wept with gratitude. They all know nothing of Christmas joy, for things look sad in the poor homes. A warm little room and bread to eat is the greatest wish. Now there were happy people here. The cared for mother has again new

She knows that she is not forgotten, and the sun shines once more on the poor, pale child. Words cannot express the gratitude for the noble work done by the dear givers. You should see the pale, narrow little faces sitting at the table and writing their little thank-you notes full of joy and eagerness after their own fashion. I could satisfy so many small and great wishes; ah, they are all so humble! Children's hands bless those who have helped in the great work.

"For years there has not been one among them that has become unworthy or ungrateful, and I am very glad of that. You yourself will also learn herewith where and how the money has been used, and have the exact address of each one. I myself have been allowed to witness so much happiness and joy; it makes me feel so good inside to be the instrument."

My correspondent has therefore not only written herself, but has enclosed fifteen letters from great and small people, among whom she has distributed the 1V dollars, all with names and addresses and with details of what they have received. Little enough has come to each, but everywhere the brief words speak of great gratitude. Just so that the readers can see how great the need is and how the gifts are distributed, we share some of the letters in an excerpt. There Marie B. thanks for a pair of warm shoes for L. (Mark) 2. 90; Sophie M. together with her sick husband and four children thanks for 3 Marks for bread; the "lonely widow" Jda W. mentions two large loaves of bread, a hundredweight of coals, and a crate of wood Mrs. M. mentions three pairs of warm stockings and a warm jacket, adding, "All sick; husband too!" A poor old Mr. and Mrs. O. thank me for the "large donation" of 2 marks; a Mrs. G. with nine children also for 2 marks. Rosa V. addresses my correspondent, "Dear mother of the poor!" Mrs. Elfe B. writes to her, "You gave me such a rich present [3 marks], How infinitely grateful I am to you for it! I need everything so much; my worries are relieved by a great deal. I cannot buy anything; the daily bread devours all the money I have. I have two little boys; the earnings are so small." Mrs. Lina M. thanks for bonnet and children's things, and remarks: "I am a young mother, and have a child under my heart." Ernst B., twelve years old, signs himself, "A poor German boy," and remarks, "My little mother is dead, and the father has been ill for half a year. We are four children." Elfe G. remarks, "Thank you very much for the bread. We are always hungry and have no money. God's blessing on it!" She calls herself "a little girl," as shown by her still unpracticed writing.

Widow L., with eight children, calls my correspondent a "helping angel in human form," thanks "a thousand times the good givers in America," and mentions that the eldest son, who earned sixteen marks a week, has been without work for some time, "and the earnings of me and my daughter are very small. And more than once, the right trust in God is expressed, as in the case of widow Dorothea G., who has a sick child, but writes: "Up to now, God has led me by his right hand; he will also continue to lead me in my distress; for he who trusts in God, he will not leave him. Be it ever so hard to bear, he helps again and again in due season; for the need is not greater than the helper."

This is how the gifts of our Christians are distributed for the needy in Germany. For just as my correspondent does, so do the representatives of our New York Relief Committee over there, both within and without the Free Church. We remind them again and again that the gifts are sent through our agency.

whose address is at the end of each "Lutheran" number.

But that the need is really great again, extraordinarily great, may be shown today by a few excerpts from letters which come from other circles and are addressed to other persons. Prof. D. M. Reu, in the "Church Journal" of the Iowa Synod, makes the following announcement to his Synod comrades, and asks them to help for JEsu's sake. He says:

"A lady from Berlin, a member of the Breslau Free Church and a member of the German Reichstag, wrote to me in a letter dated January 21: "Last year, when it seemed for a moment as if the economic conditions in Germany would improve, I had firmly resolved never again to ask for any help from America (she never asked for herself). But the faint hope of last year (1925) that things might get better economically in Germany has been bitterly disappointed. Need and poverty have never been as great as they are today. The reason today is that not only the middle classes have been devastated by inflation (demonetization), but that now also agriculture is impoverished and industry is going more and more to pieces, so that goods, houses, hotels are for sale everywhere today, and in the last few months the number of banker's droppings has increased tremendously: 1, 164 in October, 1, 343 in November, 1, 660 in December; plus all the firms which are under business supervision [that is, which are in the hands of receivers]: 633 in October, 1, 888 in December/

"A very far-sighted and experienced man from Berlin, in whose house I stayed for five weeks in the summer of 1923, wrote on December 29: "Our pens for old women and daughters are overcrowded; hundreds are waiting to be admitted and never live to see it. To ten old women in the Wilhelmsstift I gave the remains of your stocks; the youngest of these is seventy-two years old, the oldest ninety-three; one is blind, two are paralyzed. Relatives and the mercy of Christian circles, strained to the utmost, are doing what can be done in some way, but it is not enough. . . . Germany is now so weak in capital that she is up to her neck in debt and has to pay usurious interest, and the mammon servants of the earth circle are taking thorough advantage of this. Of the old merchant houses in Wuppertal half are facing bankruptcy.

"Our shop steward from Stuttgart writes: We are in the midst of times of distress that will probably surpass anything we have experienced so far in terms of sadness. Now even the last foothold, German industry, is collapsing, throwing growing crowds of the unemployed onto the pavement every day. How this mass misery is to be resisted is the problem of the new year.

"From Middle Franconia in Bavaria, a faithful old woman writes, who all her life has put her strength into the service of God for the little ones and the elderly: "The great unemployment affects many a good person through no fault of his own. There is much need everywhere, even here in the country. People often lack the most basic necessities, and it is quite unbelievable how they have to help themselves. Our neighbour's children were barefoot in the terrible cold the other day (December!); dressed only in a little skirt, they ran around until someone begged something for them here and there.

"The following letter has just arrived from the Ruhr district: "Our Ruhr district is in dire straits. It has been ascertained that 66,000 miners have been laid off since 1923. Unemployment is extraordinarily high, especially here in the southern district. . . . Many parents do not know how to provide their children with the necessary clothing for the forthcoming confirmation.

to procure pieces of dung. Some parents say that they cannot even buy their children a Bible and a hymnal. With the great catastrophic economic crisis, the businessmen who have otherwise helped us are only able to give a very small contribution. We are wholeheartedly grateful for any help, whether it be in the form of funds, clothing, shoes, and the like/ "

The National Lutheran Council recently decided to ask the synods it represents to raise a measly \$250,000 for Europe this year. L. F.

who have been guarding this memorable site ever since. Important finds were made here during excavations. The adjoining ground proved to be an ancient Christian burial place, as might be expected near the Holy Sepulchre, and showed the ruins of an ancient Christian church. In a vault near the tomb two tombstones were unearthed, showing the inscription, "Nonnus and Onesimus, deacons of the Church of the Resurrection," and, "Buried near my Lord." These finds, too, would agree to the supposition that here lay the true tomb of Christ. There are, however, still various mysteries to be solved and difficulties to be removed in this question, but the problem, with which German scholars in particular, such as Prof. G. Dalman, have been extensively occupied, has again been brought to the forefront of research by this important find.

New light on the tomb of Christ.

The much-discussed question of Christ's sepulchre, from which He rose on the third day, is thrown new light on by an important find made near the entrance of the so-called "Garden Tomb" outside the Damascus Gate of Jerusalem. The find, which is due to a member of the English committee of the Garden Tomb, Miss Hussen, was treated at some length some time ago by C. G. Dobson in the *Turmes*. During nay work in the "sacred garden" some loose stones were removed from the ground in front of the entrance to the tomb, and one of these stones caught the eye of Miss Hussey because it contained curious marks. The stone was cleaned and presented to Prof. Brandenburg, a German visiting Jerusalem, who is the best authority on Palestinian rock tombs. The scholar at once declared the stone to have come from an altar of the pagan goddess Cybele or Aphrodite, with the pillar and tree of Adonis or Attys beside it. This reference to an ancient temple of Aphrodite, which must be glimpsed in this find, is now of great importance in establishing the "garden tomb" as the true tomb of Christ; for it is a well-known fact that the Roman Emperor Hadrian, after the second and still more complete destruction of Jerusalem by the Romans in 135 A.D., built a new Roman city called Aulia Capitolina on the site of Jerusalem, and that he erected a temple of Aphrodite or Venus on the spot where the Holy Sepulchre had lain and been worshipped. Now all around the Garden Tomb are clear traces of a great ancient structure. On each side of the door are the beginnings of two arches carved in the rock, and above the door are three columbaria, or niches, such as were common at pagan temples. There is also a stone floor covering and a pillar still standing. Those who advocated that this garden tomb was the scene of the resurrection have, then, always maintained that these traces point to the temple of Venus built by Hadrian. But further evidence was lacking, and this is now offered in the altar-stone found, which lay at a distance of about thirty-five to forty feet from the entrance of the tomb, on the site where the traces of the ancient temple are found. This, then, would give strong support to the view which seeks the sepulchre of Christ in the garden outside the city, and not in the centre of it, where the Church of the Holy Sepulchre and the commonly venerated tomb of Christ are found.

The "Garden Tomb" is situated on the slope of the "Place of the Skull" or Golgotha, and is an important Jewish tomb from the time of Christ's death, which also fits exactly the descriptions of the tomb of Joseph of Arimathea. It was discovered in 1867 and was approached by the English.

Our belief in the resurrection of the flesh.

Just as we must bear witness to this faith before the world at funerals and through epitaphs.

In 1542 D. Luther published a collection of funeral songs under the title "Christliche Gesänge, lateinisch und deutsch, zum Begräbnis". In the preface to this booklet he writes among other things:

"St. Paul writes to those in Thessalonica, that they should not grieve over the dead, as others do, who have no hope, but should comfort themselves with the word of God, as having a certain hope of life and of the resurrection of the dead, 1 Thess. 4:13-18.

For it is no wonder that those who have no hope grieve, nor are they to be blamed, since they have also the faith of Christ, that they must either esteem and love this temporal life alone, and lose it unwillingly, or else, after this life, face eternal death and the wrath of God in hell, and go there unwillingly."

"But we Christians, being redeemed from all these things by the precious blood of the Son of God, ought to exercise and accustom ourselves in faith to despise death, and to look upon it as a deep, strong, sweet sleep; to regard the coffin as no other than the bosom and paradise of our Lord Christ, and the grave as no other than a gentle lazy or resting bed. As it is thus in the sight of God, as he saith John 11, Lazarus our friend sleepeth; Matt. 9, The damsel is not dead, but sleepeth?

"So does St. Paul 1 Cor. 15. Put out of sight all the ugly sight of death in our dying bodies, and bring forth the blessed and joyful sight of life, saying: 'It is sown corruptible, and shall rise incorruptible; it is sown in dishonour, and shall rise in glory; it is sown in infirmity, and shall rise in power; it is sown a natural body, and shall rise a spiritual body?'

"Accordingly, in our churches we have done away with and swept clean the papal abominations, as vigils, masses for the souls, purgatory, and all other jugglery for the dead, and no longer want our churches to be houses of lamentation or places of suffering, but rather, as the ancient fathers also called them, coemeteria, that is, for sleeping houses and places of rest [cemeteries].

"Sing also no song of mourning nor of sorrow at our dead and graves, but comforting songs of forgiveness of the

PART ONE.



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Jesus, the good shepherd.

John 10:12-16.

We wandered about like sheep that are
without a shepherd;
We sought the vengeance and
punishment, Threatened the wicked child.

The wolf of hate and envy would devour
the flock; Though hirelings let themselves
be caught, But they fled the woe.

It wails the father the poor;
He sends his son.
Out of love and pure mercy the Son leaves
the throne.

He laid down his life and blood for
the sheep: He was despised, the
shepherd, faithful and good.

He let the wolf choke him, the shepherd
became a lamb;
The Father raised the guarantor From
death on the cross.

The Son gathers the lost ones whom the
Father gave him;
They hear the voice of the shepherd And
follow his staff.

The sheep of the Jews and of the
Gentiles, which are one flock, They are
tended in green pastures by the one
shepherd.

The shepherd knoweth his own, as the
father knoweth him;
Whether under the cross they weep, His
heart with love burns.

And no one can tear them down
From his hand and power;
Life is promised them, that he brought to
light.

He leads them to the heavenly hurdle,
Is there their rich host;
He crowns them with divine dignity
And remain their good shepherd.

H. Wein.

Synodal sermon on Ps. 2.

Left to print if desired.

Venerable and beloved fathers and brothers in your Lord! Dear
friends on all sides!

We have to do our ecclesiastical work in the last afflicted times, in
which faith dwindles, love grows cold, the world becomes more and more
godless, and the devil rages especially. In such a state of things it is very
easy for us to despair of the good cause of the gospel, to become weary
in our work, and even to think that the further building of the church of
God is hopeless. Not only Elijah in his day sighed in view of the idolatry
that was introduced into Israel, "It is enough; take now therefore, O Lord,
my soul!" 1 Kings 19:4, but also in our day dear Christians and proven
ministers of the Word are easily slackened by the general destruction and
give place to dark and gloomy thoughts.

But this must not be. To work in the church belongs a glad heart
and a firm conviction of the good cause of the gospel and its certain
victory. These we children of God gain from faithful contemplation of just
those passages of Scripture which deal with the kingdom of our dear
Saviour. To these passages belongs especially the second Psalm. This
is a prophecy of Christ, the eternal King, His kingdom and its enemies.
Let us now briefly consider this delightful Psalm together in preparation
for our Synodal Assembly. It is divided into four parts.

So the first part is, "Why do the heathen rage, and the people speak
so vainly? The kings of the land rebel, and the lords take counsel together
against the LORD, and against his anointed: let us break their bands, and
cast away their cords from us." The psalmist here beholds a wondrous
picture. The whole world, the kings and their nations, the high and the
low, the leaders of public opinion and

the common man, everything is in an uproar, raging and raging like the sea when it is stirred up by the storm. The bitterness shows itself in various ways. The people gesticulate, talk, and scold; the kings nobly rise up, and the wise and prudent put their heads together and hold counsel. The cause of this general uproar is the same. The indignation is directed against Almighty God in heaven, and against His anointed, our Lord Jesus Christ. How bitterly it is meant is revealed in the resolution they all take together and want to carry out: "Let us break their bands and throw off their ropes!"

The bonds of the Lord, which men do not want to tolerate, are his holy will, as he wrote it into the hearts of men at creation and then revealed it anew in his law, by which he wants to divert them from evil and lead them onto the right path. The ropes are his sweet gospel, as he reveals it in his anointed, his only-begotten Son, who came into the world for our redemption, in order to draw us lost and condemned people out of the depths of hell out of pure goodness into his blessed heaven.

The enmity of the world against these bands and cords of God has been manifested at all times, but at special periods in a particularly terrible manner. Thus the Jews and their rulers raged against the Saviour, and did not rest until they had crucified Him, and after Christ's resurrection offered up everything to stifle the preaching of the gospel. When therefore Peter and John were threatened by the high council of Jerusalem that they should henceforth speak no man of the name of JEsu, and they told this to the church, the latter perceived that the second Psalm was being fulfilled, and prayed, "O Lord, thou art God, which hast made heaven, and earth, and the sea, and all that is therein; which hast said by the mouth of David thy servant: Why do the heathen revolt, and the nations take that which is in vain? The kings of the earth are gathered together, and the princes are gathered together against the LORD, and against his Christ. Verily they are gathered together against thy holy child Jesus, whom thou didst anoint, Herod and Pontius Pilate, with the Gentiles and the people of Israel, to do those things which thy hand and thy counsel purposed beforehand to be done," Acts 4:24-28. 4, 24-28.

Likewise the fury was manifested as the gospel gained a foothold in the great Roman Empire. The emperors and their officials, as well as the common people, all joined together to break the bonds and ropes of the Lord and His anointed in ten great persecutions. Even at the time of the Reformation, when, through the ministry of Luther, the Gospel again came on the scene, everything fell into indignation. The kings and the lords with the great multitude, the temporal and spiritual rulers and their satellites, all united and said, "We will not have this one to reign over us! Let us break their bands, and cast from us their cords!"

And in our time things are even worse. Respect and esteem for God's word has disappeared. That there are divine bonds and fetters which man must observe is ridiculed and mocked by word and scripture. The

The right of self-determination of men is preached. Especially the anger of the high and the low is directed against the anointed of the Lord. It is seen as an unbearable restriction that in Jesus alone there should be life, salvation and blessedness. Against this doctrine they counsel and organize themselves. This is manifested in the renewed power of the papacy, in the disappearance of all doctrinal discipline in the sectarian churches, in the foundation of the many secret societies, and in the pride and arrogance of the representatives of drunken science.

When we children of God see this general disgust with the gospel, when we perceive that all the high and noble things of the world have joined together against the Lord and His anointed, and the common man repeats what the spokesmen say, must we not justly despair and give up the fight against this raging and angry sea? Listen to what the psalmist has to say to us!

2.

Already with the question: "Why do the heathen rage?" the Psalmist indicates that this behavior is quite foolish, and in the words: "The people speak so vainly" he expresses it that nothing is accomplished by the raving. But he makes it still more plain. In the second part he shows us what God thinks of this riot. Listen! "But he that dwelleth in heaven laugheth at them, and the LORD mocketh at them. He will speak to them once in his wrath, and with his fury he will terrify them. But I have set my king upon my holy mountain Zion." God sits in heaven on the throne of his power and majesty, and looks from his firm throne upon these furious attacks of the children of men against him and his anointed. And he laughs and mocks at his enemies, indicating that he not only despises their presumption, but also lets them have their way for a time in the delusion that they might break the divine bonds and storm heaven. My dear brethren, if God in heaven can calmly watch the ravings of men, why not we, his children? Certainly, God's majestic calm in the midst of all the storming against the Church must have a calming effect on us.

But though the LORD let his enemies have their way for a time, yet he findeth them, and keepeth account. "He will speak to them in his wrath, and with his fury he will make them afraid. Many enemies of Christ have had to experience this all their lives, so that they did not know where they were when the terror of God came upon them; and all the enemies of God will experience this when the Lord comes to the Last Judgment. Then they will cry out: Ye mountains and rocks, "fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb! For the great day of his wrath is come, and who can stand?" Revelation 6:16, 17.

While all the enemies of God come to an end with terror, Christ and his church remain. God has determined this in his eternal counsel, and it is unchangeable. Therefore, in view of the rage of men against Christ and His kingdom, God speaks in our text the majestic word: "But I have set my King upon my holy mountain Zion." The whole world and the gates of hell shall not prevail against him.

3.

After God the Father has spoken about the raging of the enemies, the Son of God, the anointed of the Lord, is introduced in the third part. His words are these: "I will preach of such a manner, that the Lord hath said unto me: Thou art my Son, this day have I begotten thee. If thou desirest from me, I will give thee the heathen for thine inheritance, and the end of the world for thy possession. Thou shalt smite them with a scepter of iron; as pots shalt thou break them."

We have heard that the world is especially offended by the gospel of Christ, the brief content of which is: Jesus Christ is God's eternal Son and the only Beatificator of all men. This doctrine they cannot tolerate; it arouses their hatred and repugnance. But even the Anointed of God is not misled by it. In our text he says: "This shall be and remain the content of my preaching: I am God's only begotten Son, begotten of God's nature from all eternity, coeternal with the Father, and equal in power. And I came into the world and became man, that by suffering and dying I might redeem men and purchase them for myself. And after I have given my life for a trespass offering, my Father hath given me the Gentiles for an inheritance, and the end of the world for a possession. Mine is the kingdom and the power and the glory. Who therefore will not be drawn by the cords of love, he shall feel my wrath."

This is expressed in the terrible words, "Thou shalt smite them with an iron sceptre, as pots shalt thou break them." It is dangerous for earthen pots to make war with iron. If the pots rush against the iron, they shatter, and if the iron scepter falls on the pots, they are crushed. And the greater the belly of a pot, and the wider its neck, the more impotent it is in the canrp with an iron sceptre. Thus it is madness when man, formed of clay, is dust and ashes, dares to go forth to battle against the LORD and his anointed, to thrust him from the throne. When we, my dear brethren, hear or read this, let us not be terrified and tremble for the continuance of the church, but let us think of the pots and not forget that the more an enemy of Christianity puffs himself up and the wider he opens his neck, the less dangerous he is in the fight against the iron scepter of our King.

4.

Now the second Psalm concludes quite differently than we expect. The fourth part reads: "Let yourselves be instructed, O kings, and let yourselves be chastened, O judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish in the way: for his wrath shall soon burn. But good to all who trust in him!" We had expected God to say: Now I am done with the world that rages against me, and I leave it to judgment. Instead, we hear here an admonition, as kind as it is earnest, to all the enemies of the Church to strike within and accept the Son of God in faith before it is too late.

Here we children of God also find instruction as to how we are to conduct ourselves in our church work in these last afflicted times. On the one hand, we are not to be attached to the

On the one hand, we should not despair of the kingdom of our dear Saviour, and still less slacken our gospel and make any concessions to the enemies of it; but on the other hand, we should decisively and zealously preach the law and the gospel to the world, all the more so because the time of grace is soon to expire. This our testimony will not be in vain. Some will always be won, even among the great of this world, until the number of the elect is full.

Finally, our psalm says, "But blessed are they that trust in him." So we surrender ourselves anew, body and soul, in life and in death, to the Lord's anointed, our faithful Savior. Then we are secure in time and eternity.

Jesus, strengthen thy children, And make them overcomers, Whom thou hast bought with thy blood. Create in us new life, That we may always rise to thee, When courage fails us!

Put out upon us the spirit, That love may flow into the hearts, So we hold on to thee with comfort. In death and life for and for!

F. Pf.

Amen.

Cautious Change.

A reminder to our female youth "nd to their mothers.

"The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit," Rom. 14, 17. The observance of various commandments concerning outward things, such as food and drink, does not make a man a Christian. In this he may walk in apparent humility, and yet be puffed up in his carnal, self-righteous mind, Col. 2, 18. Now even in this we may not put a yoke upon the necks of Christians, Acts 15, 10. 15, 10, it is obvious that children of the kingdom must not indulge in eating and drinking, Isa. 5, 11, 22; Micah 2, 11; Prov. 23, 20, 21; Eph. 5, 18; IPetr. 4, 3; Luk. 21, 34; Rom. 13, 13.

Now what is true of eating and drinking is also true of other purely external things. We must concede that dress and ornaments cannot in themselves give a man a Christian appearance, nor can they take away his reputation as a Christian. Abraham's servant Eliezer presented Rebekah with a gold clasp, two gold bracelets, silver and gold jewels and garments, Genesis 24:22, 53. As the messenger of a rich lord, he lavished princely gifts on Isaac's chosen one, according to the will of his godly master. Further, when the Holy Spirit desires to describe the beauty of the Bride of JEsu Christ, His Church, He puts these words in the mouth of the heavenly Bridegroom, "Thy cheeks are lovely in clasps, and thy neck in chains. And we will make thee clasps of gold, and silver girdles."- Hell. 1:10, 11. And by the mouth of Ezekiel Jehovah describes the spiritual benefits which he had bestowed on his people Israel, under similar images. There are mentioned embroidered garments, shoes of seed, fine linen garments, silken veils, jewels, jewels on the arms, necklaces on the neck, hairbands on the forehead, earrings, and beautiful crowns on the head, Ezek. 16, 8-14. Such adornment and jewellery would God the LORD

Not only do they thus receive friendly groceries from the homeland they left for the sake of the Lord, but their hands are also filled so that they can make their church children happy. The women's clubs probably receive special letters of thanks from India in the Negel through the mediation of the mission director. But these days we have also seen a private letter from one of our missionary women, in which she tells her relatives in our country about the Christmas celebration and which our readers will probably also read with interest. The letter says, among other things:

"This time the Christmas box arrived exactly the day before Christmas. We unwrapped it right after our English service on December 24 in the morning. But ---- we put our packages away like good children until we had our family party in the evening. It was very nice to admire your beautiful things together with our other presents. Thank you very much for your kindness! We are all very happy about such nice and suitable presents. . . .

"We had another joyous festive season this year. It began on Tuesday, December 22, with a closing party and Christmas tree for the day and boarding school. There were about 250 children present and more than 100 adults. As usual, the catechist Paul and I had practiced the songs with the children. This time we had also practiced two new Indian songs (native lyrics), one of them translated by a gifted new convert from the Uniatiei caste. The children had decorated their home beautifully, also our Christmas tree was there as usual. It is now very nice that we no longer have to do everything alone at such festivities; our natives help more and more in planning and arranging. We are all always happy about these festive times with the natives.

"So we had our English service on the morning of December 24th; for after that the missionaries are very busy till Boxing Day. We were at Kavaditala on Christmas morning, in the nice Shanar parish; in the afternoon at a new parish, where they had never celebrated Christmas before. There I wanted to go too, but because one of the children had a fever, I stayed at home, and our L. went along in my place and patched the children's clothes. We had a lot of fun these days, the girls and I, fitting the poor school children with their new clothes. Sometimes we took the clothes to the church services; others were told to come here to our house. Often a whole troop would come along. There must have been several hundred people here last week. We also had many visits from native strangers, so that we were all very tired and are now glad that things are quieter again. F. is immediately back to committee work; they are revising the Synodal Catechism in Malay before it is printed. There is a very good prospect that many of the Jenva caste, who have long been dissatisfied with Hinduism, will join our mission. F. has had several interviews with one of their leaders, is writing lengthy essays in their papers, and is making plans for carrying on the missionary work. Missionary L. will probably come here from Nagercoil, as the missionaries here have too much to do to devote themselves entirely to this new work."

This is how our missionaries in India celebrate the Holy Christmas in their families and communities. Let us remember our distant workers with love!

L. F.

To the ecclesiastical chronicle.

From our Synod.

Prof. Ed. Pardieck, whose departure (on March 21, soon after midnight) has already been reported in the last number of the "Lutheran", was carried to his last earthly resting place on March 25 at Brownstown, Ind. The local pastor, TH.J.E.Herrmann, a former student of the deceased, officiated in the house, in the church and in the graveyard; the text of his consolation sermon was the scripture passage Rom. 8, 18, which was especially appropriate in this case: "I hold that this time's suffering is not worthy of the glory that shall be revealed in us." Short addresses were given by Vice-President F. Brand, representing the President of the Synod, and by the undersigned on behalf of the faculty of our seminary. The Board of Supervisors of our institution was represented by Mr. A. G. Brauer of St. Louis, and the Board of Directors of our Synod by Mr. A. H. Ahlbrand of Seymour, Ind. Quite a number of pastors from the neighborhood, including their senior, the aged Rev. F. W. Pohlmann, paid their last respects to the departed; six of the same served as bearers. The attendance at the funeral on the part of the community was a numerous one, and the bereaved family received much participation. May the memory of the deceased be cherished! L. F.

Travelling. This year, as every summer, quite a number of our congregations will travel to Germany and stay there for a longer or shorter time. We ask them not to pass by the Free Church, but, if at all possible, to attend the services of the Free Church congregations. This will be a great joy and refreshment to them and to their German fellow believers. The names and addresses of the Free Church pastors can be found on page 70 of our German and English calendars, which you can easily cut out and take with you if you wish. And whoever goes to London, do not forget our local P. O. Battenberg, 10 Leighton Crescent, Kentish Town, London, N. W. 5, England, L. F.

Some of our travellers have their church bulletins sent to them regularly on their longer and often longer journeys. In this way they always remain informed about what is happening in their home church, and sometimes they also write to the editors of the papers, so that they can also enjoy something of the journey, especially in places that are perhaps well known to them from biblical studies. Thus we recently received two messages from Mr. Lamprecht, who traveled with his wife from Egypt to Palestine. The first message came from Smyrna in Asia Minor, where already in the first century there was a beautiful Christian community, to which the Saviour addressed the moving epistle through St. John with the words: "Be faithful even unto death, and I will give you the crown of life," Revelation 2:8-11. Smyrna was then in the first centuries a true martyr community. Among others, its pious bishop Polycarp, a disciple of John, suffered martyrdom at the stake there in the second century. In spite of many devastations by earthquakes and other catastrophes also in recent times, as the daily newspapers have reported, Smyrna is still a large Asiatic city with several hundred thousand inhabitants and at the same time the most Christian city in the otherwise Turkish Asia Minor. Our travellers have seen the old ruins from the time of Polycarp, sent a picture of the part of the city which was preserved in the great fire three years ago, and informed us that the destroyed part of the city is being rebuilt with modern streets and buildings.

The next news came from the island of Malta or Melite, as it is called in the Bible, Apost. 28, 1. There the apostle Paul was shipwrecked on his voyage to Rome in 57-58, Apost. 27, 41-44; chap. 28, and a picture sent to us again by the travellers shows very clearly and distinctly the place of the misfortune, which is still called "St. Paul's Bay." Mr. Lamprecht writes: "We spent a week on this small but most interesting island. I am sending you a little booklet describing the sights. The old temples are really most curious."

"My Lutherans' and *Witness* are now arriving regularly. I am always glad to receive the notices. On Sunday, March 7, I especially remembered the I. L. L. collect. God give his blessing on this I " L. F.

Domestic.

How cult preachers fill their churches. The "Ev.-Luth. Gemeindeblatt" reports on this: "From a paper published at Aberdeen, S. Dak. we take the following: Recently, on Sunday morning, one of the Western preachers appeared his sect preacher^ before his congregation in a whimsical attire. He had on breeches and short stockings, so that his knees were bare. In his sermon he then dealt with your modern girl, and expressed his astonishment that fornication was not worse than it really is, precisely because the present female sex, by its dress, nevertheless incites to it.' The report then continued: 'It was not long ago that a pastor in Chicago had a troupe of dancers perform their dances in the church service. Thirty of his members immediately got up and left the church, thus expressing their protest against such a desecration of the house of God. Upon this the pastor stepped forward and said that the Bible nowhere forbade physical exercises; therefore, no one should be offended by dancing performances in the church.' "

The parish bulletin comments on this: "If we can no longer get the people into the church in any other way than by turning the house of prayer into a pit of murder, then in God's name we will close the church." But it need not yet come to that in our country. Our Lutheran confession, the Apology, says that nothing keeps people in church more than good preaching. This is true, however much one has often doubted it. For by "good preaching" our Confession means the preaching of the pure Word of God, especially the Gospel. Where the gospel is rightly preached, together with the right application of the law, the Holy Spirit is active and a Christian church is gathered through the preached word. Unfortunately, most cult preachers know nothing of the "good preaching" of which our Confession speaks. What they preach at the best of times is a mixture of law and gospel, which eventually becomes nothing more than plodding. In short, he who does not preach God's word will soon preach himself dead; and the sooner this happens the better it is; for he who does not preach God's word ought not to preach at all. J. T. M.

Terrible Ignorance. Some time ago a certain Dr. Crißman, the superintendent of the teacher training school at Warrensburg, Mo. gave an examination on Bible knowledge. The result was such as to convince anew of the importance of establishing Christian church schools. Forty-five of the students tested called the Apostle Paul a book of the Bible. Twenty-five percent thought the apostle James was a river. Some thought Herod was a disciple of the Savior. Other answers were the same

wrong and foolish. Dr. Crißman declared that he had undertaken the examination to prove anew the necessity of the study of the Bible in church and home. That there was a generation growing up in our day that did not know the Bible, he said, he had known long ago.

Now, if students know so little about the external things concerning the Bible, they know nothing about the teachings of the Scriptures. The Sunday schools have failed. The study of the Scriptures cannot be brought into the public school. The cult preachers see to it that the Bible is not preached and explained to their people from the pulpit either. For the most part, they themselves do not know what God's Word teaches, and are blind leaders of the blind. Thus the devil robs our race of the one thing that is needful. Let us only keep our church schools and the pure preaching of the whole Word of God in our churches, homes and confirmation classes!

J. T. M.

Lynch law in 1925. Sixteen persons fell victim to lynch law in America in 1925. This is the lowest annual figure to date; in earlier years the number was significantly higher. In 1922 the number was as high as 255. The American Church Covenant Commission recently said in an Appeal, "Lynch law is a fist blow to the brotherhood ideals of the gospel which the churches profess and proclaim. Let the church raise a loud cry for a lynchless year in 1926!"

What the Church Federation Council of American Churches means by the brotherhood ideals of the gospel is not clear to us. What is clearly and correctly stated is that lynching is against God's Word. Both the fifth commandment and God's commandment concerning obedience to authority forbid it. But the fact that lynch law is still practiced in our country is due to the fact that God's Word is not preached clearly and purely to our people. If instead of the pure Word of God one teaches the "brotherhood ideals of the gospel," one does not convert a people. Secondly, the unfortunate lynch law stems from the fact that our judges often do not faithfully and diligently conduct their high office. Our lynch law puts our people in a bad light; it shows how ungodly we are. J. T. M.

The Last Journey. Some time ago over four hundred Chinese who had passed away in the United States during the past few years were sent back to China. Some had been in the grave ten years, and there was little left of them but quite a few bones. But still they were sent back to China that they might rest in Chinese soil; for only there, according to Chinese superstition, can they really come to rest. Rice husks had been added to the corpses so that the "souls" would not have to suffer hunger on the way.

Poor, blind heathenism! These Chinese heathens had been in America for many years and had found earthly wealth and happiness here, but they had not found the one thing that is needed, the precious pearl of the Word of God! And did the Christians in this country really preach to them the Saviour of sinners? Did they model to them the love and knowledge of JEsu Christ? Had they come to some of the "Christian churches," they would have found only a different paganism than in China itself. Verily, we all have to be careful, so that it is not said of us what Paul writes: "Your name is blasphemed", Rom. 2, 24.

I. T. M.

South America a large mission area. According to a report brought by the "Lutheran Herald", in all of South America, Mexico and Central America there are not so many ordained Protestant

Preachers as in the state of Iowa. Millions of Indians and other inhabitants of Latin America have never heard the gospel message, and live in as great heathen ignorance as the negroes in darkest Africa. Of the inhabitants of Buenos Aires, a city of millions, only a few hundred men are ever to be found in church on Sunday; the contempt for the Word of God is boundless; everywhere the influence of the Roman Church is felt, even in business; one finds, for example, "Meat Shop of the Holy Ghost," "Furniture Shop of the Saviour," mineral water sold as "Jesus Water," etc. Among the evils from which the people are diseased are especially drunkenness and fornication. Among the thirty million inhabitants of Brazil are over six million Africans, many of whom belong to the most depraved classes of men imaginable. Before the war about one million immigrants entered South America annually. These came from Italy, Spain, Germany, England, Holland, Scandinavia, Portugal, China, Japan, and India.

This report pretty much agrees with those sent in by our missionaries from South America, and shows us anew why we have the gospel to preach in South America.

J. T. M.

Abroad.

Protestantism in France. French Protestantism at present numbers about 1,038 congregations. Of these, about 265 call themselves Lutheran; the others are Reformed. However, of the latter, many have abandoned almost the entire Christian creed and are contaminated in unbelief. The Lutheran Church of France, too, has long since ceased to be purely Lutheran, but is as much in disorder as the former State Church in Germany. American sects, such as the Methodists, Baptists, Presbyterians, and also the Russellites and Adventists, are doing missionary work among the French people. The successes, however, are but slight. In general, the great mass of the French people still cling more or less firmly to the Roman Church, while the others who work against it are for the most part outspoken deniers and scoffers. Where the Roman Church has long prospered, as in France, Spain, Italy, etc., death reigns - either superstition or outright unbelief. In the time of the godless King Louis XIV. they used to say in France, "After us comes the deluge." The Flood came, only blood flowed instead of water. And still France has not learned what is for her peace. Poor, beguiled people

J. T. M.

How the Jesuits have been active in Lithuania in the two years since the old monastery was given back to them is shown by the following report: "The Russian bishop who had the old monastery as his residence had it set on fire in 1915 when he left to escape the Germans. The house and a tower were partially destroyed. In the two years now the damage has not only been completely restored, but two more stories have been built. To this the Pope alone contributed 500,000 lire. The building is intended "to educate the youth of Lithuania according to Christian principles in the spirit of the famous Jesuit colleges." A year ago the first class of the high school was opened; now there are already four classes with over a hundred students.

Thus Rome, with the help of the Jesuits, sets out purposefully to win the peoples and force them under the Pope, not only in Lithuania, Russia, and Germany, but throughout Europe, even here in America; and in part it is successful,

This is because the pure Word of God is no longer esteemed. But where the gospel is esteemed, believed, taught, obeyed, and spread, the pope has lost his power. Devil and Pope must both yield at the word of power, "It is written I."

J. T. M.

Emigration from Russia. For months thousands of German Mennonites have been emigrating from Russia. They usually stay a few days in Riga, and then travel on to Libau, where American steamers pick them up to take them to their new, distant homeland. The Mennonites who come from Siberia look the most desolate. These have been forced to emigrate by economic hardship as well as religious oppression. Formerly they lived in large colonies, and by diligence and thrift had made it prosperous. Now their land has been taken from them and Russians have taken their place. The buildings have fallen into disrepair, the herds have been destroyed, and the machinery and farming implements have been carried off or spoiled.

But even more severe than the economic hardship was the oppression by the Soviets. The old teachers were replaced by new ones educated in the communist sense. Through unbelieving associations the youth were corrupted, while parents were strictly forbidden to instruct their children in the teachings of the Mennonites. Sunday school was tolerated only in some quarters. Thus at last the Mennonites found themselves compelled to leave Russia and establish a new home abroad. Most of them will probably settle in Canada. In Russia, however, unbelief grows the longer, the angrier. All Russia is an open grave.

J. T. M.

Mecca pilgrims. The fate of the Mohammedan Mecca pilgrims is generally very sad, and yet last year the festival pilgrims were unusually numerous. They are estimated at about 150,000 persons. The festival itself lasts only a few weeks; but many pilgrims arrive months before, often after long, privation-stricken wanderings through Africa, others after no less suffering sea voyages, and then wait for months in Mecca for the holy weeks, in wretched hostels, defencelessly exposed to the exploitation of the inhabitants of Mecca. It has been calculated that among the pilgrims who come from British possessions, seventeen out of a hundred perished at or near the goal of their desire in the last year of pilgrimage. Others are sucked to the quick, and end by falling a burden on the consuls of their native countries. And yet one stream of pilgrims follows another!

Verily, how do men strive when it is a question of purchasing their blessedness by their own works! As it is in the papacy, so it is in the heathen countries. Poor, deceived people!

J. T. M.

A new Messiah in India. In India, that terrible land of utter paganism and superstition, a new prophet, who calls himself Christ or Messiah, appeared some time ago. According to the present report, his appearance had already been prophesied by Mrs. Anna Besant and by the Theosophical Society, and indeed the former is said to have testified under oath in court that the "King of the World" had made such known to her. Thereupon a society was formed, calling itself after the star of the wise men from the east, and making preparations for the second coming of the Messiah, "lest the world reject him, as it did two thousand years ago." The new Messiah is called J. Krishnamurti; he preaches a mixture of nonsense and paganism.

But once again the word of the Lord comes true: "False Christs and false prophets shall arise, and shall shew great signs and wonders, to deceive into error, where it is possible, even the elect. Behold, I told you before!" Matth. 24, 24. 25. That there are then also always foolish men who believe such deceivers is a proof of how Satan, through the sin of unbelief, has men in his power. J.T.M.

Spread of Paganism. The Buddhists, the followers of the pagan idol teacher Buddha, also have worldwide plans to spread their pagan heresies. Thus, last fall, a Buddhist Congress was held in Tokyo, Japan, attended by more than a thousand priests, the first of its kind, to which representatives of all Buddhist sects had gathered. The purpose of the congress was to initiate a closer union between Buddhism in Japan, Korea and China and to discuss the question of how Buddhism could be spread further. The Congress resolved that the Buddhists of East Asia should work to ensure that, where possible, all peoples of the earth bask "in the infinite grace of the Buddha". In order to achieve this goal, plans were made to publish Buddhist books and periodicals in some of the languages of the West, to send missionaries abroad, and to establish a missionary school in Tokyo or Peking in association with Japanese and Chinese Buddhists. Kindergartens, elementary schools, secondary schools, colleges and universities are to be established and extended on a large scale. The education of women is to be brought up to the same level as that of men. Steps are to be taken to suppress the use of alcohol and opium. A congress of all Buddhists of all countries of the world is contemplated, etc.

Where our Lord builds a church, the devil builds a chapel beside it.
"Preach the gospel!" Mark. 10, 15. 16. J. T.M.

Ans of St. Paulsgememde in St. Louis.

On Sunday, Sexagesimä (February 7), St. Paul's congregation in St. Louis dedicated their beautiful new house of worship to the service of the Lord. During the past eighteen years the congregation had repeatedly planned to build a new church, but had always been kept from doing so by this or that obstacle. It was therefore a great day of joy for the congregation when they finally saw their desire fulfilled.

With the favorable weather on the day of the dedication, such a crowd streamed in that, although the new place of worship only seats 450 comfortably, over 1, 100 crowded into the church on the occasion of each service. But even then, not all who had appeared were able to enter the building.

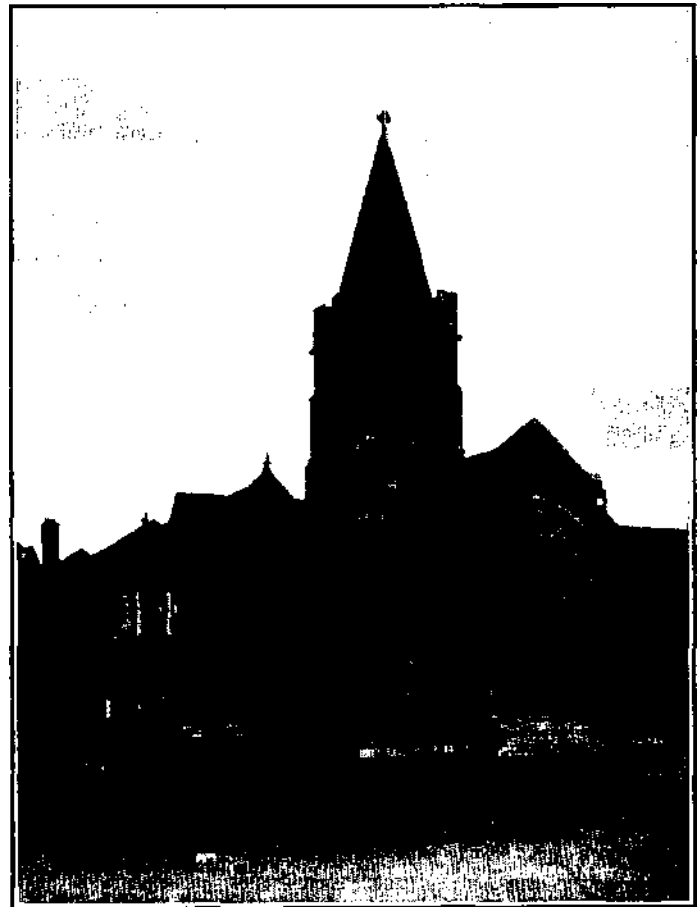
Festive preachers at the morning service were two former pastors of the congregation, Praeses H. Meyer of Minnesota, who preached the German sermon, and P. J. W. Schulze, also of Minnesota, who spoke in English. In the afternoon D. P. E. Kretzmann preached in the church, while P. A. Kühnert preached a sermon on the ground floor to about 400 people who could not get into the church. In the evening an organ concert took place, in which teacher C. Rupprecht from Chicago elicited lovely music from the new two-manual organ. Fr. W. Hallerberg gave a short address.

Three special weekly services were still held. In the first one, which was held in the interest of Christian education

was preached by Prof. O. W. Wismar, of Concordia, Mo.; in the second, which was especially for the young people of the congregation, Prof. W. A. Maier preached; and in the third, Prof. M. Sommer preached on Christian women's work in a congregation.

The new church is located on John avenue, near Florissant avenue, four blocks west and two south of the old church. The parochial school, which, since the first church was erected, had been held on the first floor of the building, will, for good reasons, continue in the old place. The parish now commands a much larger area than before.

The new church is built in the Gothic style in the shape of a cross and is, although simple and plain, nevertheless from outside and from



Church and parsonage of St. Paul's parish at St. Louis, Mo.

inside a beautiful, ecclesiastical building. The interior furnishings are also genuinely Lutheran in every respect. The total cost of the building was \$84,000. The new parsonage, very suitable to its purpose, was built at the same time, and cost \$14,000.

St. Paul's parish is a daughter parish of Bethlehem parish; it was founded in 1872. Over the years the congregation has been served by the following pastors: J. Achilles, 1873 to 1875; C.C. Brandt, 1876 to 1887; J. F. Köstering, 1887 to 1904; W. C. Drink, 1904 to 1905; H. Meyer, 1906 to 1911; R.F. Bähre, 1912 to 1913; J. W. Schulze, 1914 to 1921. Since 1921 the undersigned has served the congregation. This presently numbers 802 souls, 530 communicant and 112 voting members. The parochial school is attended by 123 children. Teaching at the school are: Teacher P. Rösel, Mrs. Amanda Brüggemann and Miss Paula Müller. The Sunday school is attended by 275 children.

M- Shepherd,

From Germany's need and help.

From the Ruhr region.

In the Ruhr area, which has often been mentioned in the "Lutheran", W. Schädel is at present pastor of the Free Church. Through the mediation of Dr. P. Heylandt in Berlin, one of the representatives of our New York Relief Committee, the following communication from Schädel about the conditions in the Ruhr area came to us in the first days of April, which we herewith pass on to our readers. Fr. Schädel writes in February:

"In wide circles abroad it seems that the worst days for the German people are now over and normal conditions have returned. This view does not correspond to the truth at all. The exact opposite is the case. The misery, especially in the German Ruhr area, is more terrible than ever before in the infamous post-war period.

"How can one describe the misery in a few words? Unemployment, starvation, children dying, terrible housing conditions, unbelievable moral neglect among a densely packed industrial population. Plant closures are the order of the day.

"Not hundreds, no, thousands and thousands are thrown into the streets without bread, and with their families, most of whom have many children and are afflicted with all kinds of diseases, are exposed to unspeakable hunger. With threadbare, makeshift clothing, often without soles under their feet, for days almost without food, the children populate the streets, death in their pale cheeks and deep-set eyes - a heart-rending picture of misery. Crowds of the unemployed roam the city shouting, 'We are hungry!' Of those who still work, not one is sure of his existence for a single day. As for housing conditions, it is by no means uncommon for two strong families to live and sleep together in a dull, in every respect dismal room. The disruption of morals resulting from these conditions defies description. A visit to the children's home in Sterkrade, supported by the Missouri Synod, which the undersigned undertook on behalf of the Synod President, D. Nickel, accompanied by Dr. Pagels in Sterkrade, convinced us anew of the pitiable condition of the children, hundreds of whom are certainly boiling towards the grave every month.

"Our Free Church endeavors to bring into this deep darkness the bright light of the gospel of the crucified Saviour, that through faith in our Saviour, torn from the hearts of the masses of our poor people by unbelieving teachers, many more, after their departure from so lightless an existence, may awake in his righteousness to his glory at the resurrection of the dead. But what a blessing it bears where toiling love goes hand in hand with the preaching of the Word!

"Therefore, may the Savior of the poor give you the strength to continue to sacrifice and to give and not to grow weary. Whatever you do for our poor, you have done for him, bringing immeasurable blessings for time and eternity.

"Walter Schädel, Pastor, "Essen (Ruhr), Selmastraße 16 II."

"It would be very welcome if we could establish and maintain feeding and distribution centres in our most important mission centres, for example Gelsenkirchen and Cologne. For this, of course, quick and abundant help is indispensable."

To these communications Dr. Heylandt adds the following news:

"Incidentally, I would like to report the following about the industrial and economic conditions here in Germany: An improvement in the level of employment in industry has not yet set in noticeably. The number of unemployed in Germany at the present time is over three million, and this does not include short-time workers (there are many workers here who are employed only two or three days a week). One feels now at every turn the consequences of the war, the revolution and the total impoverishment of the people. If in this respect something could be done by our fellow believers to alleviate the misery in Germany over there, so that the feedings in the cities, which you initiated at that time and which I supervised, could continue in the present time, then we cannot be thanked enough for this.

"I must again and again express the most heartfelt thanks to all donors, also in the name of the various agencies receiving the gifts, with the wish that, even if here in Germany we do not know how we shall ever be able to repay this brotherly love, yet God the Lord may be to all dear givers a rich recompense in time and eternity." L. F.

Pacifism.

Today pacifism goes almost hand in hand with unionism: "Peace on earth!" The friends of peace were active before the World War, they increased during the war, their cause became a world current after the war. Never again war! Peace on earth! Instead of fighting with weapons, arbitration courts; instead of hostility between nations, reconciliation between nations and a League of Nations! If anything, this must go to the heart, after we have all experienced the horrors of war. If anywhere, here is a task for Christendom as the people of Him at whose birth the angels sang, "Peace on earth!" Luk. 2, 14, who afterwards blessed the "peacemakers": "For they will be called children of God", Matth. 5, 9, and who forbade His own to kill, to be angry and to hate, but commanded them to suffer injustice, to love their enemies, to do good to all people. Where is the room for war? "Peace on earth!"

What does God's Word say? It knows war as God's punishment and leaves no doubt that Christians are also called to alleviate this misery of the earth and, where they can, to stop it. But it says nothing about abolishing wars. They will not, and they can avenge them. Their Lord and Master stands before them and announces, not the cessation of wars, but the increase of them, beginning with the destruction of Jerusalem and ending with the general wars of the nations: "one nation against another, one kingdom against another. 24, 6. 7. He also confirms this word with the mighty saying, "Heaven and earth shall pass away, but my words shall not pass away," Luk. 21, 33. He who thinks of abolishing wars goes beyond the word of God, beyond the counsel of God. As long as sin and wickedness, violence and injustice, reign on earth, there will be wars; and they will reign until Christ puts an end to all wickedness and to all the kingdoms of the world with His appearing and with His kingdom. Jesus, therefore, never made any attempt at world peace, nor gave any instruction to his disciples to that end. So ent-

the Sermon on the Mount does not give a new order for the kingdoms of the world; it only shows the disciples how they should live in this evil world, not guilty of murder or anger, giving, forgiving, loving. This applies to every situation of their lives, to war and peace.

Or does war exclude discipleship? Then the Word of God should have a word against soldiery; it has none. The forerunner of Christ, John the Baptist, does not ask the soldiers to give up their soldiery, but to be godly soldiers, Luk. 3, 14. Jesus does not ask the centurion of Capernaum to give up his sword, but promises him a place in the kingdom of God with his sword, Matth. 8, 11. To the centurion of Caesarea he sends angels and apostles and pours out the Holy Spirit on him, Apost. 11. 11. In this light the word of God shows the soldiery. Soldiers and war belong together. But pacifism, with its fight against war and the army, not only goes beyond the word of God, it sins against the word of God, when it emasculates hearts, so that they are no longer willing to fight for the fatherland, which is invaded by robbers. The fatherland belongs in the first article; that God has given n "it house and home, wife and child; and he has appointed men and young men to defend those entrusted to them by God"". The second article is not to abrogate the first. If we ask God for pious authorities, we shall also answer their call, whom! they call to arms; otherwise how could they protect the country? This is what the Word of God wants; pacifism, as it appears today, is foreign to the Gospel, is outside "what Jesus and his apostles taught".

(Allgemeine Ev.-Luth. Kirchenzeitung.)

The miner's body from Falun.

In Falun, Sweden, about 175 years ago, a miner cooled his young, pretty bride and said to her, "On St. Luciä (December 13) our love will be blessed by the priest's hand. Then we shall be man and wife, and build us a little nest of our own." "And peace and love shall dwell therein," said the fair bride with a charming smile; "for thou art my all; without thee I would rather be in the grave than in any other place." But when, before St. Lucy's, the priest had proclaimed her a second time in the church, "If any man would show any impediment why these persons should not come together in wedlock," death came. For when the youth passed her house the next morning in his black miner's clothes - the miner always wears his burial garb - he knocked once more at her window and said good morning, but no more good evening. He never came back from the mine, and she hemmed in vain that same morning a black kerchief with a red edge for him for his wedding day, but when he never came she put it away and wept for him and never gassed him.

But when the miners in Falun in 1809, a little before or after St. John's Day (June 24), wanted to dig an opening between two shafts, a good three hundred cubits deep under the ground, they dug out of the rubble and vitriol water the body of a young man, who was completely permeated with iron vitriol, but otherwise was unharmed and unchanged, so that his facial features and his age were still completely recognizable, as if he had died only an hour ago or had fallen asleep a little while working. But when he had been brought to light - father and mother, friends and acquaintances were

long dead, no man wished to know the sleeping youth, or to know anything of his misfortunes-at length came the former fiancée of the miner, who had gone on shift one day, and never returned. Gray and shrunken, she came to the place by a crutch, and recognized her bridegroom; and more with joyful delight than with pain she sank down upon the beloved corpse, and it was not until she had recovered from a long, violent movement of the mind that she said at last, "It is my fiancé, for whom I have mourned for fifty years, and whom God bade me see once more before my end. Eight days before the wedding he went into the earth and never came out." Then the minds of all the bystanders were seized with melancholy and tears, when they saw the former bride now in the form of a withered, feeble old age, and the bridegroom still in his youthful beauty, and how in her breast after fifty years the flame of youthful love awoke once more; but he never opened his mouth to smile or his eyes to recognize; And when at last she had him carried by the miners into her parlour, as the only one who belonged to him and had a right to him, until his grave was prepared in the churchyard and the miners came for him, she made up a little box, put the black silk scarf with red stripes round his neck, and then accompanied him in her Sunday clothes, as if it were her wedding day and not the day of his burial. For when he was laid in the grave in the churchyard, she said, "Sleep now in a cool bed for another day or ten, and don't let the time be long. I have but little to do now, and will soon come, and soon it will be day again. What the earth has given back once, it will not keep a second time," she said as she went away and looked around again. See Job 19:25-27; 1 Cor. 15:42-49.

(Josephson, Brosamen.)

Even in the rain.

Spring had finally sprung. The shrubs and trees in the gardens all around began to bud out, the birds to sing. I vividly remembered Uhland's short and yet so meaningful spring song:

Seed green, violet scent,
sunshine rain, limey delight,
lark's whirl, blackbird's beat.

When I sing such words, Does it take great
things to praise Thee, Spring Day?

Yes, it was a real, genuine spring day. But April also made itself felt, for as wonderful as it had been in the morning, in the afternoon there was a thunderstorm that passed by quickly, with quite a downpour. I looked out of the window into the little gardens behind our house. I saw a blackbird perched high up on a bare tree, unprotected from the heavy rain. But she did not mind at all, but sang as sweetly and sweetly as ever, and quite tirelessly. How I loved and admired the little animal!

Ah, I thought, why do we men, yes, we Christians, do it so very differently? We seldom sing enough when the sky is blue and the sun is shining; for we still find something to criticize How often do we sit there so gloomy, so mournful, so mute, when the heavy, dark clouds of gloom are unloading over our heads! Should we not sing to the Lord, should we not praise Him, even when the sky is grey and the rain is pouring down? Do we not know that the sun of his grace

which our workers in the field of inner mission encounter in the European sense of the word, and will also be read by others with benefit and profit. - The Charity Conference also publishes a missionary pamphlet under the title TLe Ooock, which can be used very well for distribution to the inmates of any institution, but will also be of good service to every pastor in the pastoral care of the sick. Both publications find to be obtained at cost from City Missionary J. H. Witte, 1439 Lislvills ?!., Odialgo, Ill, the report of the Benevolent Concern also from the Bsbüssda lmdteran Roms, Watertown, Wis. L. F.

The Building of a Great Church. A Brief History of Our Lutheran Church in America. By W. G. Polack. Concordia Publishing House, St. Louis, Mo. 120 pages 4^X6^, bound in cloth with gilt title. Price: 60 C1S.

The fifteen appealing articles by Prof. Polack, which are united in this book, first appeared in our *Young Lutherans' Magazine*, but will certainly be welcome in this permanent edition to many who wish to acquaint the growing youth in school and in youth clubs with the history of the Lutheran Church of our country, especially the history of our own Synod. L. F.

Memories of Gretel. By the sisters Marg. Lenks, Susann" and Eva Klee. With several pictures. Published and printed by Johannes Herrmann, Zwickau. 241 pages 8^X^/s, bound in cloth with cover and spine title. Price: dl. 3. 50.

Many readers of this paper have enjoyed Margarete Lenk's beautiful stories at the time and still do. In this book they will now learn something more about this pious and gifted writer. For "Gretel" is none other than Margarete Lenk in her childhood and youth, the daughter of the important youth educator Julius Ludwig Klee. It is a very charming portrayal which is presented here and which makes it understandable why Margarete Lenk knew how to portray childhood so well. The fact that celebrities such as Gustav Freitag, R. Wagner, J. Grimm, H. Treitschke also play a role makes the account all the more interesting. Excellent pictures accompany the "Memories". L. F.

News about the Gememdechronik.

Ordination and Introductions.

Ordained and inducted at the meeting of the district president concerned:

On Sun. Sexagesimä: R. A. Dill eh in the Kreuzgemeinde at Villa, Entre Rios, Argentina, assisted by R. G. Hübner of R. A. C. Wächter.

On behalf of the concerned district priifides were introduced:

On Sun. Invocavit: R. B. H. E r g a n g as the first professor and director of the Oolegio Oonoordin in Crespo, Entre Rios, Argentina, assisted by PP. Wolf, Berndt, Hübner and A. Krämer by P. A. C. Wächter.

On sunday. Lätare: R. E. K u r t h in Our Suvior - Parish at Brooklyn, N. P., assisted by Pros. H. J. Rippes and Dir. G. A. Romosers of R. F. C. G. Schumm.

On Sunday. Judica: R. F. W. Hyatt in the Rol^ Trinib^ congregation at Luseland, Sask. can. assisted by R. L. Breitenbücher. - R. P. Böcler in the W. Warren avenue mission at Detroit, Mich. assisted by PP. J. Schinnerer, F. A. Hertwig, G. Claus, H. A. Quitmeyer, and W. E. Kutch, by R. F. H. Brunn. - R. C. E. Ahlbrand in the Immanuel congregation at Littlefield, Tex. by R. A. Gröschel. - R. H. L. Buesing in the congregation at Townsend, Wis. by Pres. H. Daib.

Initiations.

Dedicated to the service of God were:

Church: On Sund. Judica: The church of the W. Warren-AvenueMisfion toFordson (Detroit), Mich. (R. P. Böcler).

Seminary: The Oolsgio Oonsordia at Crespo, Entre Rios, Argentina. Preachers: PP. A. C. Wächter and H. Jauck.

Advertisements and notices.

Conference displays.

The Dexter - Special Conference will assemble, w. G., on April 13 and 14 at R. Daib's church at Dexter, Iowa. Registration urgently requested. I. Ansoerge, Secr.

The Baltimore District Conference will meet, w. G., April 20-22, at R. O. Weinbach's church at Baltimore, Md. Immediate registration or cancellation requested of the local pastor.

I. G. Sohn, Secr.

The Mixed Winnebago - Pastoral Conference will meet, w. G-, from April 26 (2 k n.) to April 28 (n.) at R. Hoyer's church.

to Princeton, Wis. As a major work, the intersynodal Chicago theses should be brought up. Other work: Exegesis on Gen. 7: R. Naumann; on Rom. 7: R. W. Hartwig. The baptism with the Holy Spirit: R. Weyland. The pastor as pastor of his family: R. Schneider. Betrothal: R. M. Hensel. Rn Llux Llan ^obivib^: R.LUders. Confessional: R.Behm (R.Beltz). Sermon: R.Hübner (R.Schmidt). Please use the postcard with the answer when registering.

O. Hoyer, Secr.

The Joint Pastoral Conference of Dodge and Washington Counties will meet, w. G., on the 4th (9 Lj) and 5th of May, at the church of the undersigned at Iron Ridge, Wis. Labors: Continuing exegesis on John 7:10 fs: R. Stoehr. How shall we deal with lodge members within our churches? R. Wolter. Tds Ickooos Todg": R. Köhler. To what extent is the church school founded in Scripture? R. Gieschen. Confession: R. Bövers (R. Stöhr). Sermon: R. Schwertfeger (R. O. Thufius). Ph. H. Köhler, Secr.

Candidates for the first professorship (including directorship) in Austin, Tex.

For the first professorship (including directorship) at the TubtwrLn Ooneordin Oollex" ok Texas at Austin, Tex. the following candidates were exhibited:

R. J. W. Behnken of the Board of Supervisors; of St. Paul's Parish at Austin, Tex.; of St. Paul's Parish at Thorndale, Tex.; of St. Paul's Parish at San Antonio, Tex.; of Zion Parish at Walburg, Tex.

R. F. W. C. Jesse of Trinity Parish at Klein, Tex.; of Zion Parish at Vernon, Tex.; of St. Paul's Parish at Wichita Falls, Tex.; of St. Paul's Parish at Serbin, Tex.

R. K. G. Manz of Zion Parish at Danvers, Ill.

R. Erwin Umbach of Immanuel Parish to Copperas Code, Tex.

R. A. E. Meyer von der Immanuelsgemeinde zu Pork, Nebr.

Praeses H. Studtmann of the Immanuelsgemeinde in Giddings, Tex. Prof. P. Böster of the Zion congregation in Marengo, Ill.

R. A. E. Moebus of St. John's parish at Orchard Park, N. P.

R. H. C. Gärtner of St. John's parish at Wharton, Tex.

R. J. Bertram of Trinity Church at Davenport, Iowa.

R. Ad. Schwidder of Trinity Church at Cedar Rapids, Iowa.

All correspondence regarding these candidates must be in the hands of the undersigned by April 27.

The Board of Elections will assemble, w. G., on the 28th day of April, at Austin, Tex.

Austin, Tex. 24 March 1926.

K. G. Manz, secretary of regulatory affairs, 603 R. l6bd 8b., Austin, Tex.

On the call in No. 6 for candidates to exhibit for the vacant professorship at St. Louis.

Unfortunately, so far very few municipalities have exercised their right and issued candidates. The time given has now been extended from the 14th to the 2s. April, and all pastors and synodal congregations are urged to take up this matter, which is so important for the church, with earnestness.

St. Louis, Mo., April 7, 1926. Mich. Kretzschmar,

Chairman of the Board of Supervisors.

Oortücats ok ok T. T. Lndovrmsnt k'unä.

Tds undrsiAnd msmdsrs ok bd" Osnrnl ^ndibinA Lourd ok 8/nod, bogsbür wild bds Ronorabls krssidsnb k'. TkobsnÜLUsr, D. V., on Llarsü 22, 1926, inxsxsetsd büs ssonribiss ok bds Tutderan msn's 1. 6 "Aus Tndovmsnb Fund ns onblinsd in bds rsporb ok dlssrs. 8mLrb, Oor" L Oo..., Ovrbiüsd Tndlio ^aounbLnbs, OdivLgo, kor bds xsriod krom dannar^ I, 1925, bo Osasmbsr 31, 1925.

Tds boolcs üad bssn anditsd LLssrs. 8mLiw, Oors L Oo., wtödsü Lndlb vus Lvssxbsd xonr Loard ok ^ndibors, vdo, in bds xrsssnas ok krssidenb R RkotsnÜLnsr, I). R., parsonall^ oounbsd all bds ssanritiss vüiöd vsrs dsxositsd kor suks-ksspinx in büs vnnlts ok bds RnbionLI 8aks vsposib Oo., OüiaLgo, III., and rsprsenb bds Rndovinsnb Iand Lmonnbing to bvo Million tdrss üundrsd konr büonsLnd six dundrsd "igdb^ssvsn dollars and ssvsnb^nin" osnbs (H2, 304, 687. 79), vdiol" a-Arsss ndbü büs Lmounb sbatsd in küs balanos süssb.

W. / Loarck o/ ^"ckitor".

Request to be admitted to the Synod.

P. George P. A. Kirschke (Springfield 1892), pastor in our Synod until 1911, last in Cape Girardeau, Mo. has gewiffenshalber severed his connection with the R. R. O. and the Uniate, and seeks readmission to our Synod. J. G. F. K l e i n h a n s, President of the Southern Illinois District.

For your consideration.

It is again to be remembered that all shorter advertisements for the "Lutheran" must arrive here in St. Louis not later than the Thursday morning preceding the Tuesday whose date the number in question will bear, in order to be received. This announcement

THE DELEGATE SYNOD.

Thirty-Third Convention.

First Place. - St. Louis, Missouri.

2nd Time. - June 9 to 18, 1926.

3. opening. - The opening service will take place Wednesday, June 9, at 10.30 A. M.

4th Sessions. - All convention sessions will be held at Holy Cross Church, Miami St. and Ohio Ave.

Committees. - Regularly appointed committees will be provided with meeting-rooms. These need not be reserved in advance.

6. special meetings. - All special meetings which will be held before and during the convention and for which a meetingroom is to be provided must be announced to the Convention Committee. State number of people who are expected to attend.

7 Exhibits. - Organizations and boards desiring exhibit space must inform the committee in advance, as soon as possible.

8. quartering.-

- A. Delegates and other official representatives will be the guests of the congregations of St Louis and vicinity.
- B. Every one who will attend the convention in an official capacity should use the form suggested below when making reservations.
- C. Each announcement should be written plainly, and separately, on a Government postal card.
- D. Should any one be prevented from attending after having announced his intention to come, he should at once inform the committee to that effect and state name of his substitute. The substitute must make separate reservation for quarters.
- E. The information requested should be in the hands of the committee no later than *May 1.*

(form.)

Name:
 Address:
 Age:
 Station (state whether pastor, teacher, or layman) :
 Official capacity (state whether delegate, District board representative, or the like) :
 Quarters desired? (Answer "Yes" or "No.")
 Remarks. (If arrangements for quarters have been made directly with host, please state here name and address of host).

9. ouests.- Reease ok tie nnnnsal situation obtaininx on aeoonnt ok tie dedioation ok tie new Leniinarz , deleZates and oKcial representativss onti/ ean l>e provided with quarters kree ok oliarZe. Ibe oonnnittee, bowsver, is read^ to be belpkul to all Z^uests who nis^v be in attendsnee in assistinZ tiein to obtain reservations at liotels. Rooms innst bs reservsd in advance, as anotlier Convention talres plae in 8t. Rouis at tie tiine 8zniod is in session. Rlease write to tie ooininittee innnediatelv. Ibe olkicial Convention liotel is tie new Mrssovr, located in tie down-town section and oklerin^ splendid kaeilities. ^ 11 reservations innst be in ade throu^b tie Oonvention Ooininittee.

10. hotels.-OelsAates who preker to sta^ in liotels at tieir own expense will also write to tie Oonvention Ooininittee kor reservations. Ibe ooininittee lias been extreinel^ kortnnate in seeurinA brst-class acooninrodations at extreinel^ reasonable rates.

Roons wirnonr DaivxiL Lxrn.

Roons wirn DaivxrL Lxrn.

/er person.
 Lillkle. Double.
 k'roni to \$1. 75 I'rora to \$1. 50
 \$3.00 \$2. 50

/er /'ersorr.
 Slllkle. kroin to Double, k'roin
 \$2.00 \$5.00 to \$1. 75 \$3.00

11. oaraxe lpaoe. - Del^ates and xnests who travel bz^ autoinobile and desire Karate space will please notikz- tie ooininittee in advance. Rates per ni\$bt ranxs kroin 50 cents to \$1.

12. Arrival. - ^n incorporation bootli will be located at the Union 8tation, kroin where delexatss and xuests will be directed to tieir liosts, to tieir Rotels, or to the ineetinK-placs.

13 Rennions. - Oronps ok dele^ates and ^nests who desire private dinin^-rooins kor banqnets will please reservo these in advance, addressin^ the Oonvention Ooininittee. Reasonable rates have been obtained.

14. iransxortation. - ^.coordinA to Rastor R. O. Xachtsbeiin, Oeneral Railroad 8ecrotar^ ok 8^nod, everzi one ^bo attends the synodioal oonvention, wbstber del^ate or ^nest, inan or woinan, will reoeive the benebt ok rednoed kare. Ibe rate kor the round trip will be one kare and a balk. Ibe min^ trip will be obar^ed at knU kare, while the retrrn ticket ina^ be bon\$bt kor one balk the regular rate. Ror additional inkorination see the colnrns ok later issnes ok this Publication.

DEDICATION OF CONCORDIA THEOLOGICAL SEMINARY.

1st Time. - Sunday, June 13. Grounds and buildings will be open from 10.00 A. M. to sundown. The dedicatory service will take place at 2.30. A public address system will be installed, enabling all to hear the speakers.

Location. - The Seminary site is directly west of Forest Park, immediately west of the city limits.

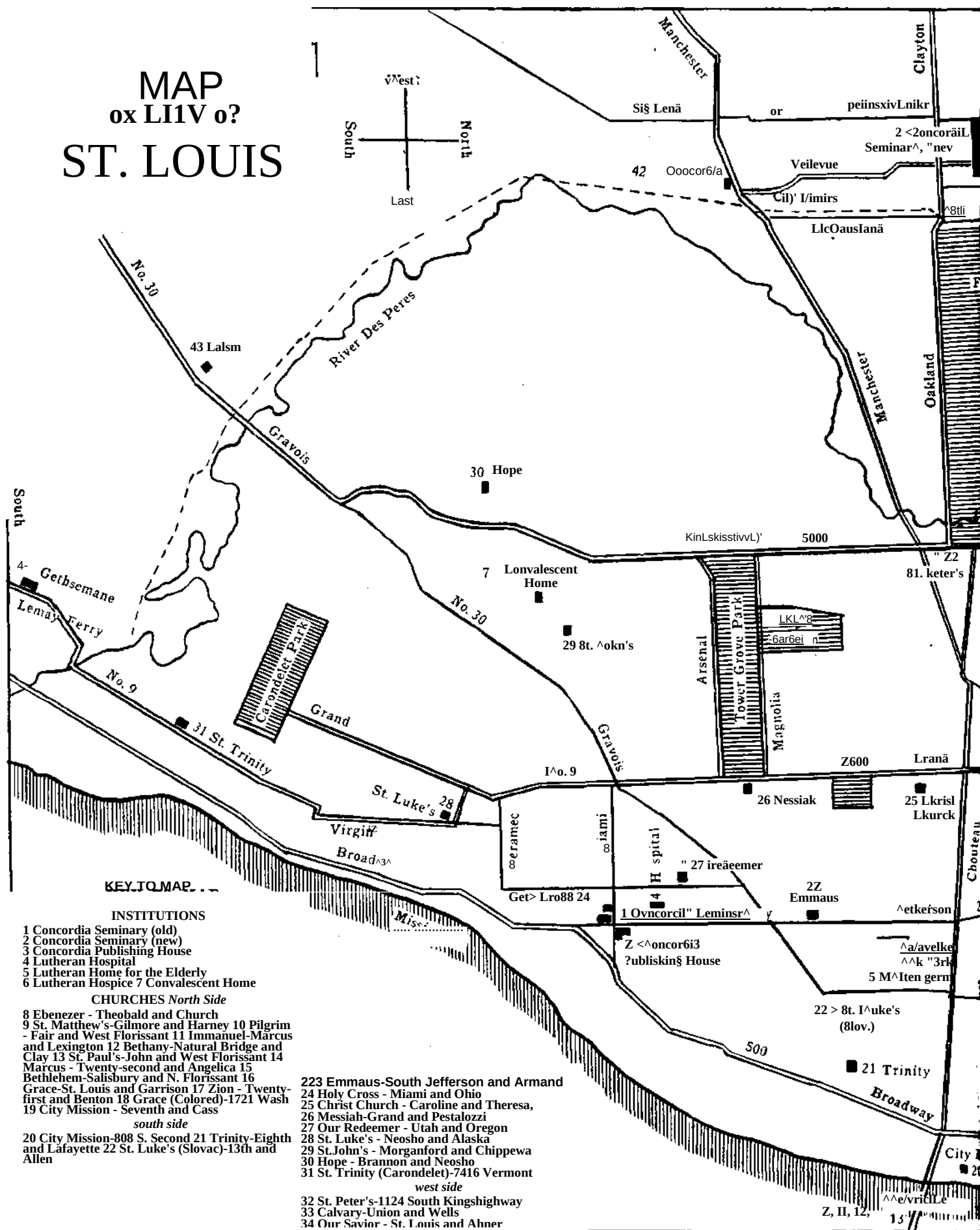
3. information. - Information booths will be established at Union Station, Delmar Station, and Tower Grove Ave. Station. Guides will be at hand to direct the visitors to streetcars and busses that will convey them to the Seminary grounds. Visitors who arrive in advance of the dedication will find an information bureau at Concordia Publishing House, Jefferson Ave. and Miami St. All who have time to visit this, the official publication house of our Synod, are invited to do so. For the accommodation of visitors the establishment will be open for inspection on the afternoon of Saturday, June 12.

4. hotels. - Those who intend to stay in St. Louis hotels before or after the dedication of our new Seminary and desire hotel accommodations must make their reservations through the Convention Committee in advance. An unusually well- attended convention will take place at St. Louis about the time of the dedication, and it will hardly be possible for visitors to obtain hotel accommodation unless they make their reservations through the Convention Committee, which has reserved a large number of rooms. Such reservations must reach the committee at least a month in advance. The accompanying chart shows the names of the hotels at which the Convention Committee has reserved rooms, and the table given below shows the rate schedule.

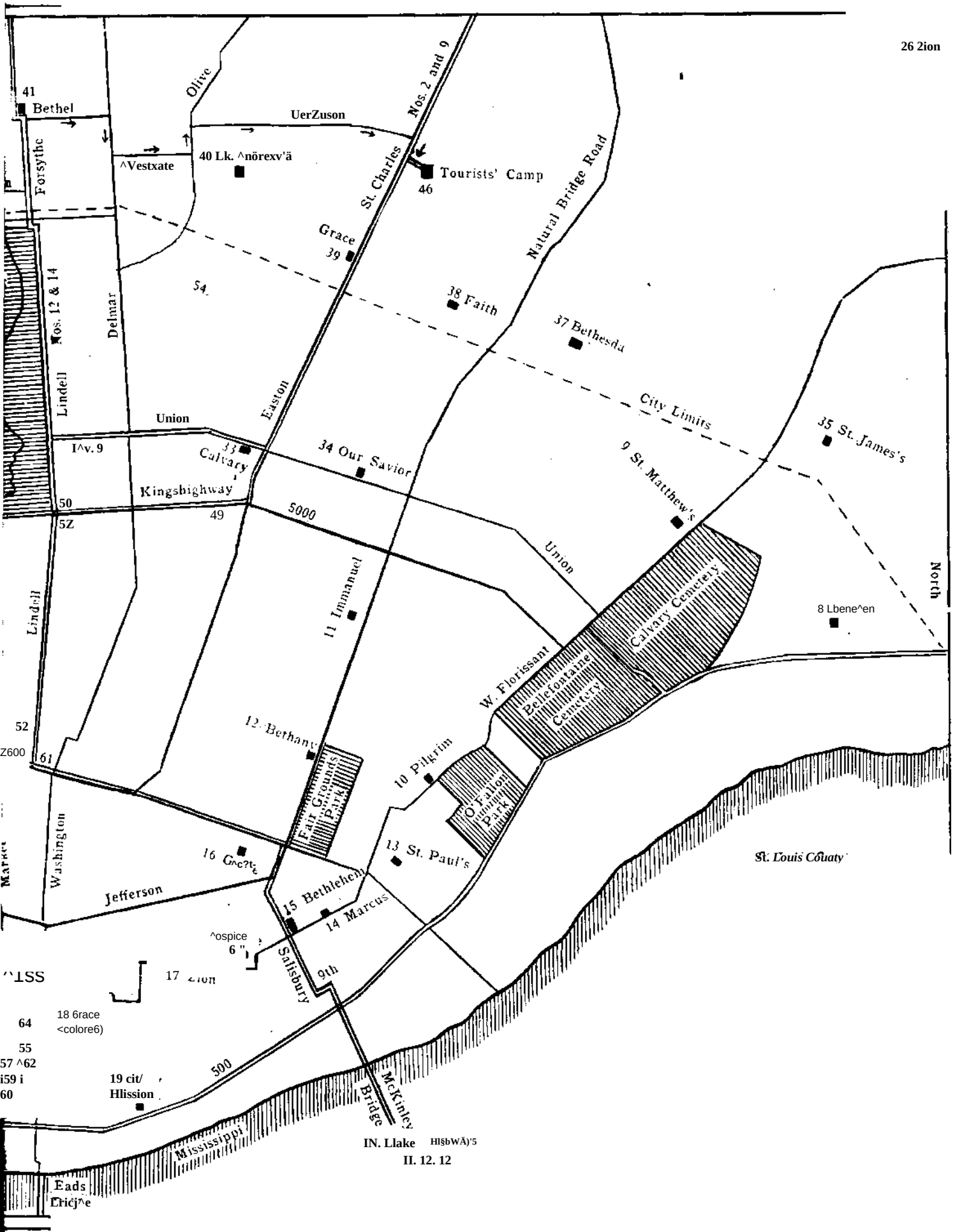
The price for one night's lodging must accompany each reservation. This amount will be applied on the hotel bill.

If, after making a reservation, you find it impossible to

MAP of ST. LOUIS



26 Zion



harm grows out of it. In this respect he has been a shining example to his colleagues and the students.

Apart from his devotion to duty, goodness of heart and gratitude for favors rendered were prominent traits of his character. In his inclination to show kindness to others, he sometimes went to the extreme limit and thus - one can well say it now - often gave himself hard hours. On the other hand, he was extraordinarily grateful for services of friendship rendered to him, and did not rest until he had repaid this supposed debt double and treble. Even on his deathbed, he told his wife to thank his colleagues and students for all the love they had shown him.

And now he rests from his labors. Already three years ago, when he could look back on twenty years of official activity, his doctor had warned him that his

always entered the conference room fresh and energetic in the morning, he was now conspicuously depressed and silent. On the Friday after Easter he had his first alarming attack of heart failure. He seemed to recover during the next few days, but on the following Monday evening the attacks became more severe, and it soon became evident that he would not live through the night. He gathered the members of his family present in town around his bed, consoled them, and bade them farewell. After I*. H. C. Lühr, his friend and pastor, whom he had sent for, had still prayed with him, he lapsed into unconsciousness, from which he never awoke. On Tuesday, April 13, early in the morning at two o'clock, he slumbered quietly and peacefully into a blessed eternity.

On Thursday evening at about six o'clock his mortal body was brought by his colleagues from the house to the auditorium of the institution, where a short service was held under the direction of Dean Burhop, at which only the teachers and the students of the institution were present. He himself had expressed the wish that his unburied body should be laid out in the room in which he had officiated for twenty-three years as pastor of the students in the morning and evening devotions. Here the body remained with a guard of honor from the student body until the actual funeral service began on Friday afternoon. At this I> preached. Lühr preached in German on Joh. 12, 26 and Prof. P. F. Bente in English on 2 Cor. 6, 1. In addition, short addresses were given: I). Pfothenhauer as President of the Synod, President Matthius on behalf of the Middle District, ?P. Schulz representing the congregation and the Seminary at Springfield, Prof. Eifrig representing the Teachers' Seminary at River Forest, Prof. J. Vojtko on behalf of the Slovak Synod, and Directors Barth of Milwaukee, Meyer of Winfield, and Büniger of St. Paul. The more distant institutions had sent telegrams of condolence.

After the conclusion of the funeral service in the assembly hall, his body was brought to the nearby Concordia-Gottcsacker, where Dean Burhop said prayers and blessings at the grave. His body now rests there, awaiting the great day of resurrection.

Surviving him besides his widow are seven sons and one daughter, while an older daughter preceded him in death several years ago. W.H. K.



† Director M. Lücke, †

heart was not in the best condition, and asked him to resign as director. But he could not part with the work that had become dear to him and thought he could manage it for a while longer. At the urging of his colleagues, he finally placed the supervision of the facilities, the heating, and the buildings in other hands, and also put up with the fact that a dean and a registrar were placed at his side; but he was unable to completely free himself spiritually from the feeling of responsibility for these branches of his office.

If he had valued life and health more than the love of the office in which God had placed him, he could, humanly speaking, have lived longer. He also knew that he could not stand excitement, and that serious disciplinary cases, which no director is spared, were not harmless to him; but he could not bring himself to give up the helm.

When he returned after Easter of this year from Chicago, where he had helped his brother, Father Paul Lücke, one could notice that his strength was used up. While he otherwise

To the Ecclesiastical Chronicle.

From our Synod.

A blessed city mission. Two years ago the first city mission in our circles celebrated its twenty-fifth anniversary. This is our mission in St. Louis, which has only recently been reported on once again (Lutheran No. 4, p. 56) and in which its first missionary is still working today, the veteran in this field, Father F. W. Herzberger. But already follows the second city mission with the same commemorative day. This is the mission in Milwaukee, operated jointly by the congregations of our Synod and the Wisconsin Synod, which will celebrate its twenty-fifth anniversary on May 2, and in which also its first missionary, Father Enno Dümmling, has still been working in full strength and rich blessing for twenty-four years. He has also written for this occasion a readable German-English history of this mission, 10,000 copies of which will be distributed in the Lutheran congregations of Milwaukee on Memorial Day. The festive service will be held on the aforementioned Sunday evening in the old, beautiful Trinity Church.

The first meeting was held in the school of this congregation on May 6, 1901, in which the importance and necessity of a city mission in Milwaukee was discussed. Then on May 4, 1902, Father Dümpling was installed as the first city missionary, who has recently been assisted by an auxiliary missionary. Then with right love the congregations of both synods there have nurtured the city mission, and well known pastors and church members have faithfully served it as officers for many years. A glance at the history of the mission shows its present extent. Preaching is regularly done at twelve stations: the poorhouse, hospitals, lunatic asylum, children's homes, prison, and the Industrial School, a reformatory for girls. In twenty-four years - no data are available for the first year - no less than 278,054 persons have attended services at these stations, 30,858 sick persons have been pastored, 8,001 persons have communicated, 413 have been baptized, 148 confirmed, 365 buried.

We write this on the eve of Shepherd's Sunday, Misericordias Domini, when the Gospel of the Good Shepherd is preached in the churches. If any mission is a true mission of salvation, it is certainly the mission among the lost and forlorn in the large cities and in the public institutions. For this is how the good Shepherd Himself described His work: "I will seek that which is lost, and will bring again that which is astray, and will bind up that which is wounded, and will care for that which is weak; and that which is fat and strong I will keep, and will tend them according to the law," Ezek. 34, 16.

L.F.

Mission and church school. In the last bulletin of the Bethlehem congregation in Milwaukee (Pastors O. and C. Kaiser) we noticed the number of school children reported there. 185 children attend the parochial school, and are taught by two teachers, the assistant pastor, and a teacher. Of these children, 87 come from the parish; the majority, 98, come from out of town. Of these 98 out-of-town children, not quite half, 45, belong to fifteen sister congregations; they attend Bethlehem School presumably because they have it nearer to that school, or because their own congregations have no parochial school. Of the remaining 53 children, 3 come from a Methodist church, 2 from a Lutheran church, and 48 belong to no church at all. So 48 children, who neither hear nor learn God's Word at home or on Sundays, are taught God's Word in this school day by day and are brought under the influence of the divine Word during the whole school time. This is truly children's mission in the fullest sense of the word. And this is not an isolated case. We know that here in St. Louis and elsewhere there is more than one parochial school which has quite a number of churchless children in its student body: The old Trinity school here in St. Louis has considerably more children from out of town than from its own midst. But it would be as interesting as it is valuable to ascertain such facts more exactly, and also to report them, in order to emphasize properly that the parochial school, too, is an excellent missionary institution, and the best for children.

L. F.

Immigrants from Germany are constantly coming to our country and are often directed directly to our churches. Thus, under the 24th of February, a pastor of the regional church wrote us the following letter in a very friendly manner:

"As a faithful reader of your 'Lutheran' and your 'Doctrine and Weirs*', I have already referred some of my congregation members emigrating to America to your Synod, have also given them your 'Lutheran,' and I believe that the

have joined your synod. Now two members of the congregation are leaving tomorrow, namely N. N. (seventeen years old) and N.N. (fifteen years old), two brothers. Will you have the kindness to direct them to the nearest resident pastor (or church) to whom they may apply? Their American address is below. . . . For your past delivery of the "Lutheran" and the "Doctrine and Weirs" my heartfelt thanks! I have had much blessing from it and study both journals with the greatest interest from front to back very carefully. Thus I can also here refer to your Synod recommending emigrants as to the only Synod in the world which has the truth."

We immediately notified the President of the district in question, and requested him that the next pastor of our Synod seek out the two new arrivals and invite them to church.

L. F.

A widow's gift and a mother's gift. Today's mail (April 12) brought two letters. One was addressed to the Secretary of the Lutheran Laymen's League (L. L. L.) and was sent to us by him for our perusal. It reads:

"Enclosed is a check for P10 from a preacher's widow who lost her husband and provider by death, leaving her with five children," one of whom is a student. This money was recently given to the widow by a friend and she hereby gives it to the L. L. L. Fund. She does not wish her name mentioned. It is to be a gift to fill the fund."

The other letter contained 5 dollars and read: "I read in the last 'Lutheran' that there is still so much need in Germany, and since we ourselves have six children, I know how it would go to my heart if my children were crying for bread. So you will find enclosed 5 dollars for the poor children in Germany; I ask you to forward it for me. "With greetings

"A member of the community

."

L.F.

Domestic.

P. Otto Engel of the Wisconsin Synod, who has been in Poland for a long time for the second time, visiting the five Free Church congregations there, has recently returned to Milwaukee after an absence of eighteen months. The Polish congregations are served by Rev. G. Malischewski, of Lodz, who was received as a member at the last meeting of the Wisconsin Synod. Five students from Poland are at present studying at the Free Church Seminary at Berlin-Zehlendorf. L. F.

Good-will Week. The "Ev.-Luth. Gemeindeblatt" writes: "The *Daily Star*, a newspaper published in Minneapolis, Minn. has instituted the above-named Good-will Week. Last year such a week was already appointed; this year it is to be repeated, during the week commencing April 18. What is Good-will Week? The ge

The newspaper explains it like this: In our country three religions are prevalent above all, namely the Jewish, Roman and Protestant. These three religions are much closer to each other than many think. They differ only in that they emphasize certain divisive doctrines. Now, if they would set aside these dividing doctrines and turn their attention wholly to the doctrines which are common to all, they would greatly strengthen these doctrines for the benefit of the people. And that is the purpose of Good Will Week.

"But whether the purpose be not to exalt some one, viz. the Pope, who is again much after his Lost World Lord-

schast longs? Who knows what is behind these events! One wants to remove the suspicion against Rome, to reconcile the peoples with Rome and thus bring Rome closer, so that it can all the more easily rule over all.

"These are, of course, only suppositions, but they are obvious. One thing, however, is not a supposition, namely, that all this is intended to humiliate our Lord Jesus Christ. He, the true Son of God, who by his death reconciled God to us, on whom our sin and punishment lay, that we might have peace, is to be degraded into a Jewish moral teacher. This comes from the devil, 'lest they should believe and be saved' This is the essence of the whole business. Against this we must not cease to witness."

Basically, there is only one religion in our country and in the whole world, namely, that which is presented to us in the Holy Scriptures: the religion of reconciliation through the God-human Saviour by means of his vicarious suffering and death. Everything else is just vain stuff, call it religion as much as you like. A week which seeks to displace this only religion is not a (zooä-vM but a Satanic week, in which the old' evil enemy triumphs over Christ. That so many agree with such a week, whether they are Jews, Romanists, or Protestants, is because Jews, Papists, and the Turks among the Protestants have abandoned Christ and let His Gospel go. That is the lamentable thing about it!

J. T. M.

The churches in our country. Recently the well-known number researcher, H. K. Carroll, has published his report on the strength of the various church denominations in our country. According to his report, there are at present 216,078 pastors on the whole serving 236, 964 congregations with 46, 883, 756 communicant members. Compared with 1924, this is an increase of 2, 966 pastors, 166 congregations, and 807, 256 members. According to the number of members, the various church body groups stand in the following order:

Church.	Corporations.	Members.	Increase.
Roman Catholic	3	16, 156, 914	203, 990
Methodists	15	8, 920, 190	220, 183
Baptists	14	8, 397, 914	104, 396
Presbyterian	9	2, 561, 986	61, 520
Lutheran	17	2, 546, 127	42, 485
Campbellites (visaiples)	2	1, 759, 399	90, 493
Greek Catholic	9	729, 630	2, 980
Mormon	2	625, 160	1, 416
Reformed	3	540, 987	8, 319
United Brethren in Christ .	2	411, 956	6, 853
Brothers (vunlenräs)	4	150, 160	6, 273
Adventist	5	149,092	. 5, 925
Quaker	3	115, 528	less 549
Mennonites	12	85, 639	- . .
Scandinavian Evangelical	3	42, 758	-
Moravian Church...	2	27, 804	1,002
Pentecostal churches (Pentecostal Churches)	3	18, 641	-

In this connection the "Messenger of Peace" remarks: "Since the above groups, which consist of more than one hundred church bodies, have a membership of more than 43,000,000, the other more than one hundred communities consist of only 3, 645, 871 members.

"The increase of Roman Catholics is less than usual, which is mainly due to the fact that immigration from Catholic countries has been limited. Since the official reports of the Catholic Churches always give only the number of souls, and therefore also count the children, the above figure for communicants has been obtained by reducing the official numbers by fifteen per cent.

"The Methodists have shown the greatest increase in membership. Quite gratifying is the great increase in pastors. The number has increased by 22,031 in the last six years. Most of the church communities report an increase in love offerings. Voluntary contributions during the past year amounted to \$463, 871, 678. " J. T. M.

The Evil of Divorce. The great increase of divorces in our country is one of the most terrible dangers threatening our popular life. A judge, who has given considerable attention to this subject, recently declared that in the county in which the city of Cleveland is situated, the number of divorces has increased fifty per cent. during the last two years, while the number of marriages has increased only one and a half per cent. during the same period. "If this continues," said the judge, "it will soon come to the point that more marriages will find their conclusion by divorce than by death." Similar conditions are to be found in all the larger cities of the country. The judge just mentioned also stated that most petitions for divorces are filed by those who are living along without religion and church. This increasing loosening of the marital status testifies to a moral decline of our people, which must have the most pernicious consequences for our people and country. All the more important is the task of all Christians to fight against this ever-growing tide of moral ruin and to stand up by word and example for the dignity of marriage as one of the cornerstones of a well-ordered, healthy and prosperous national life. J. T. M.

The Wisdom of the World. A professor of Chicago University, a "luminary" of science, as reported in the "Christian Home Friend," recently delivered a lecture on the latest discoveries in space and time. The earth, he said, was already 2,000,000,000 years old, but it could stand five hundred thousand times as long before it came to an end. It could therefore live for 1,000,000,000,000 years. Then he went on to explain approximately how the world would be destroyed. In the flight of the sun with its planets through space, it sometimes comes too close to another sun. This approach would cause a nebular mass and a whirling, and that would be the beginning of a new planet. If the sun then continues to fly through space during the ages, it will probably also come too close to such a planet, and then the planet will melt and be destroyed. This is what will happen to our earth when its time has come. One poof - and all is over!

The "Hausfreund" comments on this: "Such fantasies of atheistic scholars are presented to the studying youth every day. Is not the apostle Paul right when he says that what is considered scholarship by the world is nothing but foolishness before God? The Lord of heaven and earth proclaimed long ago: 'I will destroy the wisdom of the wise, and the understanding of the prudent I will reject 1 Cor. 1:29. Compare also Isa. 29:14. Not with a puff shall the world come to an end, but the LORD shall first reckon with the unbelieving, rebellious world in a terrible manner, namely, with all who have rejected his word and despised the Holy One." "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," Matt. 24:14. J.

T.M.

Mexico realizes the danger. The Constitution of Mexico provides that no priest or preacher, of whatever ecclesiastical communion he may belong, shall exercise his ministry in Mexico unless he is born in the country. The Mexican government has now announced its intention to enforce compliance with this constitutional provision, and has issued a Catholic priest's

seminar was closed and the fourteen foreign priests who taught there were expelled from the country. Two nunneries were also closed and twelve nuns were imprisoned. But Protestants were also hit by the force of the law. A "People's Institute" maintained by the Methodist Episcopal Church was suppressed, and the seven teachers of that school were expelled. The government gave them twenty-four hours to leave Mexico, after which it took possession of the school, which is attended by about two hundred pupils. Another provision of the Mexican constitution forbids all public religious ceremonies. When in 1923, in spite of the warning of the government, the cornerstone of a Catholic church was laid with public procession and grand ceremonies, the then President Obregon ordered the expulsion from the country of Philippi, the papal delegate, for taking part in the ceremony.

Mexico does itself no credit with this procedure; but behind the regulations lies the fear of Rome, which has always interfered in matters of state and caused difficulties for the governments, especially in the case of the stock Catholic countries.

J.T.M.

The "holy" Antonius stolen. The "Ev.-Luth. Kirchenblatt für Südamerika" reports in a recently published number: "In Arraial (Lampestre, not far from Santa Maria, there is a little church to which many pilgrims go. It is dedicated to St. Anthony. On January 13, this church was found broken. The statue of the saint on the altar had disappeared, while the offering money and other valuables lying on the altar were still there.

"The thief did not steal for the sake of money, but for another reason. But if it was his intention to put an end to the pilgrimages to the little church and the adoration of the saints, he was mistaken. It would certainly be better for Brazil if there were not so many chapels and so many 'saints'; for through these the confidence of the people is diverted from God's grace and Christ's merit and directed to the merits and intercessions of the 'saints'. But the abomination is not remedied by secretly dragging away the images of the saints and destroying them. Only one thing helps against the papacy, namely the sermon: "God was in Christ, and reconciled the world unto himself, and imputed not their sins unto them; . . . for he made him who knew no sin to be sin for us, so that we might have the righteousness of God in him, 2 Cor. 5:19, 21. If this good news were believed everywhere today, the papacy would no longer exist tomorrow.

"But if the poor thief had intended to have Antony still nearer to him, and so to win him still more to himself, he has come out of the frying-pan into the fire. We have only one "Advocate with the Father, Jesus Christ, who is righteous. And the same is the propitiation for our sin, and not for ours only, but also for all the woman's, 1 John 2:1, 2."

This incident also proves how necessary it is that we diligently proselytize in Brazil. What this stock Catholic country needs is the Gospel.

J.T.M.

Abroad.

Luther the Teacher of the Church. Some time ago the widely known professor in Marburg, Friedrich Heiler, gave a speech to a crowd of Catholic pastors. Heiler has been expelled from the Roman Church for advocating the doctrine of justification by grace for the sake of Christ preached by Luther.

Prof. Heiler writes about his lecture: "The effect on the listeners was a wonderful one. They were all amazed at the new world that opened up to them in Luther and were enthusiastic about the message of this God-sent prophet. Just here it became apparent to me where Luther still has a task today and what power his preaching exerts on unbiased Catholic minds, provided it is shown in its original purity."

The study of Luther's writings has always been neglected, to the great detriment of the world. Luther is praised, but not read. Luther should be read by pastors because he is still today the unattainable model of a true Christian theologian. Luther should be read by teachers because no one else advocated the education of children like he did. Luther should be read by the laity because he was a people's man of the first class, who, following the example of Holy Scripture, expounded the deepest truths of divine revelation in the simplest way. One does not read Luther because one has grown weary of the Gospel he preached. The gospel has unfortunately become something old to so many. That is a pity. J. T. M.

Festive plague. The "Ev.-Luth. Freikirche" writes: "In the community trips many festivals are celebrated. The newspaper "Auf der Warte" writes: "The communities have annual festivals, song festivals, mission festivals, tea evenings, district festivals, country festivals, etc. The Young Men's and Young Girls' Clubs, the Blue Cross, the White Cross, the Trombone Choir, the Singing Society, etc., all have their special festivals; in addition there are evangelistic meetings, conferences, covenant festivals in such abundance that they can no longer be managed, so much cake that the spiritual stomach must be spoiled and the appetite for the simple biblical bread is lost. These celebrations, which then continue within the communities and associations through an endless abundance of birthday parties, jubilees and other family celebrations, are the death of our community life/ These are justified warnings. Our Confession writes to all Christian communities, "People like to stay for good preaching. For there is no thing that keeps people at church more than good preaching/ And 'good preaching' in the Confession's sense is the biblical preaching of the gospel, unbroken, unadulterated, and timely."

In some of our circles, too, the "festivals" are multiplying in an almost excessive manner. A word of warning is therefore certainly in order.

J. T. M.

Russellites in Germany. A compilation of the "Evangelical Germany" shows that the sect of the Russellites, who call themselves "Serious Bible Students", has found special ground especially in Saxony. We read: "The congregation of Dresden, for example, with 1,090 participants, has beaten London, which was previously in first place. In third place comes Leipzig with 1,057. Only behind these three cities come Los Angeles, Berlin and New York. The Free State of Saxony as a whole, with 41 municipalities and 5,486 participants, ranks first among the states and provinces of Germany. The industrially rich Westphalia and the Rhineland follow with 30 and 24 municipalities, or 2,061 and 2,141 participants. It is deeply regrettable that this aberration, with its unbelievably superficial explanation of the Bible and its ridiculous calculations, should find such currency in a country which likes to boast of its special spiritual elevation."

What is reported here confirms experience. False doctrine of the worst kind is usually found together with high world wisdom. "Where are the wise? Where are the scribes? Where are the worldly wise? Hath not God wisdom

of this world made foolishness? Consider, brethren, your calling: not many wise according to the flesh, not many mighty, not many noble, are called," 1 Cor. 1:20, 26. J. T. M.

German Language Instruction by Radio. The following report on German language instruction by English radio stations may be of interest to our readers. We read about it: "It is well known that many English scientists and university scholars, as well as school people, recommend that the German language be taught indispensably. The British Broadcasting Company has now decided to meet these aspirations, and gives lessons in German from all twenty-three broadcasting stations throughout England every week on two afternoons. The lessons are given by Hermann Eggers, a German language teacher, and have been so well received that the Radio Company has been asked to arrange for language classes to be given in the evenings, so that those employed during the day can use them as a kind of training course. It should be noted that a New York radio station has also been giving German lessons every Monday for several months, both for beginners and for advanced students."

If the world learns German in order to profit from German scholarly works, we Lutheran Christians should certainly be happy to pursue German alongside English in order to be able to enjoy the wonderful spiritual treasures preserved in German books. How lovely, for example, are our German songs! J.T.M.

Papal blessing. The "Lutheran Herald" reports: "In recognition of the efforts of Norddeutscher Lloyd in Bremen to promote public devotions on board its passenger liners and to make the necessary arrangements for such devotions, Pope Pius XI has bestowed a rare 'honor' on this great German shipping company. He recently gave his apostolic blessing to Director Adolf Stadtländer of North German Lloyd, as the official representative of the line in all its worldwide undertakings in the service of mankind. The facility is intended to benefit especially the many Catholic emigrants from Europe who come to America, as well as the numerous members of Catholic missions who travel across the Atlantic Ocean. For a long time so-called measuring cases have been carried on the North German Lloyd steamers, containing measuring instruments and vestments for Roman priests, so that at any time when there was a Roman priest among the passengers, Catholic services could be held at the request of the passengers. But the provision of built-in Catholic altars is new, and, so far as is known, such are only to be found on steamers belonging to North German Lloyd."

The web of papist missionary activity is truly wide. The papal church uses every opportunity to bring its false doctrines to the people. Let us be all the more diligent in the preaching of the gospel! J. T. M.

Islam on the advance. Although Islam or Mohammedanism is 622 years younger than Christianity, it has spread far more rapidly in the East. Today it already counts 235 million followers. The world of the Muselmänner stretches from Japan to Morocco. In India there are 7,000,000 Christians as against 69,000,000 Mohammedans. Islam has there large universities, numerous missionary societies, and to the 220 newspapers and periodicals spreading the false doctrines of Mohammed; everywhere it has established the rule of its religious language, Arabic. He has published the Koran, the textbook of Mohammedan error, in the vernacular, and in recent years he has been particularly concerned with the young. Chiefly in Africa he has always sought

followers, and there are already 59,000,000 Mohammedans as against 2,680,000 colored Christians. In South Africa especially, according to the communications of Dr. Zwemer, the great connoisseur of Islam, its advance is remarkable. Such figures should give food for thought to all who think that it is superfluous to support Christian missionary activity.

That Islam has spread more rapidly is due to two circumstances: first, to the assistance of fire and sword, and second, to the fact that it offers the heathen what they desire, namely, righteousness by works and religion by works.

J. T. M.

A testimony from Finland.

How the knowledge of the biblical Lutheran truth is also spread in other circles through our books and magazines is shown by the following message from "Sanansaataja", which P. Th. Reuter in Crimmitschau, Saxony, translated and sent to us. "Sanansaataja" is the periodical published in Helsinki (Helsingfors) in Finland by the Lutheran Gospel Association, to which our brethren there formerly belonged. The notice is taken from a report on the Kolporteur meeting of December 14, 1925. The colporteurs are the traveling evangelists of the Association. Other presentations at the meeting were on "the meaning of the death of Jesus," "the preparation of the sermon," "the laying on of hands," etc.

The Evangelical Association stands firmly with the Finnish state church and strongly opposes the formation of orthodox free-church local congregations by our brethren. Chiliasm is quite widespread among the believers in Finland.

All the more gratifying is the following announcement: "Then followed T. Pakarinen's lecture on chiliasm according to D. Pieper. Nowadays many minds are occupied with the question of the so-called Millennial Kingdom. Will Christ, before He comes to the last judgment, come again to overthrow the rule of the ungodly and reign here with His own for a thousand years, or is this doctrine only a beautiful dream? D. Pieper rejects as contrary to the words of Scripture all chiliasm, or the opinion of a millennial kingdom. The Old Testament passages on which the chiliasts rely, such as Isa. 2, 2-4; 11, 6-9; Zech. 9, 9. 10; Joel 3, 23. 24; Micah 4, 1-4, are fulfilled and are unceasingly fulfilled in the Christian Church of the New Testament. See, for example, Heb. 12:22 the coming to Mount Zion! The prophecies of a general time of peace, to which almost all the prophets refer, do not speak of a future millennial kingdom, but have now already come to pass through the perfect fulfillment that the Son of God has revealed Himself in the flesh, that He has reconciled the world to God, and has caused this reconciliation to be proclaimed to the world at large, and with this proclamation He gives the Holy Spirit who works faith in the heart. And thus in all the world and among all nations he makes believers the children of peace. The Scriptures absolutely deny the dream of any time of peace on earth. See Matth. 10, 34.

"The 20th chapter of Revelation is, in the opinion of the Chiliastes, the main support of their doctrine. But this is after all a passage of Scripture speaking in pictures, to be explained by means of the clear passages of Scripture. If one acts in the way, the dark disappears, and the passage becomes clear. The binding of Satan is done through the gospel. According to the teaching of Scripture, the whole world is bound under the tyranny of the devil for the sake of the guilt of sin that oppresses -the world. This

The dominion of Satan over people is removed through the atoning death of Christ. See Joh. 12, 31. In view of each individual Satan is bound and his tyranny ceases at the same moment he believes the gospel. Compare Apost. 26:18. There is no other means by which the world becomes free from the dominion of Satan than the preaching of the gospel and faith in the gospel. Such factors as civilization, worldly science, or the fact that Constantine the Great professed the Christian faith, are not in themselves means of binding Satan.

"In the time of the Millennial Kingdom we are living just now and still the 'little time' when Satan is let loose. The time of the Millennial Kingdom has begun, as Luther also says, when the preaching of the gospel went out into all the world.

"The devil provokes the nations dwelling in the four corners of the earth to storm against the camp of the saints and the beloved city by which the church of Christ is called. Just now he storms against it. According to D. Pieper, we are not to think of outward storming, but at least of spiritual warfare against Christ and especially against the doctrine of justification. The open deniers of our time form only a part of these storm troopers. In other parts of the front, Rome and the multitude of Protestants who deny the deity of Christ and the substitutionary atonement, etc., are storming.

"In this way Pieper judges in his Dogmatics the doctrine of the Millennial Kingdom. It is edifying to read the doctrinal exposition adhering to the Word of God and the Confession. ... " L. F.

"Until I come."

No sooner had the risen Lord at the lake Tiberius given the repentant Peter the admonition: "Feed my sheep, feed my lambs, follow me!" Joh. 21, 16-19, this disciple looks around and sees the fellow-disciple John following Christ in the rush of love, and after his quick, immediate manner the question escapes him, "But what is this?" V. 21. If I shall confess thee a witness of faith in death, what shall become of this fellow-brother, what fate shall befall him? And the Lord rejects him, answering, "If I will that he abide till I come, what is it to thee?" V. 22.

Strange word, very differently interpreted: "Until I come"! One thought of the coming of the Lord to judgment, when he will execute the sentence on the apostate people of Israel in the destruction of Jerusalem, or of the last day, when he will come again to judge the living and the dead, which is why John spoke: "This disciple does not die", v. 23. 23 But in contrast to the martyr's death, which was not done to Peter by force, the Lord has in mind the natural death, the hour of death, in which he comes near to the pilgrim to bring him home to the tabernacles of peace. In the natural death, according to the Scriptures and the faith of his children, the Lord comes to visit us, and therefore he admonishes us: "Therefore be ye also ready: for the Son of man shall come in the hour that ye think not", Luk 12:4V. "And though I go to prepare a place for you, yet will I come again, and receive you unto myself; that where I am, there ye may be also," John 14:3.

It depends solely on Christ's will when we are to close our day's work here, when we are to leave the battlefield. We must stay only until he comes.

On this point we are rejected with all questions if we want to concern ourselves with the outer course of life and the outer end of life, both for others and for ourselves, if we make a comparison between our fates in life and those of our fellow men. This the Lord alone has kept. "If we live, we live unto the Lord; if we die, we die unto the Lord: therefore, whether we live or die, we are the Lord's!" Rom. 14:8. Christ's will, our destiny: we must abide only till he come.

O holy, blessed uncertainty! It protects us from the soul-destroying frivolity, so that we do not say to the children of this world, "Let us eat and drink, for tomorrow we shall be dead!" so that we do not regard death as an abrupt abyss into which we must leap in despair. But neither does it give rise to melancholy, the weariness of life, that we should greet ourselves, with the monks of the Trappist order, only with the dying thought, "Memento mori," that is, "Remember that thou must die!" and look at the skull eerily every minute, as if death were the end of all things and the last goal to which we aspired. No, it is a delicious thought, straining the powers of man, filling us with the peace of God: we shall abide till the LORD come! It is the Lord Himself who puts the faithful servant out of work, that he may be refreshed in a better world, who takes the sword from the valiant fighter and hands him the palm of victory: "Be thou faithful unto death, and I will give thee the crown of life," Revelation 2:10. Rocholl.

His bell.

Once again, Professor W., who was revered and famous in the Waldecker Land and far beyond, stood in the operating room of the hospital in A. doing his serious professional work. Although the doctor was in his seventies, he was still practicing his art with ease, and even today the knife did not tremble in the fine and practiced hand of the capable surgeon. But in the midst of his work it came upon him like fainting-a hot wave of blood rose to his brow. "Quick, ice bubble!" he cried - ran his hand to his temple, sank down, and gave up the ghost.

With the rapidly spreading news, a great lamentation arose in town and country. All mourned for this man sincerely and from the heart. Questions went from mouth to mouth: "Will his bell arrive at the right time?"

His bell? What was it about her? The old professor was a pious, church-going man. He had donated a bell to the church at home and had himself given it the inscription: "Peace on earth." How happy he was when he heard the day before his death that the bell had been sent and was on its way. Perhaps he had hoped, already hearing its sound in his mind, that it would help to ring the first Sunday in May, the Sunday with the message of the Good Shepherd and of God's mercy!

"Will she come to ring her benefactor's grave?" So one asked again and again.

The most faithful friend of the deceased went his way, pondering and deeply bowed. Toward him moved a heavy truck. A joyful shock flashed through his heart. Was it the bell - his bell? It was. It had just been driven into the city.

and leave it to us to pay him due homage here, as best we can.

The large audience which had turned out from the city, and especially from the congregation of the deceased at Oil City, to attend the funeral, testified to the high esteem in which the deceased stood. And the pastor, who conducted the service, gave expression to the general conviction when he stated, on the ground of Matt. 25:21, that the Lord had welcomed his servant, whose life's work was completed, first, by acknowledging his faithfulness, and, secondly, by exalting him to greater glory.

In 1877 Father Wischmeyer entered into marriage with Elizabeth Ruth of Cleveland, who, together with one son and five daughters, survives him. May the God of all comfort strengthen the bereaved, so that they may patiently bear the burden imposed, until they too receive from his hand the crown of life I W. B.

Teacher Christian F. Braun died on March 9, after an illness of fourteen months. The funeral took place with a large attendance on March 13. The undersigned preached on Hebr. 13, 7 in German and Fr. O. Richert on Ps. 16, 6 in English. Teacher J. Weiß gave an address as representative of the Teachers' Conference and ?E.A. Mayer as representative of the Pastoral Conference. The men's choir of the congregation, the school children and an octet composed of Saginaw teachers performed appropriate songs. -- The deceased was born in Germany, February 4, 1859. The following year he came with his parents to Minnesota. In 1879 he graduated from the teacher's seminary at Addison, Ill. Until the year 1883 he presided over a mixed: school at Serbin, Tex. He then accepted the call of Holy Cross parish at Saginaw, Mich. which he served as teacher of little ones with rare fidelity and great ability for forty-two years. He leaves four grown sons, three of whom are active as parochial school teachers. L. A. Linn.

To the joy of His Lord, Dr. Theodor J. Döderlein of Chicago, Ill, passed away on April 7, after a long and extremely painful illness. In the summer of 1921, at the call of the Commission for Heathen Missions, the now deceased had gone from his large medical practice to South India to be active in our medical mission in Ambur and to preside over the building of the new, modest hospital. His family followed him there in 1922. He remained in the service of the Mission until the month of December, 1923, and then returned with his own to America by way of Europe, beloved and honored by all who had come in contact with him in India. His fruitful practice in Chicago had meanwhile passed to other physicians. But he was so little distressed by this that even after his return home he lectured wherever possible to congregations and associations about our mission to the Gentiles. Had it pleased the Lord to let him live longer, he would probably have returned to his former station in India in the service of the Mission. His heart belonged to the mission. Dr. Döderlein was a noble gift of the Lord to us for the special work of the mission which he carried out.

He reached the age of fifty-three years and is survived by his wife, Lydia, nee Wagner, and two children. The funeral was held at Chicago, April 10, with a very large attendance. Friedr. Brand.

New printed matter.

Luther's Epistle to the Galatians. Second edition. Calwer Vereinsbuchhandlung, Stuttgart. 368 pages 4¹/₂ X 6¹/₂ L, bound in cloth with gilt title. Price: tzl.OO.

This is not the entire great, famous and incomparably splendid interpretation of the Epistle to the Galatians by Luther, of which the well-known Englishman John Bunyan said that he preferred it to all other books except the Holy Scriptures, but an excerpt from it. But it is a very good excerpt, made on the basis of the careful work of the Württemberg pastor Chr. G. Eberle, beautifully printed in a handy format. I can hardly take my large volume of Luther with me when I travel; even the English edition is still too large. But this edition, which can easily be put into any skirt pocket, shall become my travel companion with the Greek Testament. L. F.

Twenty-Five Years under the Southern Cross. Description of the twenty-five years of activity of the Lutheran Church (Missouri Synod) in South America. Editor: Fr. Otto H. Beer. Casa Publicadora Concordia, Porto Alegre. 126 pages 6¹/₂ X 8¹/₂, bound in paperback with cover illustration.

This book is intended as a jubilee publication on the twenty-fifth anniversary of our church work in South America, and is, with Father Burgdorf's English booklet in the *Men and Missions* series, the most valuable historical account we have of it. The chapters into which the book breaks up represent: How the Missouri Synod came to plant the Banner of Christ under the Southern Cross. The beginning in Brazil and Argentina. Our churches. Our schools. Our seminary. Family life in our churches. Our Luso Mission. All the articles are written by people who know about them: P. A. Burgdorf, P. W. Mahler, Prof. L. C. Rehseidt, Prof. P. Schelp, Praeses C. F. Lehenbauer and others, and are furnished with about fifty pictures. P. Beer then promoted the interesting book to print. L. F.

Paul Gerhardt. His life and his songs. An anniversary gift from Ernst Kochs, pastor in Hattingen, Westphalia. Award-winning Festschrift of the General Evangelical Lutheran Conference. A. Deichertsche Verlagsbuchhandlung, Leipzig. 112 pages 5¹/₂ X 8¹/₂ L. Price: "l. 1. 40.

On the 250th anniversary of Paul Gerhardt's death on June 7 of this year, which the "Lutheran" will also specially commemorate in time, this new edition of the award-winning Festschrift, published almost twenty years ago on the 300th birthday of the glorious singer of our church in 1907, is being published. It has already circulated in some 40,000 copies. And rightly so, for it is a splendid book, richly decorated with valuable pictures, which can only be warmly recommended. The presentation is popular, but is based, as one soon realizes, on careful historical studies. It shows the life of Gerhardt with its struggles, introduces, into the incomparable treasure of his songs and also tells of the blessing of these songs in church and world. The price is very acceptable. L. F.

From Childhood. The Sotarian Publishing Co., 105 Florida St., Buffalo, N. Y.

A pretty monthly leaflet, four pages 6x9. Contains Bible stories, told in the simplest way, with ten or more small pictures for each story, and serves for the instruction of small children in the home by the mother. The English edition has been so well received that a German edition is now being published in response to popular demand. The publisher, P. A. T. Hanser, writes to us expressly that the distribution of his German Sunday school sheets is "increasing quite considerably. The price of the volume (with a binding into which each leaf can be inserted, a so-called loose leaf binck^r, so that a biblical picture book is gradually created) is 75 cents, cheaper in larger lots. L. F.

Joh. Seb. Bach. Sacred songs and arias. From Schemelli's Gesangbuch and the Rotenbuch of Anna Magdalena Bach. For one singing voice with pianoforte (organ or harmonium). Breitkopf Publications, Inc., 1625 Broadway, New York, N. Y.. Price: H2.00.

These are the beautiful repetitions of "Sacred Songs and Arias", in which every lover of real sacred music will have his bright joy, a total of 75 numbers. In addition, there is an appendix of eight numbers, five of which were published in print for the first time only a few years ago. These songs and arias, which have already been published several times, appear here for the first time in a practical edition for low voices, excellently prepared by Friedrich Martin. Those who prefer an edition for high voice, for which Bach originally composed them, will find pe in the proven edition by Ernst Naumann, published by the same publisher. A very accurately worked out table of contents gives not only the song poet and the origin of the melody, but also the paffing ecclesiastical time for the use of the songs. L. F.

Our Lutheran church in St. Louis.

In a few weeks, thousands of Lutherans will come to St. Louis for the Synod Assembly and the dedication of the new Concordia Seminary. It is certainly appropriate that we acquaint our readers with that city and with the Lutheran Church in that city.

The City of St. Louis.

The first inhabitants of this region are said to have been the so-called Mound-builders, who built hundreds of mounds in the vicinity. The famous Monks Mound, seven miles east of St. Louis, is 104 feet high, 1,080 feet long and 780 feet wide. The Mound-builders were followed by



The old Trinity Church, the first Lutheran church in St. Louis.

the Indians. From one tribe of them, the Missouris, the state received its name. The first white man to explore this area in search of the "Fountain of Youth" in 1541 was the Spaniard Fernando de Soto. In 1763, Pierre Laclède Liquest established the first trading post with the Indians in this area. He and his son-in-law, Auguste Chouteau, both French, cut down the first tree to build a dwelling on February 15, 1764, thus laying the beginning to what would become a great city. In honor of King Louis XV of France and their patron saint, King Louis IX or the Saint, they named the town St. Louis. In 1809 the settlement numbered about 1, 800 inhabitants; in 1822 it was incorporated as a town of 4, 800 inhabitants. At that time one went here still on

the Buffalo hunt, and the slave trade flourished. Now St. Louis covers 64 square miles and has a population of 812, 698. Only 13 per cent of the population is foreign born. The city, going along Broadway, is about fifteen miles long.

Saxon immigration.

In this city eighty-seven years ago a seed was planted which has grown and borne abundant fruit. It was on February 19, 1839, that a band of Lutherans landed here. They had emigrated from Saxony for the sake of their faith, in order to be able to hold their services here without hindrance, as their consciences, the Scriptures and the Lutheran Confessions demanded of them. Under their leader, Father Martin Stephan, they departed from Dresden on October 20, 1838. There were in all about 760 sdelen. In their joint credit box they had 123, 987 thalers, with which they intended to acquire land here in America. They departed from Bremen on five ships. One of the ships, the "Amalia", found its grave with 55 passengers in the floods of the sea. By God's gracious providence, however, one of the emigrants booked on the "Amalia" was saved from the wave grave. A few hours after the lists of the "Amalia" had already been closed, the young C. F. W. Walther arrived in Bremen. He therefore had to travel on another ship, the "Johann Georg". What a beneficial activity he later developed in St. Louis and in the entire Lutheran Church of the country!



P. C. J. O. Hanser.

Trinity Parish.

Most of the Saxon immigrants soon moved to Perry County, Mo.; the immigrants who remained behind, however, formed the First Trinity Evangelical Lutheran Church in St. Louis, whose first pastor was Otto Hermann Walther, a man already held in such high esteem in Germany that his prince would pay him the money to travel to America and back, if he would only return. Unfortunately, he died as early as January 21, 1841, and his brother, C. F. W. Walther, was called from Perry County and installed on Sunday Jubilate, 1841. For two and a half years the congregation enjoyed the hospitality of Christ Church, still in existence, belonging to the Episcopal Church, which gave the Saxons the ground floor of their church for their services without charge.



O. C. F. W. Walther.



P. Fr. C. D Wyneken.



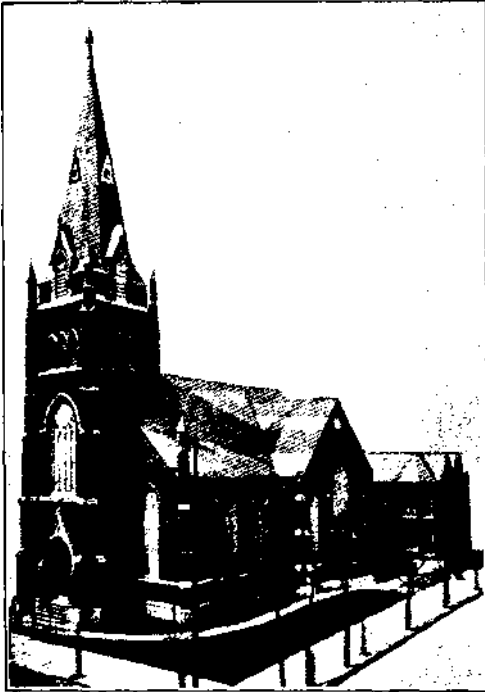
Prof. G. Schaller.



P. E A. Brauer.

until they could move into their own church on the second Advent in 1842. This first Lutheran church in St. Louis was located on Lombard Street, near Third Street. The building lot cost H100 and the church itself H4, 500.

From the beginning, the Saxons also provided Christian school instruction. In May 1844, candidate J.F. Bünger was appointed assistant pastor and teacher and taught at the Eighth and Wash-.



The present Trinity Church.

gräbnis lacked a shroud, went into a woodshed, and came out, buttoned up to the top, but with a shirt in his hand.

As the city of St. Louis, then with a population of 16,000, rapidly developed, so now did the Lutheran Church in the city. Several districts were formed from Trinity Parish: the Immanuel District to the north in 1847 and a School District in the southern part of the city in 1850, later called the Cross District. From the Immanuel District branched off the Zion District in 1858. These four districts formed a combined congregation, and Walther remained pastor of the combined congregation, even after he became a professor, until his death on May 7, 1887;



The old Immanuel church.

Street opened a school. For his school keeping Bünger got 1b dollars monthly.

C. F. W. Walther was appointed professor of theology at Concordia Seminary in 1850, which had been removed from Perry County to St. Louis. Now Bro. C. D. Wyneken came to Trinity Church and served it from 1850 to 1854, the indefatigable traveling preacher and father of our Inner Mission, who rode home in stockings in Indiana because he had given his boots on the way to a poor pedestrian with torn shoes, who, when it once happened at a Be

then the total parish was soon abolished and the four parishes became completely independent parishes.

According to Wyneken, the Trinity congregation served: I>. G. Schaller from 1854 to 1872; P. E. A. Brauer from 1872 to 1878; P. C. J. Otto Hanser from 1878 to 1907 - all already deceased; P. F. W. Schulze from 1907 to 1909; Artur Hanser from 1909 to 1915. P. F. W. Weidmann from 1915 to 1925, and at present P. H. C. Meyer stands at this parish.

The second church, to be built on the present site, at Eighth street and Lafayette avenue, at a cost of



P. J. Fr. Bünger.

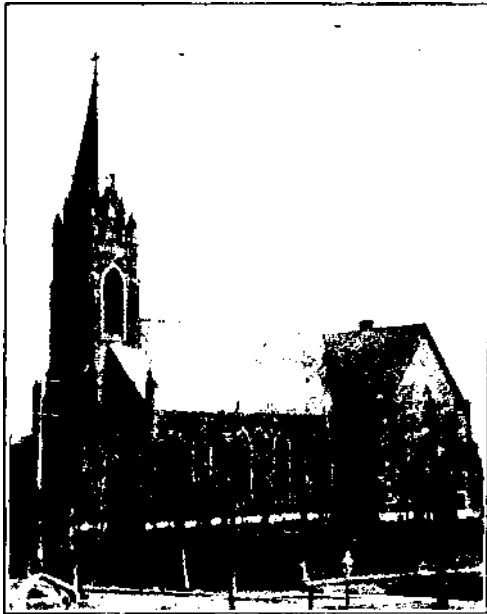


P. G. B. Wangerin.



P. Th. Brohm.

H 113,000 had been erected, was dedicated on the first Sunday of Advent in 1865. It was a victim of the tornado that devastated the town in 1896. The restored church, as it now stands, was dedicated in 1897.



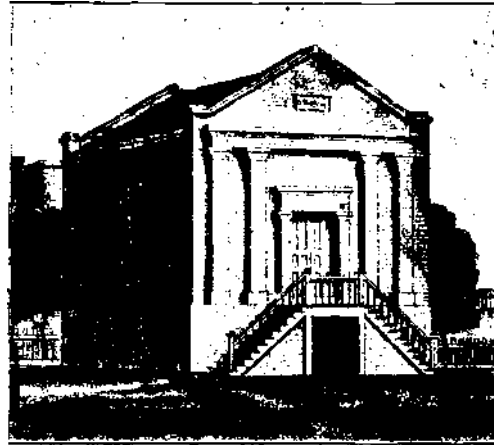
The present Church of the Cross, where
Synod meetings are held.

Immanuel District.

As more and more members of the Trinity congregation settled in the northern part of the city, a school was opened as early as 1844 on Seventh Street, near Cass Street. In 1847, the Trinity congregation decided to form a new district there and build a church. The new district was named the Immanuel District on July 6, 1847. Fr. J. F. Bünge, Walther's assistant pastor, was appointed to the

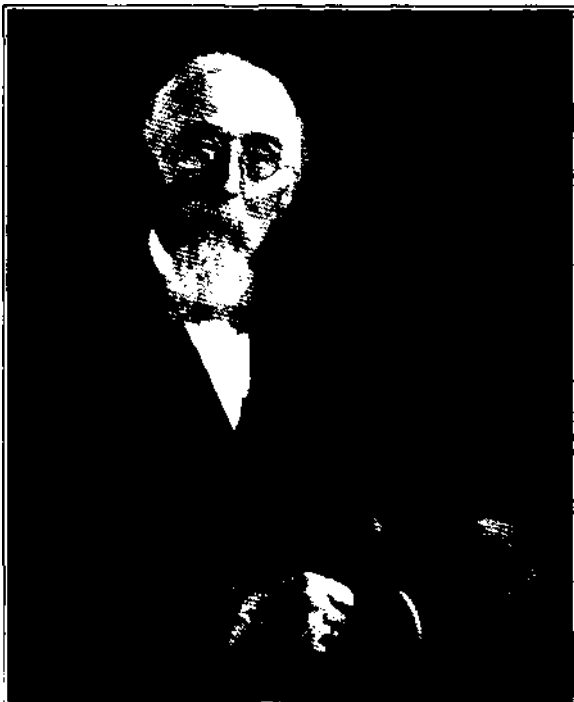
Pastor of the congregation called, and the church, erected at Eleventh and Franklin streets, was dedicated February 27 and 28. The church and building site cost P6, 642.

It was a hard blow to the Immanuelsgemeinde when on December 9, 1865, the church was a prey to fire, leaving only the walls standing. But the building was makeshiftly repaired and continued to serve until 1868, in which year the new Immanuel Church at Fifteenth and Morgan Streets was dedicated on March 22 and 23. Father Bünge died January 23, 1882, and was succeeded by G.

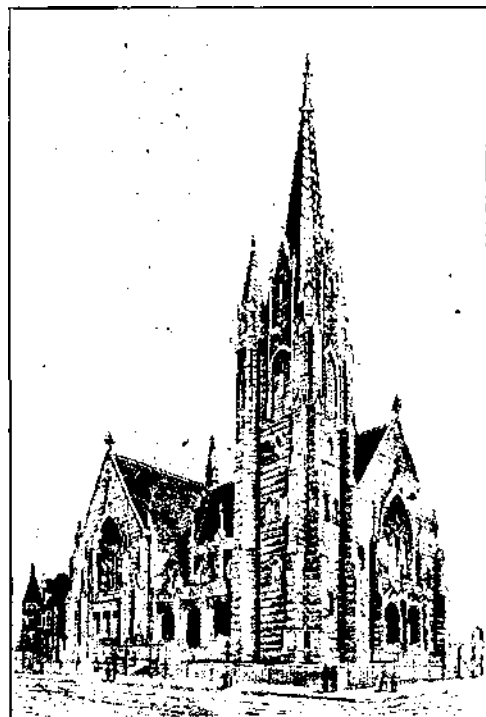


The old Zion Church.

B. Wangerin, was inducted August 20, 1882. He retired in 1918, and last year, severely injured by an accident, passed away blessed. He was then succeeded in the ministry by his assistant pastor, H. Hohenstein, and in 1919 by candidate J. Oppliger. The church of the Immanuel congregation stood in a very unsuitable area in recent years, and the congregation consecrated a new church on July 25, 1920, on the present site in the northwest of the city.



D. C. C. Schmidt.



The present Zion Church.

Cross-Def.

In the southern part of the city, Trinity Parish first formed a school district, later called the Cross District. Teacher H. Erck began his work after Easter 1860 with three children. Later services were also held in the hall of the seminary, which was very close by, and in 1867 P.Th. Brohm was called. The Kreuzkirche was consecrated in 1867 and a larger extension in 1889. When Father Brohm retired in 1878, he was succeeded by licentiate Father G. Stöckhardt, who from 1881 onwards, in addition to his work in the congregation, was also an assistant professor at the seminary. When the latter was then elected full professor in 1887, Father C. C. Schmidt took up his duties at the parish, which he served for many years, until his end in October, 1925. The present pastor, Paul Koenig, was installed as assistant pastor on the 10th Sunday after Trinity in 1914, and was elected principal pastor in 1925. This congregation had already produced 26 pastors and 10 teachers by 1917. This year is the twelfth time our synod has met in St. Louis, and usually the sessions have been held in the Krcuz Church.... As a delegate synod was assembled here in St. Louis in 1878, 1884, 1893, 1899 and 1911.

Zion District.

As the way to the Immanuel School was too far for many children, on November 30, 1858, a "Northern School District" was formed by eighteen members and a school was built at Fourteenth and Warren Streets. School board candidate Th. Bünker was chosen teacher and promised free housing at 1828 per month. On April 9, 1860, the school district became a church district, the Zion district, and Candidate E. Böse became



P.. C F Obermeyer.

as pastor and teacher. The church was consecrated on the fourth Sunday of Advent in 1860. Father Böse resigned from his office on June 2, 1873, and died several months later. He was succeeded in office by Pastors Geo. Link, from 1873 to 1886, H. Sieck, from 1886 to 1889, C. F. Obermeyer, from 1889 to 1914. Fr. L.J. Steck, who had already been Fr. Obermeyer's assistant pastor since 1905, has been pastor of the congregation since 1914. The present beautiful church at Twenty-first and Benton - Street was dedicated December 22, 1895.

E. E.

Prof. Karl Huth.

No sooner has the "Lutheran" spread the news of the death of Director M. Lücke than it has to bring another message of mourning which will affect our entire Synod and deeply move and sadden many hearts. On the 23rd of April, God has deceased I). Karl Huth, Professor at Concordia College, Milwaukee, Wis. was called away from this life after a short illness.

Karl Huth was born on 30 November 1867 in Nieden, in the province of Brandenburg. His parents were Johann Huth and Wilhelmine, née Merten. When a boy of eleven years he immigrated to our country with his parents. The family settled in Chicago and soon joined the Zion congregation there. Here the deceased attended the parochial school and was confirmed by Father A. Wagner. In confirmation classes his pastor soon recognized the extraordinary talents of the

and persuaded his parents to let their son study and serve the Lord in his church. He received his preliminary education at Northwestern College in Watertown, Wis. and his theological training in our seminary in St. Louis. He was a classmate of the retiring Principal Luecke, and completed his studies in 1881.

At that time our second grammar school, though at first a progymnasium, was started in Milwaukee. When it came to the appointment of the first professor, the choice fell, especially on the recommendation of D. Walthers, the young candidate Huth was chosen, and trusting in God's gracious help he followed the call. On Boxing Day 1881 he entered into holy matrimony with his surviving wife Jda, née Hilgendorf. In her he found a helpmate whose faithful services and loving care he always gratefully acknowledged.

It soon became apparent that God had given us the right man in the young professor to build a new high school. God's blessing rested on the enterprise. Under the faithful cooperation of his colleagues, who were gradually placed at his side, the institution flourished and grew splendidly. After only a few years, the synod saw fit to expand the institution into a full high school. Huth worked with all his strength towards the goal of making the grammar school a solid preparatory school for the seminary in St. Louis, and in this work he was effectively supported by his co-workers. The good reputation which our institution enjoyed and still enjoys in the circles of our Synod, it owes, no doubt, in large measure to the faithful, untiring labors of the departed. In recognition of his services, he was awarded the honorary title of Doctor of Theology by the theological faculty of our seminary in St. Louis some years ago.

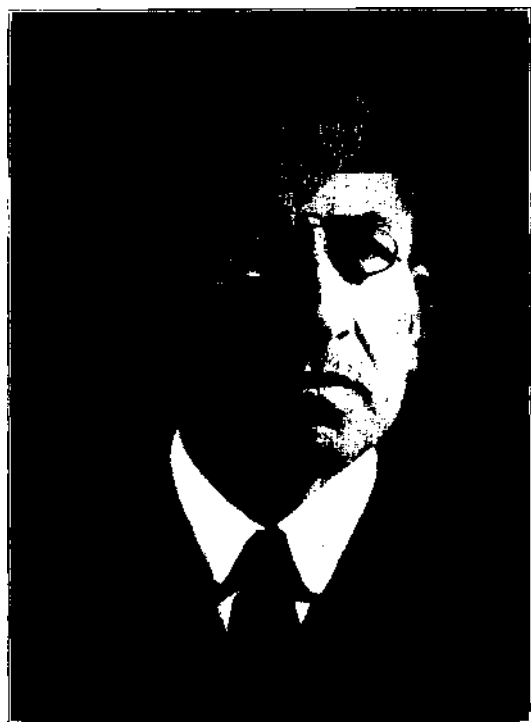
D. Huth was a highly gifted man. He had a sharp mind and an excellent memory. Through diligent study he had acquired an extensive knowledge. In addition, God had given him the special gift of teaching. He knew how to share his knowledge and skills with others. Several times he had the opportunity to take up a more lucrative occupation, but he remained in the office in which God had placed him. His powers, his gifts, and his knowledge were consecrated to the service of the Lord in His Church. His favorite subject was the Greek language. In this he had attained mastery, and he thought it a peculiar privilege to be allowed to impart to his pupils a knowledge of it, and to prepare them to read the Scriptures of the New Testament in the original language. And the many hundreds of students who have been introduced by him to the understanding of this language will rejoice and thank God that they have been permitted to sit at the feet of this teacher.

D. Huth was not only a linguist, but also a true theologian. When he became a professor, he by no means put the study of theology aside, but continued to study. Theologia remained queen to him. He drove God's word and lived in it. His favorite pastime was the interpretation of the New Testament. Over and over again he worked through the Pauline epistles during the long years of his labors. "I would have perished long ago," he said, "if I had had to deal only with the old heathen." When he had been induced to furnish an exegetical paper for the conference, it was a pleasure to follow his exposition. It was only unfortunate that it was so seldom possible to obtain a paper from him. There was a certain shyness, a certain timidity, about him that made public speaking difficult, so it was not easy to get him into the pulpit. However, as soon as he was in his classroom and stood before his pupils, there was no trace of timidity or shyness in him.

There was not a trace of his sincerity to be seen. In the classroom he was lord and king.

It's true, our Huth was a character of his own. He also had his faults and infirmities. It was not easy to become familiar with him. But he was a faithful, humble Christian who liked to have his faults and weaknesses pointed out to him. And whoever was allowed to get closer to him learned to love and appreciate him.

For forty-five years he served the Lord faithfully and conscientiously in his church. During the last few years signs of heart trouble became apparent in him, and his strength visibly diminished. With an iron will, however, he kept himself upright, and sought to give his lessons with his usual enthusiasm. On April 16 he was in his classroom for the last time. His illness worsened. But on the following Monday he still wanted to give his lessons, and it took a lot of persuasion to get him back from it.



Prof. Karl Huth, D. theol.

...to keep him quiet. On Wednesday evening he lost consciousness and had to be put to bed. In his unconscious state he kept dealing with his class. His soul was also occupied with God's Word. For example, he was heard praying the 23rd Psalm in Hebrew. On Friday he became more quiet, and in the evening at 8 o'clock he fell asleep peacefully and blessedly. "Blessed are the dead who die in the Lord."

The funeral took place on April 26. After a short ceremony in the house of mourning, which was conducted by Father B. Sievers, the pastor of the deceased, the body was transferred to the auditorium of the institution and laid out there. Pupils of the upper classes took over the guard of honour. At the funeral service in the afternoon, the congregation first sang the deceased's favorite hymn, "Mir nach! spricht Christus, unser Held," after which Fr. B. Sievers delivered the German memorial address on Ps. 116:15. After the Concordia Glee Club had performed a choral piece containing the words of the 23rd Psalm, Praeses H. Grüber gave an English speech based on 2 Cor. 9:15. Then short addresses were delivered by: D. Pfotenhauer, President of the Synod, Prof. P. Bretscher, representing the teachers' seminary at

Niver Forest, Prof. Dr. Wolläger representing our college at St. Paul, Prof. E. Lewerenz on behalf of our institution at Fort Wayne, and P. Ad. Kuring on behalf of the Zion congregation in Chicago. Director Barth read out the letters and telegrams of condolence received.

During the transfer of the coffin to the hearse, the students of the institution formed a guard. The pall bearers were the older colleagues of the deceased, Professors D. C. Roß, Dir. G. Ch. Barth, M. Albrecht, O. Hattstädt, G. W. Müller and E. Hamann, ?red. sm. Burial of the body took place in the Hrricm cemetery in Milwaukee. P. B. Sievers officiated at the graveside. Surviving the deceased, besides his deeply bowed widow, are five sons and four daughters.

May the memory of this teacher remain among us in blessing!

F. Bergen.

To the Ecclesiastical Chronicle.

From our Synod.

Texas. Immediately following the busy days of the Passion and Easter seasons, April 8-12, the Texas District Pastoral and Teaching Conference met amidst the hospitable congregation of P. E. F. Mürbes at Aleman, Tex. Although the weather was unfavorable and tremendous distances had to be traveled by many, requiring much time and money, yet the conference was very well attended. Eight regular sessions of pastors and teachers and several special sessions were held. Rev. J. W. Behnken's paper in English, "How to Win the Churchless," was very interesting and thoroughly discussed. The speaker first pointed out who was to be understood by the "churchless element" and what our duty was to these people, especially since we meet them everywhere in large numbers. Then he showed the God-pleasing means of winning the churchless, but also what means should not be used.

Teacher A. O. Waiser presented a paper on the subject, "How should arithmetic be taught in the first and second degrees?" He accompanied his remarks with practical demonstrations. Quite a number of other items were before us which occupied much deliberation. The financial question in our district had just become a burning one because of the general failure of the harvest in 1925. We hope that our Christians will give all the more abundantly this year, as the drought has been thoroughly broken. The plight of the individual coffers is to be described by the pastors to their congregations; in order that they may do this properly, our financial secretary, P.C.M. Beyer, is to keep them informed with monthly reports as before.

Great joy was caused by the detailed report of our college committee. The construction of the new institution in Austin has been started. In May, God willing, the cornerstone will be laid, and in the fall the opening will take place. About thirty students are already enrolled. All good news. But now we are also collecting diligently, so that we can raise our sum, H30,000, as soon as possible, and the advertising drum for more students is being diligently beaten!

The mission work in our district is progressing briskly. The newly employed missionary among the Mexicans at San Antonio, Father Sergio Cobian, was present, and was fraternally welcomed. He reported that an average of about twelve to fifteen persons turned out for his services; but it is too early now to speak of success or failure. It was

also resolved to encourage the Mission Commission to employ either a teacher or a vicar at Mount Calvary Mission to San Antonio (Rev. Lobeck).

P. Klenk gave the confessional address and C. W. Nische the pastoral sermon. On Sunday Fr. M. C. Scaer preached in German, and A. E. Mobus preached a school sermon in English in the afternoon.

A petition concerning the division of the Texas District is to be presented to the next District Synod, in 1927. Much time has been devoted to this matter.

To the congregation at Aleman, which had special difficulty in accommodating the Conference on account of the continued rainy weather, the warmest thanks of the Conference were unanimously expressed by rising.
A. E. M.

Domestic.

Not merely three millions, but fifteen millions are to be raised in the near future by the Northern Presbyterians of our country, for the same purpose as our three million collection, namely, for a provident fund for aged Presbyterian pastors, missionaries, and professors, and their widows and orphans. Will H. Hays, well known throughout the country, is the chairman of the Presbyterian Lay Committee which has this cause in hand. The money, Hays explains, is being collected for a pension fund, so that all the aged servants of the church may receive a somewhat sufficient provision. This "subsequent salary," as this provision is called (deferred compensation), not a pauper's allowance, is given to a servant of the church when he has reached the age of sixty-five, and earlier if he has become incapacitated. The Northern Presbyterian Church, however, is considerably larger than our Synod. L. F.

Spiritism an abomination, the "Ev.-Luth. Gemeindeblatt" rightly judges Spiritism, among other things: "Today's Spiritism is just as unscientific as the ancient belief in ghosts. Spiritism does not want to explain human and natural, but divine mysteries, and that is superstition. They have Moses and the prophets," says Abraham to the rich man in hell. 'If they hear not Moses and the prophets, neither will they believe if any rise from the dead', Luk 16:29-31. To ask the dead is an abomination to the Lord, Deut 18:11. Not as if it were impossible for God to send messages to men from the Gcister world. On the contrary; King Saul received such a message from the witch of Endor, and so also the spiritualistic messages, if they cannot all be attributed to fraud, hypnotism, imagination, and other natural causes, may now and then really come from the spirit world (namely, from the devil). But they can no more be a blessing to the recipient than they were to the despairing Saul, 1 Sam. 28. Yes, there is a spirit world, and it is infinitely greater and more wonderful than spiritism, human superstition, and human rational wisdom can dream of. All research and pondering in the manner of the spiritualists is in vain. Happy is he who is satisfied with what the Scriptures say about it in simple, childlike words!"

That the Spiritists now still count themselves among the church communities proves how much the devil has blinded them.

J. T. M.

As it stands with others. The in our country widespread association journal *Christian Endeavor World*, which is especially published in the interest of the Youth League designated by its title, the United Society of Christian Endeavor, answers in one of its last numbers two questions put to the editor, which clearly show how it is done in other societies.

and why it is so. The first question is: "Where in Scripture is it approved that one should exclude himself from a secret society?" The editor, who is also president of the youth society referred to, answers, "Not being at present a member of any secret society, I am well able to say, without prejudice, that I find in the Scriptures and in the discourses of JEsu full approbation of all secret societies, which by their spirit and aim testify to their patriotic, philanthropic, and Christian character." Judging from his answer, this man knows neither the secret societies nor the Scriptures.

The other question is like this, "What do you think about the woman being granted the pulpit?" Answer: "That is a good thought. Among the best and most eloquent pulpit orators nowadays are to be found among women. For instance, where is there a better pulpit orator than the commander [of the so-called Salvation Army] Evangeline Booth?"

Thus sectarian preachers draw their wisdom, not from Scripture, but from poor reason. What Paul says about the latter subject is found in 1 Cor. 14:34, 35, and 1 Tim. 2:12.
J. T. M.

The study of the Catechism and the Church Confessions. In one of its editorials, the *Presbyterian*, a Presbyterian paper, exhorts its readers "at this time, when so much sinful opposition is stirring against that wonderful document, our Creed," to study the Confession and the Catechism. The article concludes, "He who is instructed in the doctrines of the Catechism is truly established in the faith once given to the saints. We must now be founded on Fclsengrund, namely, on God and His true Word, and then serve Him with strength, yea, with His power, which He has so graciously bestowed upon us."

What this Presbyterian paper says of the Confession and Catechism of the Presbyterian^ Church is so very true of the Confessions and the two Catechisms which God has given to our Church. Against the Lutheran Confessions, as well as against Luther's Catechisms, there has ever been "a sinful opposition," not only on the part of the Roman, Reformed, and apostate Lutherans, but also on the part of orthodox Lutherans, namely, inasmuch as their sluggish, unbelieving flesh did not appreciate these glorious treasures of God's pure grace, and therefore did not properly study them. He who is instructed in Luther's catechism and in our confessional writings is firmly grounded in God's Word! Just read and compare them with Scripture!
J. T. M.

On the celebration of Independence Day. In many church communities, extensive preparations are already being made for a church celebration of Independence Day. The "Messenger of Peace" writes about this: "The Fourth of July falls on a Sunday this time, and this gives the churches a special occasion to celebrate the one and a half century anniversary of the Declaration of Independence in a worthy manner. In many localities different congregations will hold a common service to praise God with united tongues for the great gift of liberty which he gave to the fathers. Celebrations will be held on a grand scale at places made famous by special incidents in the liberation struggle. I*. Kvale, of the Norwegian Lutheran Church, who is also a member of the House of Representatives at Washington, makes the proposition that on the 4th of July, at the noon hour, bells should be rung throughout the country for two minutes, and then silence observed for two minutes, to express the feeling of gratitude for the blessings which that day commemorates."

At such a celebration, however, the actual seg-

The celebrations must be held in such a way that they are truly for the praise and glory of God and not for the glorification of man. Also, the celebrations must be held in such a way that they truly serve to praise and glorify God and do not amount to the glorification of men. J. T. M.

Krishnamurti, a false Christ. The "Christlicher Hausfreund" writes about this: "On August 22, 1927, in Chicago, which has been chosen as the New Jerusalem by the Theosophists (blasphemous enthusiasts who are fond of the heathen, Indian superstition), the young Indian Krishnamurti is to be proclaimed as the re-embodied or re-appeared Christ. At that time the young man will be thirty years old, the same age as Christ when he entered upon his public teaching ministry. Mrs. Anna S. Besant, a veteran leader in the Theosophical camp, is now traveling about with the young man that he may become acquainted with the world and its needs. Krishnamurti, who attended a university in England, was 'discovered' fifteen years ago in India, where he had written a book on moral teaching and Christianity. The Theosophists took up his cause then and prepared him for the office of the re-embodied Christ. It is said that he is now already in constant communication with the spirit world."

Krishnamurti, however, is a rather poor "Christ" if he has to travel around the world for a long time on Mrs. Besant's leash in order to become acquainted with the "needs of the world." Our divine Saviour knew exactly what the world lacked when he began his preaching, exhorting the people, "Repent, and believe the gospel!" Mark. 1:15. Moreover, Krishnamurti is also a rather pathetic "saviour." Few will fall to him, and he will therefore do little harm. The cleverest and most dangerous "false Christ" is and remains still the Pope, against whom all other seducers are the purest children in the deception of souls. J. T. M.

Abroad.

The stock of the Ev.-Luth. Free Church in Germany, on the stock of the Ev.-Luth. Free Church in Saxony and other states on December 31, 1925, the "Ev.-Luth. Free Church" reports the following figures: Pastors 36, unchanged; souls 10, 190, 344 more; those entitled to communion 7, 183, 366 more; those entitled to vote 2, 284, 68 more; school children 1, 438, 360 less; baptized 212, 38 less; confirmed 281, 42 more; communicated 22, 824, 919 more; married couples 66, 9 less; buried 121, 7 more than in 1924. There are still some congregations in Thuringia in communion of faith with the Synod. Their numbers amount to 3 pastors, 1, 313 souls, 822 entitled to communion, and 302 entitled to vote. These figures show that the Free Church in Germany has shown a growth that is not exactly astonishing, but nevertheless quite pleasing. Lower numbers are shown under the headings of "School Children, Baptized, and Married Couples." Is this decline probably related to the unique post-war conditions in Germany? In other German newspapers there are many complaints about the decline in births, some of which cannot be attributed to the prevailing conditions. May the German people also remain aware that their strength lies in the fear of God! May the Lord continue to bless the preaching of the Word of God! J. T. M.

The Finger of God. The "Lutherische Kirchenzeitung" reports the following incident from the "Kreuzblatt": "The Dresdener Nachrichten* of December 4, 1925, relate the following: In Poland there lived a countess who led an evil life and especially tormented her subordinates to the point of blood through her avarice and cruelty. When she died, she bequeathed her fortune to a monastery which had given her absolution, and in return the monastery gave her a precious bronze altar in the graveyard.

The next day, lightning struck the mortuary stone, melting the ore, and leaving nothing but a number of letters. The day after, the lightning, melting the ore, struck the mortuary stone, leaving nothing but a number of letters, which, read together, read: She is judged. The incident cannot be denied; for the funeral stone still stands, and is visited by many people. Many who have seen the stone with the first complete inscription are of opinion that here the finger of God wrote the right inscription.**

Far more terrible and clear the finger of God warned all unbelievers and wicked when He had the holy evangelists write down the words of Jesus: "But whoever does not believe will be condemned", Mark. 16, 16, and: "He who does not believe is already judged", Joh. 3, 18.

J.T. M.

Three languages. The "Allgemeine Ev.-Luth. Kirchenzeitung" notes about the land of Palestine: "There were three languages of government in Palestine at the time of JEsu. The inscription over the cross "JEsu of Nazareth, King of the Jews" was in Latin, Greek and Hebrew. It is strange that the country again today has three languages of government. On each stamp one reads the name Palestine as a black overprint over the colorful ground color Arabic above, English in the middle, Hebrew below. The Arab inhabitants, who have owned the land for a millennium and a half, admittedly complain about this. In their opinion, Hebrew as a language of government is not only highly superfluous, but also causes the country a great deal of unnecessary expense, since numerous translators have to be employed and paid for every government decree, every court judgment, and other publicly valid documents. They have made such a complaint to the governor. But it will be of no use to them for the present, as long as England rules in the country. England bound herself then, when she needed the Jewish war bonds. It cannot, therefore, easily allow a change to take place, though many English officials are in their hearts on the side of the Arabs." The tenacity with which the Hebrew fights for his language and customs finds its explanation in the words of JEsu, "This generation shall not pass away, till all these things be done," Matt. 24:34. The nation of Israel will continue until the return of Christ. J. T. M.

More excavations in the Holy Land. The "Christian Messenger" reports: "The English have now opened for excavation the hill of Ophel, south of Temple Square, from Temple Heights in Jerusalem down to the Valley of Siloah. For several years already explorers have been digging in this region, and among the finds they have made are the following, which again throw new light on the events of Israelite history reported to us in the Old Testament: the ruins of the Jebusite city conquered by David about the year 1000 with his field captain Joab, a magnificent gateway said to be the work of King Solomon, buildings executed by King Hezekiah, and many others. Now they have found a number of rock tombs, the chambers of which surround an underground rock hall, and they think they have discovered the tomb of David and the kings of Judah. Inscriptions have not been found here, and therefore the correctness of these statements cannot be proved."

The "Lutheran Herald" remarks: "Such excavations require not only knowledge, money and perseverance, but also a vivid imagination. In fact, however, one would like to begrudge the ancient kings that their graves should not be brought to light." One thing is most interesting about these excavations: namely, you dig with the Bible in your hand as your guide. So reliable is God's Word even when it tells of historical things.

J. T. M.

From Italy and via Germany.

From Sicily, where the apostle Paul once stayed for three days on his journey to Rome, Apost. 28, 12, there is again news from Mr. Lamprecht from New York, who is making a longer journey with his wife. He writes from Taormina, not far from the fire-breathing Mount Etna: "We intend to stay here, where one can live very quietly in a picturesquely beautiful landscape, until Easter and then move north. From the end of April until September I will probably be in Germany. Hearty greetings from this old Dominican monastery to all. . . . You see, our hotel is an old convent. . . . The facilities have been modernized, of course, but the overall impression of the old walls has not been disturbed. The former cells of the monks, large and with high, vaulted ceilings, are the guest rooms. . . . When we were in Jerusalem I also visited the Syrian Orphanage, and there met old Father Schneller, who for many years has been in charge of this extensive enterprise. Like many others, he went through hard times after the conquest of Jerusalem during the World War by the British. His work has suffered many a setback as a result, and is even now subject to certain restrictions, although the English governor of Palestine, which is now under England's Mandate, is a kind and efficient man. Director Schneller was glad to hear about our Synod. . . . I am very anxious to hear the result of the Endowment Fund collection. I have thought much of you, also look forward with eager anticipation to receiving the illustrated booklet, which is highly commended."

From Bellagio in Upper Italy, on the Lake of Como, comes the next news. Lake Como, whose praise was already sung by the old Roman poet Virgil, is considered the most beautiful of the beautiful lakes of Upper Italy. And the little town of Bellagio is probably the most charming spot on these lakes. The picture is unforgettably impressed on my mind, and still stands before my eyes as one of the most beautiful spots I have ever seen, although more than thirty years have now passed. But Mr. Lamprecht is not writing now about the beauty of that stretch of land, but about something quite different. His letter of April 17 says: "Yesterday evening I received the 'Lutheran' of March 30. The article 'Little reaches far' about Germany's need is moving. If only every reader would take the contents to heart! And if only everyone would give a little, how many of those who suffer so silently and patiently could then have their hunger satisfied or their nakedness covered! An 'old married couple' thanked us for the 'large donation' of 2 marks. A mother with two little boys writes: 'You gave me such a rich gift [3 Marks] How infinitely grateful I am for it!' Widow L. with a ch t children speaks of the eldest son who earned 16 marks a. Week (that is \$4!) and has been without work for some time; 'and the earnings of myself and daughter are very small.' A family of nine and well the main breadwinner earns P4 a week - if he has work! Who can read this article, with these and the other heart-rending particulars, without being moved to immediate help? What man, woman, youth, or maiden in our Synod, or elsewhere, who reads this, can spend even one dollar of their good earnings on themselves-especially on trinkets and amusements-without first giving at least as much to their merciful God for their needy brothers and sisters in Germany? "But if any man have goods of this world, and see his brother afflicted, and shut up his heart before him, how

does the love of God abide with him?' If only every pastor of our Synod would read this 'Lutheran' article to his congregation and their associations and lay it to their hearts! And if our Synod members read and perceive this, as well as other Lutheran bodies recognize this misery and encourage help, then the voices should be silenced which say: 'The need over there is no longer great, the people can help themselves now; we have done enough; our New York Relief Committee shall be dissolved at the next Synod!' I would like to say that only he can talk in this way who either does not know or does not want to know the conditions in Germany, or who has grown tired in the work of doing good. But he should then himself decently cease to ask the dear God for his daily bread and for deliverance from all evil."

The letter was accompanied by a considerable sum of money, and the same post office brought another card with the words: "If you want to publish my letter today, I have no objection. I will take the responsibility for every word in it upon myself. Every mouthful would choke me if I had not immediately given away some of my money for the hungry people described by your correspondent

A right mother.

From the unprinted memoirs of a graying servant of the Word.

I have lived through a happy childhood, I have enjoyed a high happiness, a happiness for which I have often thanked my God, for which I can never thank him enough. My parental home was a truly Christian home, a home that was permeated with the fear of God. It is true that the father was strict, and if he once resorted to the rod for a good reason, then it did not happen to the sparrow; but we were also sure of his fatherly love. When mother called out to us boisterous boys, "I'll tell father!" that was enough to bring us to our senses. Meals were surrounded by prayer, prayer before the table and prayer after the table. The day began with morning prayer and Bible reading, and ended with evening prayer and Bible reading, and only seldom, in the rush of time, did it end with mere morning and evening prayer. Attendance at church services in the morning and afternoon was a matter of course, and only illness exempted us from it. As my father loved God's word, so my mother no less. Listening to the sermon was not a merely external work for them; no, they sought in it nourishment and advancement of their spiritual life. I once overheard them exchanging thoughts about the Sunday sermon they had heard, saying that this or that point had been especially important and significant to them. May every preacher be blessed with many such souls hungry for spiritual food and eager for salvation!

My dear mother was one with her father in her love for the Lord and His Word. She was a childlike believing disciple of Jesus and made it her business to educate her children in the same spirit. My father had to travel to St. Louis once or twice a year to buy supplies for the blacksmith shop. My mother reminded me that I should pray for him too. So I did; I went behind the barn and prayed in childish simplicity, short and to the point: "Dear God, keep our dear father and bring him home happy again! Amen." She was a diligent pray-er herself, and knew how to make her request to God in her own words

to the Church. When I had to travel to St. Louis as President for the distribution of candidates, I tried to make the journey to the old home possible, in order to be with the Mother again, even if only for a few hours. During one of my last visits, she revealed to me how she prayed and asked me to judge whether it was right. And now she let me hear how she poured out her heart before God in prayer and intercession for the state and the church, for the synod, for the congregation, for pastor and teacher, for her children and especially for me and my ministry, so that I, moved in my deepest inner being, called out to her: Yes, yes, that's right! Oh, how that refreshed and uplifted me, who was so often troubled to stand all alone and forlorn, when I heard that my little mother in the quiet chamber, though far away, stood by me, strengthened my hands for work, and with her prayer held up my arms in battle and strife! She was a simple farmer's daughter, who, according to the state of the schools of her time, did not possess much worldly knowledge; but she was a wise woman for the kingdom of heaven; she was instructed by God's Spirit in spiritual, divine, heavenly science, so that she far surpassed the wise men and sages of this world.

O how admirable is the work of God in his children, of which a child of this world has no idea and for which he has no understanding! Give thanks in your grave for all your love and faithfulness, you good, dear mother!

----- " -----

How much a single Lutheran can do.

"In October 1858, a young Lutheran journeyman clothier immigrated to the town of Forst in Lusatia in search of work. He soon found it, but not what he was looking for, namely Christian fellowship. There were no Lutherans in the town except himself (everything there is Uniate), and he could not and would not keep company with those of other faiths. At last he found a family in which the wife had previously become acquainted with the Lutheran Church in Militsch. With this family he read Lutheran sermons together. Others also joined in, and as early as September 1859 five persons went with our young Lutheran to the service in Kottbus to report to the Lutheran pastor and ask him to visit them in Forst. So in October (just after one year) the first Lutheran service was held in Forst and the reception of those five was accomplished. From then on, the pastor's visits were regular, and many more new members were received. Now the Lutheran congregation there numbers nearly one hundred souls, and the young men in it have joined together to form a separate Young Men's Association, which also works in blessing among the journeymen who have migrated from the Lutheran country churches."

What is told here - remarks the "Luther Calendar for South America" - happens not seldom also in North America and probably now and then also in South America. If only all single Lutherans would recognize that they, as spiritual priests, are missionaries called by God through circumstances, they would seldom have to complain for long about being alone. But let them never end their loneliness by denying their Lutheran faith and converting to a Uniate or other false church, thereby excusing themselves: After all, it doesn't matter! or: You just have to be satisfied with what you have! They say: "Better alone than in a bad community!"

By heart, inside.

It is necessary for the Christian to memorize many passages of Scripture, and not to consider this an occupation only in childhood and youth, but to continue with it always. He who has no word of God in his memory cannot be reminded of it by the Spirit of God in any situation or hour in which he needs it. To pray is to turn to the invisible, living God in faith in the divine promise of the Holy Scriptures, and to hold and speak to him in this way, to tell and complain to him in this way, to ask him in this way, and to make known to him the desire of one's soul or the joy of one's heart or thanksgiving in words, as one would do if one saw him and was directly called upon to do so by him.

In anger.

A teacher once had to severely chastise a pupil. The boy deserved the punishment. But the teacher had lost his self-control while he was punishing. The children had unconsciously received the impression that their teacher had acted in anger. A few days later the same teacher had them form small sentences in German class that were supposed to begin with "because". Then the weakest, most simple-minded girl in the class put the sentence on her slate, "The teacher punishes because he is angry." He never forgot that lesson, as he said himself.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Proceedings of the Twenty-ninth Assembly of the Ev.-Luth.

Synodical Conference of North America, assembled at Napoleon, O., August 20-26, 1924. Concordia Publishing House, St. Louis, Mo 75 pp 5"x8". Price 50 Cts.

Somewhat late, but certainly not too late, appears this report of the last meeting of the Synodical Conference, with the timely and beautiful paper of Prof. M. S. Sommer on the Unity of the Christian Church, the detailed report of some thirty pages on the Negro Mission - incidentally a model of such reporting - and other news from and communications about the Synodical Conference. This content forms the best recommendation of the report; but to this is added the loyalty to the Synodical Conference which should induce us to buy and read this very report. - The next meeting of the Synodical Conference will be held in August of this year, in the midst of the congregation of Bro. Herm. Meiers at Lockport, N. P., will be held. L. F.

Five Minutes Daily with Luther.

Daily Lessons from the Writings of Martin Luther. By John Theodore Mueller. The Macmillan Company, New York, N.Y. 375 pages 4s/x8s, in Morocco. bound with gold title. Price: Z2. 50. To be obtained from the Lonaorcki". kudlisbinx Houso, 8b. 8ouis, ^lo.

What could we wish for more than that in the present day, when our country is flooded with Reformed, liberal and superficial writings and journals, that Luther's words, short, gripping Luther's words, rich in content, should be printed, distributed and read in the English language! Here is such a book from our esteemed colleague and diligent contributor to the "Lutheran", which is just as suitable for home devotions as it is for private reading, and in such excellent condition that it can also be beautifully used as a gift. For each day of the year a Scripture word is presented, then a Luther word, and finally a hymn verse. Each devotion fills one page in a handy format and can be read with care in five minutes. The Luther words are mostly taken from Luther's interpretations of Scripture in the recognized translations published in England, especially from the interpretation of the Epistle to the Galatians mentioned in the last number. Take and read! L. F.

In memory of Paul Gerhardt.

On the 250th anniversary of his death, June 7, 1926.

Paul Gerhardt, pure and loud in doctrine, Thou hast boldly wielded the sword of the spirit;
Unconquered by the wrath of the great prince, You, like Luther, gave glory to God alone.

That the people may return to their God. Thou hast sung many a pious song;
In the house of the LORD it hath resounded henceforth, That the consolation of faith may increase in the heart.

Thou wast a poet prince by God's grace, Though heavy laden with cross and sorrow, And thy harp's sound is thy legacy;

For you have long since been raised to heavenly splendor. You shine like a star forever above. And here the church keeps your memory.

H. Wine.

On the 250th anniversary of Paul Gerhardt's death.

Died 7 June 1676.

There are not many names more dear to the Lutheran Christian people than that of Paul Gerhardt. The modest, unassuming and yet so efficient man was loved and appreciated even during his lifetime. This is evidenced, among other things, by the behavior of his Berlin congregation when he was removed from office by his tyrannical sovereign because of his adherence to the Lutheran confession. But he was also loved and esteemed throughout the years that followed; and how deeply the love for him is still rooted in the hearts of Christians was made known and evident by the Paul Gerhardt celebration held nineteen years ago on the occasion of the tercentenary of his birth. This was an honor for him such as, with the exception of Luther at the most, has never been bestowed upon a man of merit to the church.

On the coming 7th of June 250 years will have passed since this dear man closed his eyes in death. Should we not hasten to his grave and lay a wreath there? Most certainly! The anniversary of his death gives us cause to remember with heartfelt gratitude what he was to us and what we owe to him. The Holy Scripture also admonishes us: "Remember your teachers who have taught you the word of God. Hebr. 13, 7. For truly Gerhardt was a godly teacher for the salvation of the church. Who can count them to whom he has spoken the word of God, and is still speaking it, and will certainly continue to speak it until the end of time? To be sure, he was not a highly famous doctor and university professor who would still speak to us today in his writings. No, Gerhardt was and wanted to be nothing more than a simple preacher and pastor of his congregations, and he never had anything printed from his official activities other than a few sermons that were required of him. And yet he is now still a teacher like few others, a teacher who not only proclaims God's gracious counsel and will for our blessedness with a voice resounding far and wide, but also admonishes and warns, and above all refreshes, uplifts, and comforts. He is such a teacher in his immortal songs, which, since they first appeared, have not only been sung everywhere in public worship, but have also been used in the church.

They have not only been sung for edification, but have also been prayed by thousands in the privacy of their homes, and have thus brought about a blessing that cannot be measured.

But why do we place Gerhardt in such high esteem, when our church has a whole series of excellent hymn writers, as our hymnal sufficiently testifies? This question gives us the opportunity to realize the greatness and uniqueness of this man.

It goes without saying that such magnificent songs as we possess from Gerhardt can only come from a true master of poetry. And Gerhardt was such a master, indeed he is, all in all, the most gifted of all the hymn poets of the Lutheran Church. He was in the her-



Paul Gerhardt,

born at Gräfenhainichen in Electoral Saxony on 12 March 1607, died at Lübben in Saxony-Merseburg on 7 June 1676.

He had the gift of seeing everything that lived in him and that touched him from the outside with a bright, clear poet's eye, of painting what he saw with an astonishingly rich imagination - which also explains the verve and richness of thought in his songs - and of putting it into the most beautiful, pleasing form in an artistic, creative way. And at the same time he had the special gift of always using the simple language of the common man and thus giving his songs a popular character, which is why they have indeed become folk songs. It is precisely this last point that is important, for the popular and yet so musical language of Gerhardt's songs produced the wonderful melodies of a Crüger and an Ebeling, without which they would perhaps never have become so well known, or at least not so well known. Gerhardt himself did not publish a single one of his songs in print, but rather published them.

and thanksgiving, morning and evening, cross and comfort songs, at last also death and eternity songs. And how gladly they are sung! Is it too much to say that they are the ones who give the festive seasons their splendor and glow, their consecration and dignity? We do not think it right to celebrate Advent without its "How shall I receive thee, and how shall I meet thee?" (No. 44.) At Christmas, in addition to Luther's "Vom Himmel hoch" (No. 41) and "Gelobet sei'st du, JESu Christ" (No. 21), Gerhardt's joyful "Fröhlich soll mein Herze springen" (No. 20) will certainly be heard. When the time of Passion comes, how would it be conceivable that we would let it pass without having sung "Ein Lämmlein geht und trägt die Schuld" (No. 73), "O Welt, sieh hier dein Leben" (No. 89) and "O Haupt voll Blut und Wunden" (No. 84)? And when Easter morning dawns, it is Gerhardt's "Auf, auf, mein Herz, mit Freuden!" (No. 97), which awakens the first Easter cheer in us. So, too, we will not celebrate Pentecost without singing his "Zeuch ein zu meinen Toren" (No. 141). But even elsewhere during the church year, how gladly we reach for Gerhardt's hymns! Are not "Ich singe dir mit Herz und Mund" (No. 339) and "Nun danket all' und bringet Ehr'" (No. 347) among the most sung songs on the annual day of thanksgiving? How delicious is his "Warum sollt' ich mich denn grämen" (No. 375) with its peculiar stanzaic structure, a song that has been very characteristically called the very best anti-melancholic! How delightful, too, is his cosy evening song, "Nun ruhen alle Wälder" (No. 319)! He knows how to transfer all the images and phenomena of nature and earthly life to the spiritual and heavenly, for example:

Where art thou, sun, stayed? Night has driven thee away. Night is
the enemy of day. Go thy way. Another sun, my Jesus, my delight,
Shines bright in my heart.

Even in Gerhardt's songs, which cannot exactly be called church songs, how many beautiful things can be found there! How he knows how to sing the praise of the lovely nature of God in the song "Geh aus, mein Herz, und suche Freud' in dieser lieben Sommerzeit an deines Gottes Gaben" ("Go out, my heart, and seek joy in this dear summer time in the gifts of your God"), where he then directs his gaze upward toward the glory of heaven towards the end:

Ah, I think, art thou so fair here, And dost thou make us so happy
On this poor earth, What will become after this world There in the
rich firmament And golden monkey?

Oh, would that I were here! Oh, sweet God, before thy throne I
would bear my palms!
So would I, according to the angels' wisdom, exalt thy name's
praise With a thousand beautiful psalms.

How he also knows how to praise the happiness of a well-timed marriage! How beautifully he sings of two bridal couples finding each other with the words:

Here grows a skilful son, there a noble daughter,
One is the other's rest, One is the other's light, But neither knows it,
And at the right hour
gives to each what pleases him:
There appears in work and deed
The counsel so deeply hidden.

Truly, the more one delves into Gerhardt's songs, the more one must marvel at the treasures that are offered to one, and everywhere one finds individual verses that shine like brilliant diamonds in a golden crown. One only has to think of "If once I am to depart, then depart not from me" (No. 84, v. 9) or "Spread out your wings both" (No. 319, v. 8) or "Herr, mein Hirt, Brunn aller Freuden" (No. 375, v. 11 and 12) or "Ach JESu, wie so schön" (No. 432, v. 3) and many others. Where, I wonder, would be a second poet from whose works a like selection could be made? No doubt he who gives such verses to his people is worthier of honor than a general who conquers a province.

Gerhardt has been in the ground for three and a half centuries. But his songs are still as fresh today as they were when they first sprang from his poet's harp. These gems of our song treasure are immortal, and a broad stream of blessing has poured out of them uninterruptedly. Through them the pious singer has become in fact and in truth a teacher of righteousness. Have we not reason, then, to remember him with heartfelt gratitude? Let us praise the Lord, who gives his church men who "speak the word of God" not only in speech and writing, but also in song!

O. F. Hattstädt.

Why we should not slacken in our giving for God's kingdom.

What was unheard of in our Synod until a few years ago has become a fact: millions are now reckoned in our Missouri Synod. Quite considerable sums have been raised by our congregations for the Synod's teaching institutions and missionary work, for our own congregational budget, and for charitable purposes in the years just past. In this we do not wish to boast ourselves, but to give glory to our God alone, who has blessed us abundantly even in earthly things, and then made our hearts and hands willing to give. With the Psalmist we say, "Not unto us, O LORD, not unto us, but unto thy name give glory for thy grace and truth!" Ps. 115:1.

In about two weeks the Synod of Delegates will meet in St. Louis. In the next triennium millions will again have to be reckoned with. Significant sums will again be requested for the Synod's educational institutions and for its missionary work. Since our Christians have given much more in the past few years than in the past, some people might easily think that they should rest a little, or even that they should slacken their giving for God's kingdom. But that would be a very wrong thought, a thought that would come from the flesh, but not from the Spirit of God. We will explain this in the following.

The needs of the kingdom of God require that we continue to give abundantly. Although the last Synod of Delegates made very large grants to our educational institutions, most of the institutions that were considered received only the bare necessities, while others, such as our seminary, received only the most basic.

Our Lutheran church in St. Louis.

2.

In the last issue of The Lutheran, we saw how the Lutheran Church got its start in St. Louis. Today we want to tell how it has spread further.

At the close of 1847 the one Lutheran congregation in St. Louis, the old Trinity congregation, numbered 892 souls and 196 voting members. At that time this mother congregation had four schools at four different places in the city. These schools were attended by 358 school children. Among them were 220 foreign children. So there were more children of non-church members in the school than children of church members. What a large mission area had the



Bethlehem Church.

Parish. We add to this that 144 children were baptized in Trinity Parish in the year 1847.

What has become of these beginnings? Now we have in the city of St. Louis 25 congregations with 26, 501 baptized members and 3, 438 voting community members. In addition to these there are 13 congregations with 5, 345 baptized members in close proximity in the county. Instead of four schools we have in the city of St. Louis 17 schools attended by 2, 100 children. Trinity church, from which so many daughter churches have gone forth, is now larger than it was in 1847; it numbers 1, 200 souls. With infant baptisms, however, we have not progressed so well. While the number of souls has increased 29 per cent, the number of infant baptisms has increased only 5 per cent. Last year 874 children were baptized in our congregations.

If we now set out to describe somewhat the spread of the Lutheran Church in St. Louis, we cannot, in the two or three pages at our disposal, go much into the history of the other twenty congregations, but can only pick out a little here and there.

Bethlehem Parish.

In the area then called New Bremen, two miles outside the northern city limits, a businessman offered the German Protestants there a free building site for a church. When R. Bünger of the Immanuel congregation, an indefatigable missionary, heard of this, he sought

elkliche Lutheraner dort auf, und
so organisierte sich am 26. April

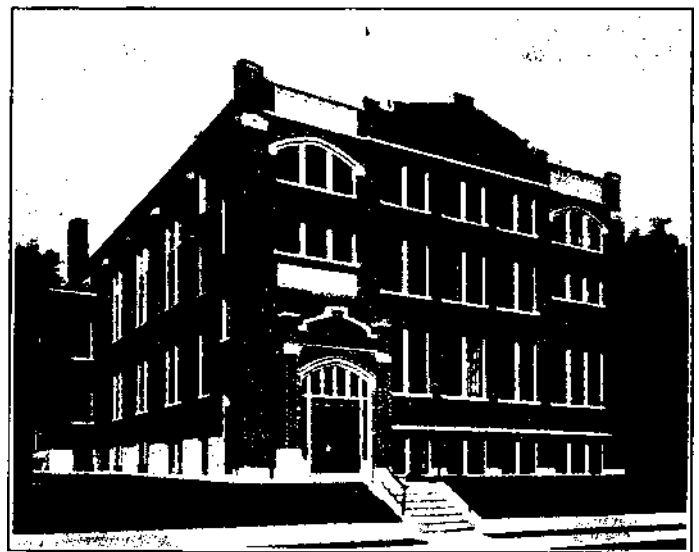


P. C. F. W. Sapper.



p. J. J. Bernthal.

1849 the Bethlehem congregation, and the first church on Salisbury street was dedicated to the service of God on Rogate Sunday, 1850. This congregation was served in order by the following pastors: H. Fick 1850-1854, G. A. Claus 1855-1874, E.O. Lenk 1874-1883, C.L. Janzow 1883 to 1907, G.D. Hamm, who had been assistant pastor for a time before, 1907-1908, H. B. Hemmeter 1908-1914, J. H. C. Fritz 1914-1921. J. Frenz is the present pastor. The second church was dedicated in 1858, the third in 1893, which, however, was a prey to fire after only a few months. The present beautiful church was dedicated in 1895. From the Bethlehem congregation a number of members branched off in 1874 and formed the Bethany congregation on the Natural Bridge Road, now served by R. A. Behnke.



St. Trinity Parish School.

St. Trinity Parish.

The beginning of the parish of St. Trinitati in the current southern part of the city, formerly called Carondelet, dates back to 1859, when it was founded on 20 June. At that time Carondelet was still a town by itself. The following pastors stood at this parish: O. Hanser 1860-1862, M. Hamann 1862

until 1868, C. F. W. Sapper, after having been assistant pastor of the congregation for a number of years, 1868-1883, W. Achenbach 1883-1897, J. J. Bernthal 1897-1920, Th. Latsch, the present pastor, since 1920. The church as it now stands was dedicated June 29, 1873. A few years ago the congregation also erected a fine new school building.

St. John's Parish.

Once upon a time, on July 4, 1866, some people from Minerstown, a rural suburb of St. Louis, came to a picnic ground and wanted to have a good time. When they heard that an entrance fee was required, they had no desire to enter, and one of them said, "There's another picnic at Ude's farm. Let's go there!" So they came to the summer party of the Young Men's Association of the Trinity Church, where Prof. Walther, Prof. Crämer, Fr. Schaller, and I'. Bünger were also present. Fr. Bünger immediately made himself



P. H. Bartels.

The oldest active Lutheran pastor in St. Louis.

He called Prof. Crämer, who then took care of these people in a pastoral way. Just as Saul went out to seek his father's asses and found a kingdom (1 Sam. 9), so these people had also found something they had not sought: a pearl, the kingdom of heaven. As early as July 1866, Prof. Crämer founded the St. John's congregation with eight voting members. When he removed with the practical seminary to Springfield, Ill, in 1875, Hermann Bartels was ordained and inducted August 1, 1875, and has now served the congregation for fifty-one years. For some years Father F. Rupprecht, who died at an early age, served as assistant pastor, and for the past year Father Hansen has served. The present church was consecrated on November 23, 1884.

St. Paul's Parish.

The above-named Father Claus, of Bethlehem Parish, started a preaching place, together with a school, in what was then the northern suburb of Lowell, and it so happened that eight years later, in February, 1872, St. Paul's Parish was established there, and on Prairie Avenue, two blocks west of Broadway,

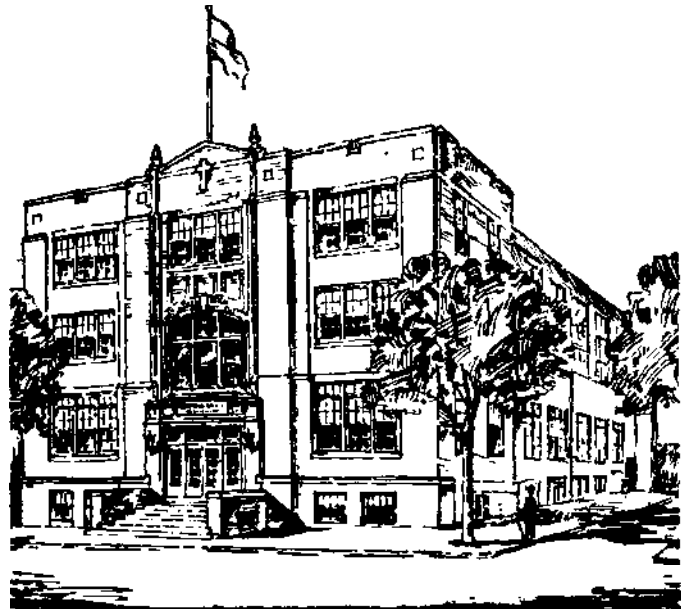
was used. In February of this year the congregation moved into a new and better place of worship, located a little farther west. Pastors at this church were: J. Achilles 1873-1875, C. C. E. Brandt 1876-1887, J. F. Köstering 1887-1904, W. C. Brink 1904-1906, H. Meyer 1906-1911, R. Bähre 1912-1913, W. J. Schulze 1914-1921, and since 1922 M. Schäfer.



President R. Kretschmar.

Emmaus Parish.

The old Trinity congregation opened a mission school under C. J. O. Hanser, opened a mission school on Jefferson Avenue in 1889, and from the year 1890 services were held in the hall over the school. In 1891, Candidate R. Kretschmar was appointed assistant pastor of Trinity Church, and the work in the new mission field was primarily entrusted to him. Out of this came the Emmaus congregation, organized early in October, 1894, and whose present stone church was dedicated May 2, 1902. This congregation also built a fine, large school this year, and Praeses Kretschmar still presides over it as pastor.





Kirche der Grace-Gemeinde.

at this church were: F. W. Adams 1889-1891, M. Sommer 1892-1920, and since 1921 W. D. Peters. The large, stately church of the congregation, dedicated October 5, 1913, is an ornament to the town.

Ksäsensr community.

Scarcely had K'. Sommer had taken up his duties at Grace Parish when he became aware of the southern part of the city as an area where an English mission could be started. The plan was approved by the Cross congregation, and on November 20, 1892, the mission was started. The Redeemer- congregation organized March 15, 1894, with 5 members, and candidate W. P. Sachs was ordained and inducted July 1, 1894. He was succeeded in 1902 by the present pastor, L. Buchheimer. The church at Utah and Oregon streets was dedicated January 17, 1909.

Due to lack of space, we can only very briefly mention the other congregations in St. Louis: the Christuskirche, whose first church was built as early as 1868: P. H. F. Gerecke; the Ebenezer congregation, which already celebrated its golden jubilee in 1919: P. A. M. Kühnert; the St. Peter congregation, which has just now built a new church on Kingshighway: P. A. P. Feddersen; the P. Pilgrim congregation, organized in 1907: PP. A. Dörffler and R. Prange; the Messiah congregation, organized the same year: 4". W. F. Wilk; St. Luke's congregation, started by Fr. C. C. Schmidt in 1893: P. E. Düver; St. Matthew's congregation: L. A.

Wisler; Mount Calvary congregation, founded in 1897: R. Jesse; St. Mark's congregation: P. H. Maack; Hope congregation, organized in 1916: P. E. L. Roschke; Our Lavior congregation: P. E. L. Wilson.

In the immediate vicinity of the city of St. Louis, in suburbs so connected with the city that they actually belong to St. Louis, are the nine congregations of the pastors E. M. Biegener, E. C. Hofius, A. Kollmorgen, A. J. Korris, G. Lücke, E. Mars, F. Neebe, C. Soderstrom and Th. F. Walther. And finally, in St. Louis itself, there are added the deaf and dumb congregation: P. C. Schubkegel, the Slovak congregation: P. Geo. Majoros, and the Negro congregation: PP. P. Gose and G.L. Kränk.

City Mission.

The St. Louis City Mission must also be mentioned. A number of the local congregations appointed Fr. F. W. Herzberger as city missionary, who was inaugurated on June 18, 1899. Since he was not bound to any particular parish, he was to devote all his time to the public institutions in the city. He began visiting the sick in the city hospital, many of whom were eager to hear his message. He took care of the poor in the almshouse, the inmates in the insane asylum, the criminals in the city jail, and in the twenty-six years of his ministry he bestowed many blessings. In the

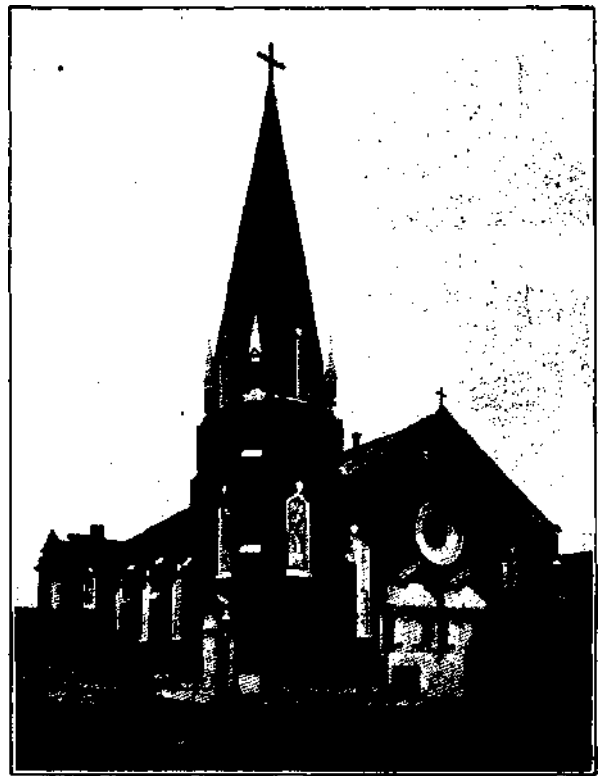
drace community.

After services had been held in English for some time at Bethlehem and Zion churches in the northern part of the city, a number of members of these congregations felt the need to unite into an English congregation, and on June 7, 1889, formed Grace Church. The pastors

In 1900 a mission school was also opened in the "slums" of the city. In 1902 he was assisted by Fr. F. Dreyer and later by Fr. H. W. Holls. Over the years more than a thousand children have come out of the mission school. A mission founded by dissenters, the Niedringhaus Mission at Seventh and Cass Streets, was taken over in 1923, and is now presided over by Father L. W. Wickham.

Charities.

With the expansion of our church through branches, school foundations and missionary work, the founding and care of charitable institutions went hand in hand. One of these is the orphanage "Zum Kindlein Jesu" at Des Peres in St. Louis County. The founder of this institution was Bünger. On February 18, 1867, the Lutheran Hospital Society of St. Louis decided to build an orphanage, which was opened on October 11.



Church of the Keäeemer Community.

could be inaugurated in 1868. The present orphanage, which has room for 150 children, was erected at a cost of P42,000, and was solemnly dedicated on October 8, 1893. Already nearly 1, 300 children have found shelter and food therein since the establishment of this institution, and a good number of them have remained faithful to their church.

The foundation of the Lutheran Hospital can also be traced back to Bünger. Indeed, on December 1, 1858, a hospital society met and elected him president, which office he administered with great self-denial until his death in 1882. The present property was purchased in 1883. Since that time additions have been made several times and a home for the nurses has also been built. The hospital, which now has room for 100 patients, has a good reputation with physicians and patients. Last year 2, 598 patients found care in it, and 2, 139 operations were performed.

On March 23, 1906, the Home for the Aged Society organized, purchased the Baptist Orphanage on Lafayette-

Avenue and established it as a home for the aged. The dedication took place on February 17, 1907, and since then it has served as a refuge and home for many older members of the faith.

Finally, the Convalescent Home, which the City Missionary Women's Association started in 1920, should not go unmentioned. - The Walther League has established a hospice for Lutheran girls, which has offered shelter to many.

Thus, under God's gracious, rich blessing, our church in St. Louis has had a beautiful growth. E. E.

To the ecclesiastical chronicle.

Domestic.

Church periodicals. That the income of many church periodicals does not cover the expenses of their production is a well-known fact. The Methodists must contribute annually \$150,000 for the maintenance of their various *Advocates*, For the *Sheet Protestant Episcopal*, a fund of \$250,000 is now being collected to meet the expenses. The said paper is printed in New York. The editor of the *Christian Work*, also in New York, said recently that \$58,000 was necessary to cover the deficit of the preceding year, and to secure the publication of the paper for this year. The *Missionary News*, a Methodist paper, is supported from two different sources, and receives annually from these sources \$29, 556. 23.

The "Gemeindeblatt" of the Wisconsin Synod, from which we take this news, remarks: "Our church bulletins also close in part with a deficit. The papers of our negro mission suffer from a deficit. In general, this circumstance is easily explained. For one thing, church magazines are not read as diligently today as they used to be. This goes hand in hand with the decline of Christianity today. There is also less interest in church matters. On the other hand, the cost of production has risen quite significantly: labor and materials, but the price of the sheets has remained the same. This must result in a deficit.

"The question now is this: If our church papers are operating at a deficit, are they still paying for themselves? From a purely business point of view, of course not. But when we consider how much news about institutions and missions is spread through our church papers, how many hearts are warmed by them and encouraged to pray and give, then we must say, to use the not entirely tasteful expression, that they pay for themselves. It would be foolish, for the sake of a deficit, to diminish a church paper, or even to let it go out of business, or to take any measures by which it actually disappears."

These observations are quite correct. But we would like to add one more: Consider the matter carefully and on all sides before enlarging a sheet unnecessarily. If a sheet is too large, people often no longer read it, but only leaf through it and skim over it. And that is also a great disadvantage. L. F.

Lutheranism and growth. The "Allgemeine Ev.-Luth. Kirchenzeitung" writes: "The opinion is widespread that the future of Protestantism belongs to the Union, while Lutheranism is dying out. It is not superfluous to compare how the two church forms (Lutheran and Uniate or Protestant) have developed in the United States of North America. In 1893

Lutherans were 1,200,000, six times as many. In 1924 the German Protestant Synod had grown to 700,000 souls, that is, three and a half times as many; the number of Lutherans, on the other hand, had grown to 6, 900,000, that is, almost six times as many. Thirty-one years ago there were about six times as many Lutherans as Uniate; now there are nearly ten times as many."

If this is an admonition, it also applies to those Lutherans who, in their zeal for union, put God's Word in the back of their minds. Union without God's word or with denial of God's word does not make one strong, but weak. The Savior has given us Christians the promise that he will be with us if we teach the nations to keep all that he has commanded, Matth. 28, 20. God's word alone is the victorious sword that conquers the hearts of men for Christ.

J.T.M.

The International Eucharistic Congress. The Roman Catholic Congress, to be celebrated for the veneration of the Roman Mass and the glorification of the Papal Church, will open in Chicago on June 17 of this year, over a million Catholics will gather there from all parts of the world, to help glorify the sacrament of the Mass. Originally the Feast of the Gentiles was not to begin until June 20; however, because of the large crowds expected, the beginning of the celebration has been advanced, to June 17. On June 18, the parade through the city will begin; on Saturday, June 19, at midnight, the widely advertised masses will begin, to which it is expected that more than a million communicants will turn out. On Sunday, the 20th, the Congress will begin its prearranged program with solemn high masses in all the Catholic churches, and on Monday an immense mass choir of fifty thousand children and young people, whose voices will be heard far and wide, will sing the Roman liturgy of the Mass from the great field of soldiers in Grant Park. All is most grandly arranged both to fortify the Catholics in their heresy and to seduce foolish Protestants. We shall return to this heathen festival again. J. T. M.

An unbelieving enthusiast. The so-called "faith healer," Mrs. McPherson, who made so much talk of herself in our country a few years ago, is now doing her business in London, England, where she is said to make a great appearance. From Los Angeles, Cal. where she last resided, and where her followers erected a magnificent temple for her "services," she has now moved abroad to perform her "faith healings" there also. In California this impostor dressed in the finest clothes and stayed in the most expensive hotels. In England she wants to take care of the middle class, since, as she pretends, the rich could take care of themselves, but the poor would be taken care of by the Salvation Army. In the Burrs' labernaols at London, where thousands of people can assemble at the same time, she holds her meetings, it is reported, to tremendous audiences. Her sermons are so long that they often drag on for hours. Besides this, she heals all kinds of sick people according to her well-known "faith cure".

Even if you examine all the circumstances in this report carefully, you will realize who is the brainchild of Mrs. McPherson. Nor is this a faith that wrings physical healing from God necessarily by prayer-fighting, and prescribes to Him the time and manner when and how He shall help, but presumption and unbelief. J. T. M.

Sin. A judge in New York recently compiled the following gruesome statistic to prove that the world is not getting better, but worse: "One

who had reproached her for her frequent nocturnal absences. A streetwalker still in her teens shoots her tormentor who wanted to profit from her shame. A sixteen-year-old girl, at a dance in her parents' home, shoots her groom who confronted her about her relationship with a married man. In New York, an association of five boys was rooted out for looting thirty stores in two months; of the five boys, none was over sixteen years of age. The Raymond Street jail in New York has housed 12, 342 young men and 1, 346 girls in five years."

As causes for the increase of juvenile criminals, the locksmith of a city jail gives among boys: Gambling, inadequate schooling, disregard for the law, and the consumption of alcoholic beverages. A judge gives the following as causes in girls: Driving, preening, indecent dancing, and reading bad books. On this the *Lutheran Herald* remarks. "The chief cause these gentlemen do not mention, perhaps do not even know; it is sin against the commandment, "Ye fathers, bring up your children in discipline and admonition unto the Lord I* "Ye children, be obedient to your parents in the Lord I* Eph. 6:4, 1. An Advisory Dance-hall Committee in one city recently calculated that \$6,000,000 was spent annually on admission and cloak-room charges, and that the annual attendance at the dance-halls was 6,000,000 persons.

The "Watching Church" remarks on this, "What Christian could have the courage to defend or justify dancing in our day?" And yet, are there not still, even in Lutheran circles especially, such foolish parents who not only defend the customary dance, but join in the dance themselves, and thus set a bad example to their children? Let this be said to their shame IJ
J. T. M.

Abroad.

The Salvation Army. Last year the so-called "Salvation Army" celebrated its diamond jubilee. It was able to look back on a tremendous expansion of its work. In spite of many a difficulty it continues to expand, and as its latest yearbook reports, it is now active in eighty-one countries and colonies. It numbers 22, 362 officers and cadets, and in addition 7, 841 other active officers who have not yet attained the dignity of officer. In 1,431 institutions it cares for all kinds of needy people, most of whom it has plucked from the deepest misery of moral depravity and extreme poverty. In Paris the Salvation Army is at present in the process of founding an enormous home for single women. The necessary alterations and the planned furnishings alone are expected to cost 2,500,000 francs.

The Salvation Army, however, alleviates much bodily need and does much good in the earthly sphere. Unfortunately, it does not take such good care of the souls of these poor, outcast people, for even though it still preaches Christ, its doctrine is permeated through and through with swarm spiritism. The scriptural doctrine of the means of grace, for instance, she knows not at all, and the faith she preaches is mostly sentimentalism. J. T. M.

The Evangelical Missionary Work in Spain. This work, which was begun years ago by Fr. Fritz Fliedner and has developed beautifully in Madrid with its flourishing congregation there, its schools, its splendid grammar school, its Protestant publishing house, its orphanage and its eight stations in the provinces, with its pastors, teachers, altogether 150 pupils and employees, has fallen into great need as a result of the World War. Although during the war

collected 500,000 Marks in Germany for Fliedner's mission in Spain; however, these have been far from sufficient to remedy the need, and the debt burden in Madrid currently exceeds 500,000 Pesetas. For interest and taxes alone 47,000 pesetas will be needed annually. Great efforts must be made, or this work in the heart of Catholicism will be doomed. The intrepid testimony of the gifted and enterprising missionary Fliedner caused a great sensation in his day, and the blessing which rested upon his labors proves that even in the pitch-black paganism of the Papacy the Gospel is not preached without fruit. J. T. M.

An explorer's verdict on the mission. The Berlin professor Neuhaus travelled to New Guinea in 1909 to get to know the country and its people. He came there as an opponent of the mission, but as a warm friend of the mission he left two years later, as Missionary Keyßer informs us in his book "Anuta". In his great work "Deutsch-Neuguinea", Prof. Neuhaus writes: "In cultural terms, the mission represents a tremendous advance over earlier times, and the work of the missionaries, which brought about such a marvelous achievement, cannot be praised highly enough. I am not concerned here with the religious side of the matter, but only with the moral uplift of the natives. At home they smile at the "quirk" of trying to inculcate a new religion in the blacks, and think it far better to leave the supposedly "poor heathens" scot-free. I used to think so too, before I became acquainted with what was being done by the missionaries from my own experience."

Only unbelief is offended by the mission to the Gentiles, as it is by all missions. He who does not believe in a Saviour himself cannot be convinced that others need a Saviour from the misery of sin. The believing Christian always follows the Saviour's call, "Preach the gospel to every creature!" Mark. 16, 15.
J.T.M.

Prayer of our congregations for the assembly of our synod.

O Lord God our heavenly Father, you want us to lift up holy hands without anger or doubt, and in all things to do first of all petition, prayer, intercession and thanksgiving for all people. Our hearts hold before thee thy word, "Ye shall seek my face"; therefore we also, O Lord, seek thy face. So we come before thy face this day in prayer for our synodal assembly, beseeching thee that out of the cornucopia of thy goodness thou wouldst pour upon them many good gifts, pure good gifts. Behold, thy servants, thy children in Christ JEsu, and our church representatives, have so many important and difficult matters of thy dear church to consider and deliberate upon in the days of synod; and they know well that without thee they can do nothing. Therefore they beseech thee without ceasing; therefore we also beseech thee with them in spirit, and for them, that thou wouldst graciously guard them from all folly, but fill and govern them with the spirit of wisdom, that they may take such decisions as are pleasing to thee, and promote the welfare of thy church. Show them, O Lord, thy way in all things, that they may walk in thy truth; and keep their hearts in one, that they may fear thy name. Let them boast daily that thou wilt help them, and that they may lift up their banner in thy name.

Lord, you can be nothing but kind.

Thou wilt bestow thy goodness on us and on all those who with mouth and heart's ground



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Vol. 82.

St. Louis, Mo., June 8, 1926.

No. 12.

Our confession and our vows.

Glory to God in the highest!

On the dedication of the new seminary in St. Louis, June 13, 1926.

Bring unto the LORD, ye mighty ones; bring unto the LORD glory and strength! Bring glory to the LORD for his name; worship the LORD in holy adornment. Ps. 29, 1. 2.

Bring glory to the LORD, O mighty ones, bring glory to Him, to Him who sits enthroned in heaven, the Holy One, the Glorious One!

Worship him.

Sing his praises to everyone:

Gracious Father, hear me!

Tune the strings of the harps to joyful songs, Come ye in multitude, blessed ones, with your brethren! Blessed delight Draw in every breast, Dwell in all our limbs.

To thee, O Saviour of sinners, be this house given; For thou, O JEsu, art the fountain of strength and of life; Thy word alone Teacher and guide shall be. To whom we surrender ourselves completely.

Bless, O Father, the words of the men who teach; Bless, O Savior, the Word on the hearts that hear! Holy Ghost, Give us, as you promise, wisdom to resist the enemy!

Lift up, O Lord, to thy fullness of grace and blessing, Lift up now to put thy spirit upon thine own, That we may be only unto thee. Follow with eagerness of heart, Walk in holy ways,

Till we see thee at last, O God, in the heavenly heights, Till we behold thee at last face to face forever, When thy power Scour this wailing valley night, When this world shall pass away!

By the time this issue of The Lutheran reaches the hands of its readers, the formal dedication of our new, large and beautiful seminary buildings is imminent. Then in September, God willing, these buildings shall be put into use and the new academic year opened in them and completed with all subsequent academic years in them. As far as men can see, these Seminary buildings will be the home of our Seminary for the now living, adult generation of our church members, if God will let the world stand still for so long and keep his gracious, blessing and protecting hand over the institution. That is why thousands and tens of thousands of our fellow believers are rushing to celebrate this memorable day. And even greater is the number of our fellow Christians, near and far, who on this day think of what is going on here at St. Louis, who, when they commemorate this dedication feast in the right way, lift up their hands in praise and thanksgiving, in supplication and intercession, to the throne of grace and say: "Now begin to bless this house, that it may be before you forever; for what you bless, O Lord, is blessed forever", 1 Chron. 18, 27.

Such an important festive occasion offers a welcome occasion to once again publicly announce the program of the institution, to make a solemn confession and to take a true vow. Such festive days have always been observed and held in the history of our church and its institutions, and so it shall be this time also. And it belongs to the "Lutheran" in particular to make such a confession and vow before God, before the Church, and before the world. For it is "published by the Lutheran Synod of Missouri, Ohio, and other States," and is "edited by the faculty of the St. Louis Theological Seminary," that is, by the very people to whom our church has committed the public teaching of the new seminary buildings.

As we were about to express such a confession and vow, the speech that D. Walther gave almost forty-three years ago at the dedication of our present seminary building came back to our minds, which at that time struck the many listeners as well as ourselves as a



A corner by two residential buildings.

young students made a deep impression. We opened the speech and once again read it carefully. It could not have been said more clearly, better or more beautifully, what moves us also at the present celebration. The following words from it shall be and are our confession. Walther said:

"This Hans shall not serve both earthly and heavenly things. This tower rising to heaven, with its church bell, is not only to adorn this house, but above all to indicate its character, and to call out, hour by hour, day and revenge, to those who are within and without: 'Sursum corda!' Hearts on high! Here is a house of holy study! Here is a house of prayer! Here is a hall of God!

"In this hall, not the word of men, nor the wit and wisdom of men, but the word of God, and nothing but the word of God, and the whole word of God, and that which serves the exclusion and use of it, is to be stridden with unwearied zeal, day after day, from the first ray of the morning even into the sinking vengeance. This hall was not so magnificently adorned for the sake of its inhabitants, but for the sake of the Word of God, which is to have a dwelling place in it.

"In this house the Blich of all books is not to be explained and interpreted rationalistically from reason, not papistically from the writings of the Fathers, not enthusiastically from alleged new revelations, but apostolically Christianly from itself alone, that is, Bible from Bible, Scripture from Scripture, the Old Testament from the New, the New from the Old, the individual from the whole and the whole from the individual.

"In this Hanse not new doctrines are to be explored, but the old and yet eternally young doctrine of that alone is to be recited.

who says: 'Heaven and earth will pass away, but my words will not pass away Matth. 24, 35.

"In this house, not the private opinions and private views of any man, however pious he may be, but only the doctrine of the one holy, universal Christian Church of all times and zones, shall be urged and brought to bear.

"In this House the special doctrines of no sect shall be represented, but only the doctrines drawn from God's clear word of the orthodox Evangelical Lutheran Church of unaltered Augsburg Confession, this first-born daughter of the Reformation, this true visible Church of God on earth, shall be presented as divine truth.

"In this house the doctrine of the Reformation is not to be reformed again, but as our Church publicly confessed it before all the world four and a half hundred years ago, with great joy of faith and unparalleled heroism, sealed it with the blood of many thousands of her sons and daughters, and laid it down in her confessional writings for all time, is to be guarded and preserved as an inalienable, inviolable treasure with incorruptible fidelity.

"In this house, therefore, next to Christ, our one Master Himself, and next to the holy apostles and prophets, no other man shall be the chief teacher than D. Martin Luther, the Reformer of the Church, awakened and sealed by God, who, according to divine prophecy, flew as the angel with the eternal Gospel right through the heavens of the Church.

"In this house light and darkness, truth and error, shall never peaceably dwell side by side, but the King of truth alone shall reign, who said: 'If ye abide in my speech, ye are my right disciples, and shall know the truth; and the truth



The interior of a dining room.

will set you free', Joh. 8, 31. 32. 'I did not come to send peace, but the sword', Matth. 10, 34.

"In this house only living believing Christians shall find admission, to be equipped here to be heralds of the Gospel of Christ, the Son of God and Saviour of the world, who confess with the holy twelve messengers: "We hold



The new seminary buildings in St. Louis.

On the right a residential building, on the left the dining rooms; in the background the administration



The administration building with the teaching rooms.

Soli Deo Gloria!

On the occasion of the dedication of the new Concordia Seminary on
June 13, 1926.

Not unto us, O LORD, not unto us, but unto thy name give
glory for leash of grace and foreknowledge. Ps. 115,
1.

Come gladly, O people of the LORD, And praise his name!
From all mouths from far and near sound thy rejoicing Amen.
From the going out to the going down of the sun, Let your heart's
thanks resound with song and sound!

O people of the LORD, so richly endowed, to God, to God alone the
glory!
It is he that maketh thee glorious. That he may increase his kingdom;
So never grow weary of the word Wherewith he hath pardoned thee
To the praise of his name.

Do not set your heart on your own deeds with a proud, sure mind!
Not us, not us! We praise Him, He made the work guess.
Let not the splendor be to our glory, This Bethel be his sanctuary,
In honor of his name.

This seminary be God's house, Where JEsu's disciples teach.
Where Christ's messengers go forth. To convert sinners. The noble,
loud word of salvation Be here the lamp evermore To the praise of
his name.

In your name we enter, He heals these halls, With your word you
enter, Let it resound here pure!
The word of the LORD be our refuge, The name of JESUS our
protection. "With God" be our motto.

O faithful God, depart not from us with thy blessing! O JEsu, bright
light of heaven, guide us on our way! Thou Holy Spirit, preserve us
the true Scripture Concordia Forever, forever! Amen. J. T.
M.

not for us to know anything among you, except Jesus Christ crucified. Do
we then hold that a man is justified without works of the law, through faith
alone? By grace are ye saved through faith; and that not of yourselves, it
is the gift of God; not of works, lest any man should boast.' 'Fear God,
and give him glory? 1 Cor. 2:2; Rom. 3:28; Eph. 2:8, 9; Revelation 14:7.

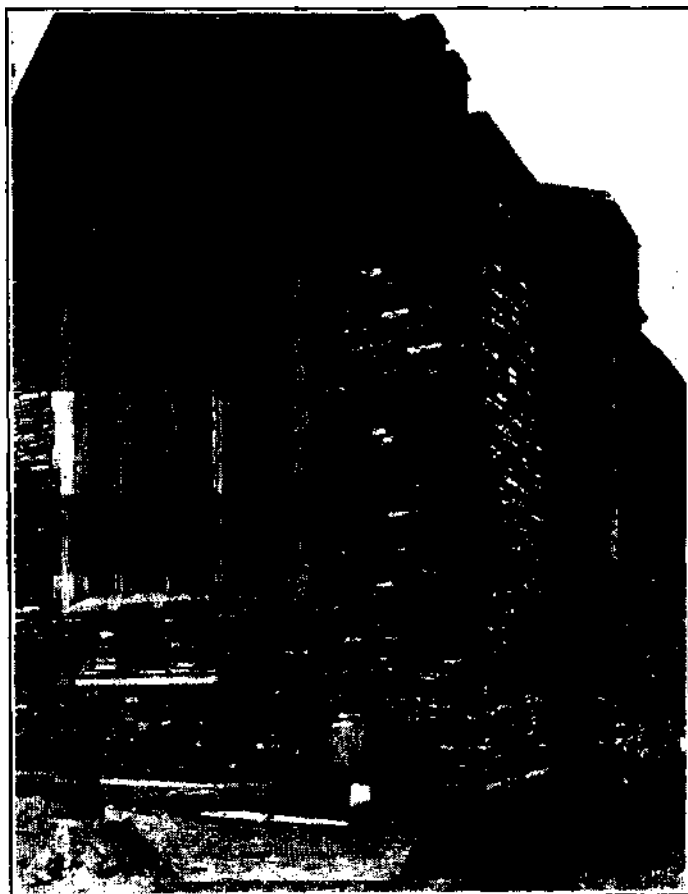
"In this house not only shall the minds of those received therein be
filled with the doctrines of divine revelation, but these doctrines above all
shall be pressed into their hearts, that one day, having come forth from
the school of the Holy Spirit Himself, they may testify in truth: "Whereof
our heart is full, our mouth overflows? We believe, therefore we speak,"
Matt. 12:34; Ps. 116:10.



A corner by the administration building.

"In this house those who are received therein shall not only have
the opportunity to lie down in holy silence far from the noise of the world,
but shall also be brought by God's grace to willingly renounce the
pleasures, goods, and honors of the world, and to consecrate their lives,
their powers, and their souls to the service of Christ and of the world to
be saved until death, and therefore to exchange this magnificent building
with the most miserable earthly hut of our West with a thousand joys.

"This house is to be an armoury of God, in which godly young men
are to be put on the spiritual armour of the knighthood of Christ, that they
may be competent not only to plant and water, but also to work with



A corner by one of the dining rooms.

the: Sword of the Spirit to fight victoriously against all the strongholds of the Prince of Darkness, even if he were to appear in the form of an angel of light against the Word of the Most High.

"This house shall contain a spiritual waterworks, from which the water of eternal life shall be conducted over mountain and valley, and the spiritual deserts everywhere shall be transformed into green pastures of living, faithful congregations.

"In short, this house is to be dedicated solely to the glory of God and the beatification of redeemed sinners."

We repeat: This shall be and is our confession and our creed. And may the great, strong, almighty God, our gracious and merciful Lord and Saviour, give us spirit and gifts, cast and courage, firmness and constancy, that we may uphold this confession before friend and foe, in good days and in evil, in word and in writing, and faithfully fulfill this vow! Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, and is now, and ever shall be, for ever and ever. Amen. L. F.

Our seminary in St. Louis.

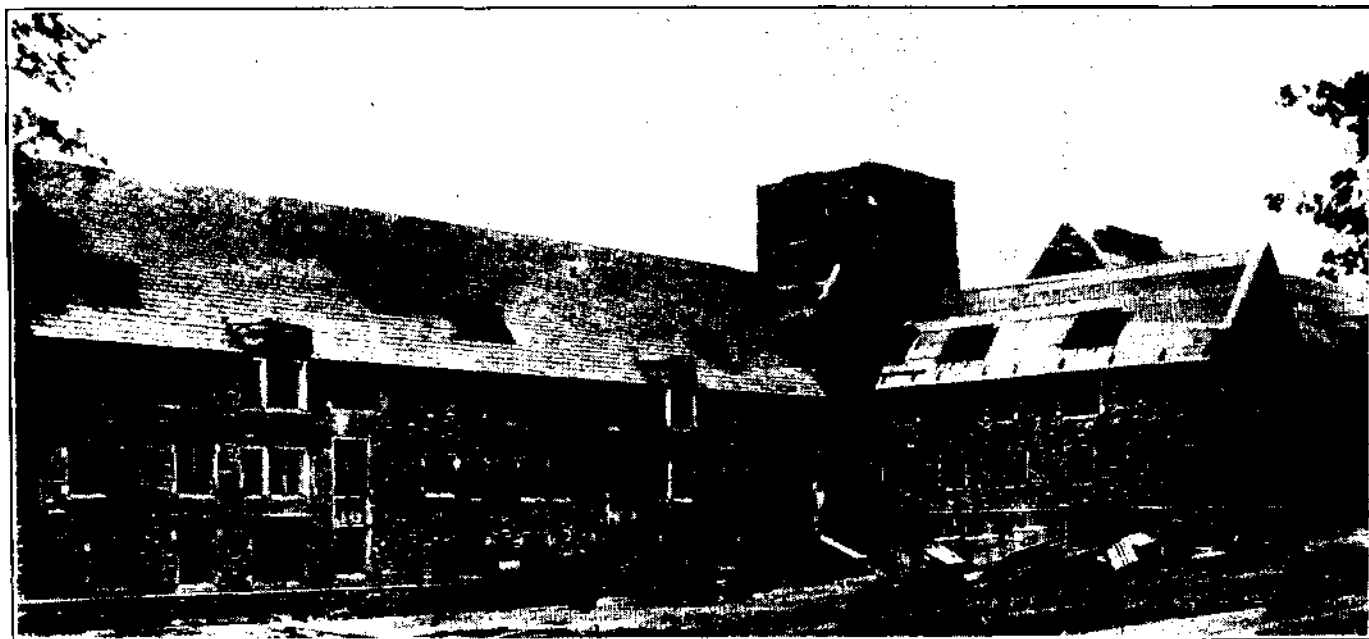
What might be most admired about the first Lutheran settlers in Perry County, Mo. is this, that they so soon set about to establish an educational institution for the training of pastors and teachers. Quite a number of pastors and candidates for the preaching ministry were walled in with the Saxon emigrants, and teachers were sufficient for the present. Nevertheless, the candidates Th. Brohm, J. F. Bünge, and O. Fürbringer, who were then staying in Perry County, felt it their duty to lay the foundation of a theological teaching institution in connection with the pastors living nearby. The floors had not yet been laid in the very simple private dwellings, and many of the settlers themselves were still struggling to meet their daily needs; nevertheless, they showed a willingness to erect a log house in which a number of students could also find shelter. The main work was done by the candidates themselves, particularly



Dining room and kitchen.

Bünge, who always went ahead of the others when trees had to be felled, blocks sawed, fence bars split, tree stumps removed, the ground prepared and the building material assembled. Bünge dug the water well alone. The St. Louis communities supported the construction with money. When the log cabin was completed and dedicated, there was a joy that only those who had experienced it can imagine. D. Walther said at the dedication of the third seminary in St. Louis in 1883: "At that time our little log cabin seemed to us like a palace, into which we moved with no less joy than we do today into this magnificent building. Our poverty was so great at that time that even such a little log cabin stood before our eyes like a miracle, for which we could only thank God with tears of joy." Classes began with seven boys.

After the candidates Bünge and Fürbringer, who had helped so efficiently in the first beginnings of the enterprise and were also the first teachers of the institution, had followed other professions into office, candidate Brohm continued the work in community with Father G. H. Löber of Altenburg. When Brohm also left for New York, Father Löber continued the teaching for the most part alone. Only Fr. Keyl from the neighboring town of Frohna took over some of the lessons.



Two more residentialgebäude.



The log cabin in Perry County, Mo.



. Intercessor.



I. J. Gönner.



G. H. Löber.



C. G. W. Keyl.

Since it was to be expected that Father Löber would soon wear out his strength, the St. Louis congregation appointed the candidate J. J. Gönner from among its members as teacher and rector of the institution. IV Löber passed away on August 19, 1849. IV C.F. W. Walther was elected professor of the institution in St. Louis in October.

So far the institution had led a somewhat miserable existence. Up to the year 1849 only four young people had emerged from the institution as pastors. Nine pupils were at the college at that time. Right at the first meeting



The current seminar building with the extension.

of Synod in 1847, the Synod addressed the question to the congregations in Perry County, whether they would be inclined to leave the institution to the Synod, and remove it to St. Louis. The congregation at Altenburg, however, desired it to remain in their midst, and did not give its consent until after the third synodical meeting in the



DaS first seminary building in St. Louis.

In 1849, when the matter came up again, they gave their consent. The St. Louis congregations promised to donate two acres of land and raise over P2,000 for construction. According to the plan adopted, the new building in St. Louis was to consist of a center building with two wings. Due to lack of funds, only the south wing was built for the time being. On November 8, 1849, the cornerstone was laid. This was a day of great rejoicing. The relocation of the institution took place in December 1849. On May 11, 1850, in the afternoon at 3 o'clock, the institution could finally be inaugurated. Father F. Wyneken gave an inspiring speech to the heart of the German people and to the heart of the children of the church in particular; Prof. Walther gave a Latin speech and IV G. A. Schieferdecker an address to the students.

In the course of the next thirty years the number of students increased steadily. The building no longer offered enough space, and so, after the synod had decided on a new building in 1881, they proceeded in 1882 to tear down the old building and construct a new, much larger building. The new seminary on Jefferson Avenue was and is an ornament to South St. Louis and cost P225,000. It was then (before the later addition) 234 feet long, the tower 136 feet high, and had room for 200 students,

On September 9, 1883, the dedication took place. Extra trains arriving in St. Louis from all sides brought thousands of Lutherans, including 160 pastors, 133 of whom had previously studied at Concordia Seminary. The crowd that converged that day was estimated at 15,000 to 20,000. 1). Walther gave an inspiring speech about the real reason for our joy: about the ultimate purpose that this building alone is meant to serve, the circumstances that alone have caused and made it necessary, and the love that alone has erected and adorned it. In the afternoon Vice-President C. Gross of Fort Wayne preached, and Prof. Crull of Fort Wayne delivered an English address. The students sang the 150th psalm. The mayor of the city, Mr. Ewing, a former student of the institution, was also present. In the evening the whole building was magnificently illuminated and fireworks were set off.

Once again, the building had to be enlarged. The extension, which cost P65,000, was inaugurated on October 20, 1907. The institution now had room for 300 students.

In 1876 the number of students was 88, in 1886 95, in 1896 162, in 1906 154, in 1916 328.

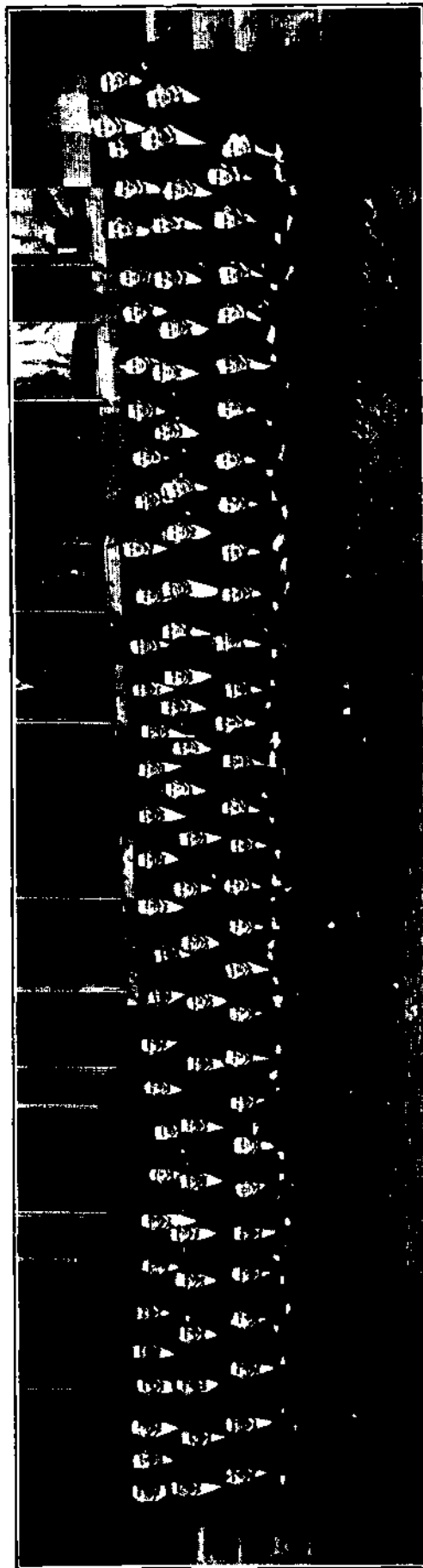
In recent years, however, the number of students has risen to 375 and 386. One did not know anymore how to accommodate all the students. Some had to be quartered in an old professor's apartment nearby. Creating more space was quite necessary. But should one continue to build on the old square? Although beautifully situated, it was cramped on all sides. Where could a suitable space be found to carry out new, practical buildings? In addition, the seminary is situated on a very busy street and the noise of the street is often disturbing for the lessons. There is a lack of play space, which is so necessary for recreation, especially for the adolescent youth. The Synod in 1920 thought it best to move the Seminary to another site. It purchased a beautiful, large lot several blocks from the west side of the St. Louis city limits and built the new seminary on it at a cost of P2, 500,000, which will now be formally dedicated on June 13.

E. E.



The task and the success.

"Thy kingdom come!" - thus only a Christian can pray; but thus every Christian also prays. And what does the Christian want to ask of his heavenly Father with this petition? Luther expresses this quite excellently in his Large Catechism in the explanation of the second petition thus aMD^We ask here that God's name may be so praised through the holy Word of God and Christian life that we, who have accepted it, may remain with it and increase daily, and that it may be a coincidence [applause] and an error with other people.



The student choir of our seminary in St. Louis.

He counted 124 members this academic year, 94 of whom are in the picture. He held his annual concert on February 11 and will repeat it on June 12, at the time of the Synodal Assembly.

And that many of them may come to the kingdom of grace, being made partakers of salvation through the Holy Spirit, that we all may abide in one kingdom, begun now, for ever and ever.

The Christian's main task, therefore, is first of all to abide in the holy word of God and to increase daily in the Christian life. The longer and more diligently the Christian hears and reads the Gospel, the better he recognizes the great Savior of sinners, and the more powerfully his faith in Christ is strengthened. In order that this may be done most successfully for his own salvation and for the benefit of others, he adheres to the Christian congregation, helps to appoint and support the preaching and school ministries, puts his financial contributions into God's treasury, in short, spares no effort and no sacrifice, so that the kingdom of God may be built within. This alone is mission in a certain sense of the word.

But as soon as the Christian develops the right missionary zeal on this side, he also acquires a natural missionary sense for the general affairs of the Kingdom of God. He soon learns to look beyond the boundaries of his own congregation; he gains an open eye and a warm heart for

still the favorite work of our Lutheran congregations, that is, the special task of our Christians to save and win for the kingdom of heaven the poor, lost souls of men in their immediate surroundings and further on through the preaching of the gospel.

"Thy kingdom come!" - this request also guarantees the success of our missionary work. The word and the kingdom of our God never stands still, but is always on the move. It is always spreading. But it is not according to human calculation. God Himself wants to keep the success of the missionary work in His hands; everything is regulated according to His principles. Now there our church, especially each of our missionary districts, often has wonderful experiences. "In one place the Word succeeds and succeeds. Multitudes are drawn to it. In another place it is very miserable. There is a long preaching, but most of those who come and hear leave. Only a few remain. One part of the country is full of Christian congregations. In another region there are only a few scattered here and there. It seems to depend entirely upon chance whether the heavenly



Faculty and students of Concordia S K

Ten of the fourteen members of the faculty were seated in the center of the front row; two members were absent when the picture was taken, and two were

the outward course of the beatific gospel; the four walls of his own church become far too narrow for him. "This is not the right thing for a Christian to be content to have the Word at the door, for a church to confine itself to its own affairs and needs, and not to go beyond its own narrow household with its gaze, its care. No, our gaze, our heart, is to spread out, to keep equal pace with the spread of the kingdom of God. He who himself has loved God's word from the heart, in whom God's word has taken root, his senses and thoughts, his love and participation, are now drawn away with the word of God, in all the directions in which the word reaches out."

And so the Christian prays and works unceasingly that the gospel may gain a further following and go mightily through the whole world, so that others who are still outside the kingdom of God may also come to this kingdom of grace and become partakers of the redemption of Jesus Christ and thus enter the kingdom of glory. This is exactly how the spread of the Kingdom of God on earth is promoted. This is mission in the true sense of the word. And this mission is always

Seed yields abundant or meager fruit. It seems, then, that in preaching the word and ordering the mission, we are scattering seed at random, as if the mission were a mere gamble."

But appearances are deceiving, the Christian church is "built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone, upon which the whole structure, being joined together, grows into a holy temple in the Lord", Eph. 2, 20. 21. The temple of God grows and is finally completed; there is nothing irregular, random or incomplete. All the stones that belong in the building of the great temple of God will be put in by and by. The number of the elect will be filled. Eventually all the places in the kingdom of heaven will be filled. And there will be one flock and one shepherd.

This is the meaning and purpose of all missionary work. Let us consider this again and again, and let us, imbued with this consciousness, be driven to renewed desire and love for this great work, to fulfill our missionary task with all joy, to pursue people with the Word of God and to preach it precisely where it is not yet known. All the rest God does, and He alone, through His Word. W. H.

To the ecclesiastical chronicle.

From our Synod.

The joyful inauguration of our seminary has also given rise to a whole number of festive poems: German, English and even Latin. We cannot bring them all to print, but must leave it at that with the two that have been communicated, but still want to mention that an old alumnus of our institution, "happy in lostness", has also sent in a poem that concludes with the wish:

Preserve, O Lord, thy church thy
loud word of grace: The city upon
the mountains testify continually,

What be thy truth!
The whole establishment consecrate,
She be and remain in fidelity To Our
Lord's office.

L.F.

Our preaching and teaching callings this year. On the very day that this issue of "The Lutheran" closes, June 3, the so-called Distribution Commission, consisting of the district presidents of our Synod, will meet to distribute to our candidates for this year's preaching and teaching posts.

Statistics on our finances. Last year our congregations raised \$10, 117, 566 for their own municipal budget and \$3, 653, 460 for external purposes, together \$13, 711,026. The fact that somewhat less was received for external purposes than in the previous year is explained by the fact that in 1924 the large collection was made for the new buildings at our educational institutions, in which our congregations participated so generously.

Since the year 1920 the budget of our Synod has increased from \$556, 500 to \$1, 245,000, an increase of \$688, 500. By what has the growth of the budget been occasioned? By the steady growth of the expenditure in the missionary treasury and the synodical treasury. The expenditure on missions has increased during these years by \$431, 500, and the expenditure in the synodical treasury by \$220,000. To these must be added the Provident Fund and the Church Building Fund, each with an increase of \$10,000, and the Reserve Fund with \$17,000. The great increase of expenditure in the Synodical Fund is largely due to the fact that we now have 29 professors and 18 assistant professors more than at that time.



st. Louis in the academic year 1925-1926.

mr laubt. The number of students present this academic year is 316; but quite a number were absent when the picture was taken.

to the ongoing preaching and teaching ministries. Representatives from both our seminaries are advisory members of the distribution committee. We can just give the main figures and will bring the details in the next number. Here in St. Louis, 96 candidates will finish; of these, 73 will take a profession, while the other 23 mostly want to continue their studies, 14 of them in the fourth year, in our "graduate school." To these, however, must be added 8 candidates who have already taken their examinations in former years, so that from St. Louis 81 candidates are available. From Springfield 28 candidates are entering. But these 109 available candidates are opposed by 152 callings to the preaching office, so that again 43 callings must be disregarded. In River Forest 36 candidates for the school office will finish, and in Seward 9, making a total of 45. To these may be added 2 candidates who have previously taken their exams; but 2 candidates do not yet enter the office. These 45 candidates are now opposed by 70 appointments to school positions, so that 25 positions must be provided for in some other way. In this lies again the admonition to diligently recruit pious, gifted and skilful boys for the service of the Lord in church and school, and then to send the won ones to our teaching institutions. L. F.

Expenditures in the synod treasury fall into two groups:

Teaching institutions \$411, 630. 95 Average from the communicating link 63. 3 Cts.

Administrative expenses Average for the (overhead expenses) 42, 979. 16 communicating link 6. 6 Cts.

\$454, 610. 1169. 9 Cts.

This means, then, that if the sums were equally distributed among all the communicating members, we should each have to pay 63 cents annually for the current expenses of our educational institutions (salaries, firing, libraries, etc.).

The overhead expenses in our synod are incredibly low. They average not yet 7 cents, namely, for the officers of the synod 1. 6 cents, for finances 1. 4 cents, for sending out information 1. 4 cents, for school matters eight tenths of a cent, and for the Statistical Bureau four tenths of a cent. The remainder is divided among miscellaneous.

We add some information that might be of interest: 679 pastors have reported that Christian instruction is still held in their congregations. Furthermore, it has been reported,

dah 5, 762 foreign children attend our municipal schools and 19, 476 students attend public state institutions, colleges and universities.

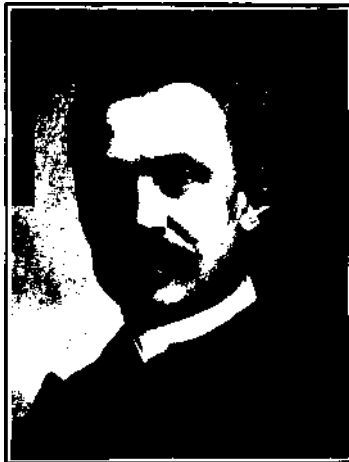
The Lutherans have lost the third place among the Protestant ecclesiastical communities of our country. The Presbyterians have beaten us to it. According to Dr. H. K. Carroll's annual report, the number of communicant members in the five largest church communions in the country is as follows: Catholics: 16, 156, 914 Baptists: 8, 397, 914 Lutherans: 2, 546, 127

Methodists: 8, 920, 190 Presbyterians: 2, 561, 986

In all, 45, 312, 379 communicant members hold themselves in the United States to 19 different church communions. Our Synod, as we have previously reported (No. 9, p. 143), numbers 667, 987 communicant members.

E. E.

Our new Doctors of Theology. The faculty of our theological seminary in St. Louis has decided to confer the dignity and title of Doctor of Theology on three men of merit to our church and well known in wide circles of the same, namely, Father W. Dallmann of Milwaukee, Wis.



P. W. Dallmann.



Prof. Th. Engelder.



Prof. L. Wessel.

L. Wessel at our seminary in Springfield, Ill. All three entered the service of the church in 1886 as candidates for the preaching ministry from St. Louis, and are therefore completing their fortieth year in such ministry this summer. Fr. Dallmann has always stood at English congregations, first in Marshfield, in southwestern Missouri, then in Baltimore and in New York, and now for a number of years in Milwaukee. He was also for a number of years president of our present English District, when it still formed an independent synod, and in addition to the preaching ministry and various synodical offices, has developed a rich literary activity. Prof. Engelder was first pastor of smaller congregations in southeastern Ohio, then stood for over twenty years at the Mount Clemens, Mich. congregation, and has now held a theological professorship at Springfield since 1914. Prof. Wessel took a professorship in Springfield as early as 1892, after six years' service at the church at Nokomis, Ill. These two teachers have already helped to train a large number of students for the sacred ministry and have also been active in many literary ways for years.

May God the Lord be our new doctors' sun and shield and their very great reward, and may he continue to bless them abundantly in the proclamation and defense of the truth of the Scriptures and of our good Lutheran confession!

L- F.

Domestic.

Modern Child Education. At a meeting of a Board of Education, Dr. Aurelia H. Reinhardt, president of the College for Women, said, "Youth today do not know the peace that comes with the knowledge of God and Christ. We teach our children to dance very early. We teach them very soon to drive an automobile. We let them see plays at the age of ten that some of us who are already Grotzel parents have never seen. But we have forgotten the word of the Teacher who said, "Suffer the little children to come unto me, and forbid them not: for such is the kingdom of God," Mark. 10, 14.

Another well-known woman in our country, the wife of Admiral W. S. Sims, said at another educational meeting: "Much of the world today is suffering from a gradual dulling of the imagination. Our children listen to the radio, attend the movies, and play with mechanical toys. As a result, they are often precocious, worn-out little creatures who have lost the imagination before they have known its joys."

Concerning the daily press of today, with its detrimental influence on the growing youth, with its daily reports and especially with its pictures of shame and horror stories, a radically unbelieving New York magazine recently said, referring specifically to the tabloid or picture newspapers: "The child now gets a comic paper which appears every day, not only on Sundays, and is much more amusing than the old-fashioned comic papers. A murder or a divorce, pictured in a lively way . . . is much more interesting and true to life than the adventures of the 'Katzenjammer-Kids.' By the pictures which the child's understanding can most easily grasp, the child has already, by the: fifteenth years, acquired a complete 'education' in the subjects of 'crime and scandal,' which will then remain with him through life."

All quite true, quite true.

L. F.

For the support of aged ministers of the Word. It is gratifying to see that almost all church communities are at present giving special attention to the better support of their old preachers, missionaries, and teachers. This shows that the longer the service to the church, the more it is appreciated. The funds of all the church fellowships for this purpose now total about P80,000,000. Even the small Dutch Reformed church fellowship is now endeavoring, by the year 1928, to

to raise the sum of P1,000,000 so that it can give its old preachers the sum of P600 annually instead of P300. Our own Lutheran Laymen's League is still diligently raising what is still lacking in the fixed sum of P3,000,000 until the Synod of Delegates meets in St. Louis. This is certainly a work pleasing to God, and it will not go unrewarded to the willing donors.

J. T. M.

The use of the Bible in the state schools. The "Lutheran Herald" writes about this as follows: "There is much talk in our days about the use of the Bible in the state schools. It may be of interest to hear what position the various states take in this matter. Or. O. E. Tiffany, President of Seattle Pacific College, has published a compilation on the subject. The reading of the Bible in the State schools is required in seven States: Alabama, Georgia, Idaho, Massachusetts, New Jersey, Pennsylvania, and Tennessee. It is also required in the cities of New York and Washington, D. C. Seven states have laws in which reading the Bible is not required, but is allowed. However, in these states it is not permitted to exclude the Bible from use where it is required. These are the states of Indiana, Iowa, Kansas, Mississippi, North Dakota, Oklahoma, South Dakota. In nine states superior court decisions have been rendered in favor of the use of the Bible, namely, California, Kentucky, Maine, Michigan, Nebraska, Ohio, Texas, West Virginia, Wisconsin. In the District of Columbia, and in thirteen States, the Bible is used in the schools, either because the law is on the subject, or because it has been made so general: in Arkansas, Florida, Maryland, Missouri, New Hampshire, New Mexico, North Carolina, Oregon, Rhode Island, South Carolina, Utah, Vermont, and Virginia. In four states, the use of the Bible is prohibited either by the court or by the attorney general: Illinois, Louisiana, Minnesota, Washington. In four states, decisions by the state board of education or the state superintendent of schools have banned the use of the Bible: Arizona, Nevada, New York, and Wyoming."

In general, according to this report, the sentiment is favorable to the use of the Bible in the state schools, although opposition to it is raised within many ecclesiastical circles on account of the principle of separation of church and state; so especially in Baptist and Roman circles.

J. T. M.

Church members in Congress. We must esteem it highly that among the many! We must esteem it highly that among the many statesmen who have served our country so unselfishly with loyalty and diligence, there have always been many who have not been afraid to confess their faith by deed. As the "Messenger of Peace" reports, only 46 members of our present Congress in Washington do not belong to any church. The others are not only members, but also regularly attend church services, as does our present President. In Congress there are at present 117 Methodists, 70 Episcopalians, 74 Presbyterians, 50 Baptists, 38 Congregationalists, 36 Catholics, 19 Lutheran Quakers. - "Godliness is useful to all things," 1st 4, 8.

J. T. M.

Christian Missionaries Only. The Baptist Bible Union of North America has now established an independent heathen mission, thus countering the heathen mission of the Northern Baptist Convention. The members of the Baptist Bible Union are all so-called fundamentalists who adhere to the traditional church doctrines, while the Northern Baptist Convention has largely fallen away from them.

missionary society will send out only those missionaries who unconditionally profess the doctrines of the church, while the Northern Baptist Convention often sends out wholly unbelieving missionaries to the heathen countries. The new mission will be supported by about three to four hundred congregations who "keep aloof" from the twelve thousand congregations of the Northern Baptist Convention. The new field of effect which the Baptist Bible Union has in view is Ruhland. J. T. M.

Abroad.

The plight of Lutheran students in Europe. The Lutheran Herald reports: "Lutheran students at the universities in Germany, Russia, Latvia and other countries of Europe are in an oppressive situation, especially since, with the prevailing unemployment, the opportunity to earn a small income during the school holidays is becoming increasingly rare. In the past, middle-class families used to gradually save and invest the money necessary for their sons' studies. All these savings have disappeared due to the inflationary swindle. Where once one could enjoy modest prosperity, now there is abject poverty. The Protestant Church is already feeling an alarming lack of trained forces, while Rome is flooding the country with her religious. Therein lies a looming danger. It is necessary to provide for the necessary new theological generation. Lutheran students in America have taken up a collection among themselves to step in helpfully; but larger sums are needed."

If the prevailing need serves to ensure that only those who are sincere about their Christianity come forward to serve in the Lutheran Church over there, this will be a blessing. Christianity, it will be a blessing, for which, in spite of all the deplorable need, Christians in Europe should thank God.

J. T. M.

Overpopulation. One changeling laments: "The earth is already overpopulated today. In addition, the human race doubles in number every fifty years. By successfully combating epidemics and infant mortality, the life of the average man has been considerably prolonged, in the United States, for instance, by eighteen years. What will be the result if the tide of humanity thus continues to pour over the globe? In the "Evangelical Lutheran Messenger of Peace for Alsace-Lorraine" we read: "It is a fact that with normal further development the earth must perish in the foreseeable future from overpopulation alone. England, for example, had about six million inhabitants in 1701. In 1801 it was about ten millions, and in 1911 about thirty-six millions. In the sixty years between 1851 and 1911 the population doubled. This does not include the emigrants and their descendants whom England gave up to Australia, South Africa, and North America during this period. Now what do these sober figures mean? They tell us that in 360 years England and Wales alone will grow to a population of two billion three hundred million, unless some catastrophe intervenes. If the population of England reaches that level, it will be five hundred million more people than now live on the whole earth. In a few decades already the population question must become an extraordinarily difficult problem for the inhabitants of the earth."

What will happen in England and Wales after 360 years is not what the "Lutheran Messenger of Peace" should be concerned about, but rather that the Gospel will be preached more loudly and purely for the next 360 years. Neither the "Messenger of Peace" nor the community it represents does that. At

normal development, the earth will not perish from overpopulation, but from unbelief and lack of fear of God. The earth is far from overpopulated, and probably never will be. "What our God hath created, that will he also preserve." J.T.M.

Condemnation of Protestantism. The Roman Cardinal of Munich recently condemned Protestantism as apostasy from the true Church of Christ. He said, among other things: "The Protestants think they do not need ecclesiastical authority because they can understand the Holy Scriptures themselves. They pretend that they have no need of ecclesiastical government, because they can come straight to God, without human mediators, and find the way to heaven without guides; just as if Christ had said to the faithful, and not to the apostles alone: 'Teach all nations; do these things in remembrance of me; feed my lambs.'"

A change sheet remarks: "The blind cardinal is to be pitied. We need the Gospel, and therefore the preaching ministry, but we do not need human authority to understand or interpret the Scriptures. Our Lord and Savior exhorts us to search the Scriptures, Joh. 5, 39. The believers in Berea searched the Scriptures daily to see if it was so, Apost. 17, 11. 17:11, whereas the pope takes away the Bible from his people, and justifies this by saying that the simple-minded people cannot understand the Scriptures. Has the cardinal never read that there is only one mediator between God and man, 1 Tim. 2:6, through whom alone we have access to the Father? Under papal direction no one finds the way to heaven. Luther tried and discovered to his horror that he was on the way to hell. The Pope is not commanded to be master of all Christendom, and still less has he the right to rob the people of the Gospel, which he has ever done, and still does." There are Protestants, however, who are to be pitied, namely, all those who despise basely the Gospel which has been restored to them by the pure grace of God, and fall back upon the doctrine of blessedness by good works, which is also taught by the Pope. J. T. M.

A Japanese Faith Cenacle. Recently a zealous preacher of Christianity by the name of Paul Knnamori has appeared in Japan. He is very popular because he preaches Christ and His salvation to his countrymen. This Japanese preacher does not want to know anything about the newer unbelieving theologians who have also taken root in Japan and put Christianity on the same level as paganism. God has miraculously led him to the knowledge of salvation in Christ Jesus. Prompted by the death of his wife, he studied the Scriptures diligently and found therein the way to life. Since then he has held to the gospel in childlike faith, and preaches Christ and the salvation of all sinners through him so clearly and sharply that he has been called the "Moodh of Japan." about the Bible he said in a recent lecture, "The unbelieving preachers of to-day will not allow the Bible to be wholly God's word; but to me the Bible is either wholly God's word or not at all." This is certainly a beautiful testimony to the Scriptures, which even today reveal themselves to Mcnschenherzen as a divine power. J. T. M.

The total number of Christians on earth, according to a recent American census, is estimated at 565,200,000. Of these, 273,500,000 belong to the Roman Church, which, unfortunately, has renounced the doctrine of the Gospel and of JESUS CHRIST, the only Mediator and Beatificator, but in whose midst, by the grace of GOD, there are nevertheless believing Christians who do not believe the fraud of the Pope. The Eastern Catholic Church, formerly called "Greek Catholic," which is likewise in the But

The Christian Church, which is as stifled in its belief as the Roman Church, but which nevertheless professes at least the main elements of the Christian religion, numbers 121,000,000 members. Protestants - and to them is added pretty much everything that calls itself Christian - there are altogether 170, 700,000. The "Christlicher Hausfreund" rightly asks: "How many true Christians are there among these 565 millions? And against what do the 170 millions of Protestants actually protest?" He further observes, "Among the great Jewish people JESUS Christ found only a small band of true followers. It is similar still today. Apostasy and paganism are ever spreading, and true Christians are exceedingly rare in the "Christian lands^."

"Christian countries" do not really exist, but by God's grace there are countries in which Christians are to be found. In this sense, the whole world is a Christian country, for wherever the gospel is preached, which is now happening all over the world, God has his dear children.

J. T. M.

Ghostly apparitions.

"If they hear not Moses and the prophets, neither will they believe, if any man rise from the dead," Luk 16:31.

Sayest thou, Shall not men believe that spirits go astray, and seek help? I answer, Let that walk which walketh; thou hearest the commandment of thy God. If thou thinkest all these spirits to be evil, thou sinnest not: but if thou thinkest any to be righteous, thou art already in danger of error. For God does not want you to learn the truth from the dead; he himself wants to be your living, sufficient teacher. To his word thou shalt cleave. Do not seek to know what he does not say or want to say to you, and give him so much credit that you think he knows you do not need to know what is good or useful. Thou shalt therefore freely and cheerfully cast to the winds all such adornment of the spirits, and they will leave thee in peace. And if it be that thou hast a poltergeist in thy house, make not much dispute. Take up the cross for thyself, and take faith to thine heart: If God hath appointed him to punish thee, be ready, and suffer it willingly: but if it be his own play, despise him in strong faith: for he will not bite thee at the word of God: have no doubt.

We have clear, beautiful, bright appearances enough, as the baptism, the Lord's Supper, the keys, the preaching ministry, which far surpasses all appearances of angels.

(Luther treasure box for December 1.)

Is there a hell?

There is no lack of people who would like to be told with certainty that there is no hell. There is also a sect in our country which makes it its business to spread the false doctrine that there is no hell. But all this does not alter the fact that the Scriptures teach that there is such a thing, and that the wicked will one day learn that the Scriptures are true.

Mau tells of an English colonel named Charteris who, as a young man, lived a glorious and joyful life and put the thought of hell out of his mind. Whenever in his lavish life he felt remorse, he always consoled himself by saying to himself, "It is not true. What the Bible says; there is no hell.

where he labored with fidelity and in blessing for twenty-nine years. In 1918 he retired, but until his last illness was always ready to serve the brethren in the ministry with preaching and in the distribution of Holy Communion wherever opportunity offered.

On October 19, 1879, he had entered into holy matrimony with Anna Estel of St. Louis, but she was taken from him by death after only five years. On January 30, 1895, he married a second time to Mathilda Grote of St. Louis, who, together with two daughters and six sons, survives him. On April 7 the deceased's body was taken to the Trinity Acre, where it awaits the great resurrection on Judgment Day. W. C. Brauer.

P.em. Franz Mehr was born April 3, 1859, in Styria, Upper Austria. In 1867 he came to America, and located at New Wells, Mo. From 1872 to 1876 he studied at the college at Watertown, Wis. from 1876 to 1880 at our institution at Springfield, Ill. On July 25, 1880, he was ordained and inducted by Rev. F. Pohlmann in the parish near Bradford, Ind. In the course of years he also served the congregations at Friedheim, Mo. and at Brownstown, Ind. In October, 1920, he felt compelled to resign his office on account of failing memory, and soon afterward moved to Des Peres, Mo. to live with his son-in-law, teacher O. Mertz. Some years ago he suffered a stroke, from the effects of which he never recovered. His ardent wish was to depart and be with his Savior. This wish was granted to him on March 26, when the great Shepherd of the Church, after forty years of faithful work, stretched out his servant and under-shepherd and ushered him into heavenly rest by a blessed death. A funeral service was held at St. Paul's Church, Des Peres, Mo. on the 29th of March, at which the undersigned, at the request of the deceased, preached on the words of Simeon Luk 2:29, 30. The body was then taken to Indianapolis for burial. There Rev. W. C. Meinzen, an old friend of the deceased, officiated and preached on Phil. 1, 23. On March 30 the tired body was laid to rest.

In 1881 the deceased was married to his surviving widow, Elisabeth, née Menges. The marriage was blessed with five children, two of whom preceded the deceased into eternity. C.H.

Blessed in the Lord, teacher George J. A. Albers died April 19. He was born near Crete, Ill on November 4, 1880. His parents were teacher Aug. Albers and Luise, née Hüge. He was baptized and confirmed by Father Karl Brauer. In the fall following his confirmation he entered our teacher's seminary at Addison, graduated there in 1900, and accepted appointment to the Trinity parish school at Rantoul, near Hilbert, Wis. To this school he remained faithful to the end of his days, and in it led many children to the Savior. In 1903 he entered into holy matrimony with the daughter of his pastor, Luise Sagehorn. This happy union produced eight children, six boys and two girls. Three sons are studying at our institutions.

On 15 April teacher Albers was attacked by stomach pains. However, since he had often had to deal with stomach pains, this time, too, not too much importance was attached to his ill health. With much pain he played the organ at a wedding. However, when on the third day the matter still looked precarious, the doctor was called. He ordered an immediate transfer

to the hospital. During the operation, which was performed immediately, the doctors found that the appendix, which had burst long ago, had already inflamed other parts and made them gangrenous. The day after the operation, our dear teacher entered the state which we humans call death, but which for believing children of God is the entrance into true blessed and eternal life. On April 23rd we laid the faded body in the little chamber of sleep with an immense number of participants from near and far. The pastor of the congregation addressed words of comfort to the family in the home, and in the church preached a sermon to the congregation on the subject, "Remember Your Teacher I" School Superintendent B. Schumacher delivered an English address. The congregation, children's choir and teachers' choir sang sweetly and beautifully.

The deceased brought his age to forty-five years, and twenty-six years he was permitted to serve thy Lord in his lambs. The aged mother and the abandoned widow with her eight unprovided for children are the next survivors. We commend them to Him who is the right father of orphans and patron of widows. He will not fail to comfort and help. F. H. Möcke r.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Studies in the Psalter. By O. W. Wismar. Concordia Publishing House, St. Louis, Mo. 144 pages 5"x7 1/2", bound in cloth with gilt title. Price: P1.00.

In this book the reader finds two important Psalms thoroughly and edifyingly interpreted, the 46th and the 119th Psalm. The basis of the book is formed by two synodal papers, which v Kretzmann and D. Tau delivered before the North Wisconsin District of our Synod, and which have appeared as German reports. Prof. Wismar, however, has not simply translated them, but has more freely reproduced their contents in smooth English, and has prefaced them with ten pages of an introduction to the Psalter in general, which will also be read with use and profit. L. F.

Bible History References. Explanatory Notes on the Lessons Embodied in the *Comprehensive Bible History for Lutheran Schools*. Vol. I: *Old Testament Stories*. By H. Rupprecht. Concordia Publishing House, St. Louis, Mo. 356 pages 5X7U, bound in cloth with gilt title. Price: tzl. 75.

A very valuable resource for teaching biblical history in parochial schools and Sunday schools that we cannot recommend strongly enough. It enables the teachers concerned to better understand seventy biblical stories of the Old Testament themselves and therefore to better teach others. The book can also be used for private Bible study. It is not only excellently equipped externally, but contains so many hints, instructions, maps, pictures, indexes, etc., that everyone will be able to use it profitably, even the owners of the first edition. For this new edition is not merely a new edition of the first, but so greatly increased that it fills far more than twice as many pages. The New Testament histories will be treated in a second volume. L. F.

Luther Treasure Box. Words of D. Martin Luther, presented for daily use by G. Bayer. Second edition. Calwer Bereinsbuchhandlung, Stuttgart. 392 pages 7"x4 1/4", bound in cloth with gold title. Price: tzl. 50.

This is quite a different treasure chest of Luther's writings than the one displayed in No. 1 of the "Lutheran," but equally excellent and recommended. At the top is the date and a short word expressing the summa deS Luther. This is followed by a suitable Bible verse and then the Luther word, always filling a page. Everything is beautifully and clearly printed, and the whole book is tastefully bound in dark blue cloth with the spine title in black and gold, and likewise the Luther coat of arms on the dachshund. Each reflection can be read in a few minutes. As a sample from this treasure chest, we share elsewhere Luther's word on ghostly apparitions, especially puffing in a time when again spiritualism rears its head insolently. L. F.



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St. Louis, Mo., June 22, 1926.

No. 13.

Synodical Address,

Delivered at the opening of the synodical sessions of the Missouri Synod, June 9.

We lift up our eyes unto the mountains, from whence cometh our help. Our help comes from the Lord who made heaven and earth. Amen.

Beloved fathers and brothers in the Lord!

Under the saying Ps. 143, 5: "I remember the former times, I speak of all thy deeds, and tell of the works of thy hands" Luther wrote to a friend in the Bible the words: "The holy Christian church is the noblest work of God, for which all things were created, wherein the great miracles are daily wrought, as the forgiveness of sins, the taking away of death, the giving of righteousness and eternal life."

These words of the Reformer are quite suitable to awaken in our hearts a high degree of seriousness and holy enthusiasm for the Synodal business which we are about to conduct. The Christian Church consists of the totality of the faithful, of the children of God of all times and all countries. Because of the wonderful, intimate relationship of the individual members of the church to Christ and to one another, it is often compared in Scripture to a building. The individual stones in it are the believers. As soon as a man comes to believe in Jesus Christ, he receives his place in this building. God began this building in paradise after the fall of man, and is now continually building it through the centuries and millennia until its completion on the last day.

Luther now says that the Christian church is the noblest work of God. Certainly, the works of creation and preservation are also great and unspeakable, praiseworthy and glorious, and constantly call us to praise God's omnipotence, wisdom, and goodness. But they are all surpassed by the church. This is so very properly God's masterpiece. Luther

gives two reasons for this. The first reason is that everything was created for the sake of the church.

The world owes its existence to the church. If God had not decided to build a church here on earth, the building of the world would have been shattered after the Fall. It is still there, sun, moon and stars still shine, seed and harvest, frost and heat, summer and winter, day and night do not yet cease, because the church still needs all these for its scaffolding. As soon as the building of the church is completed, the lights in the sky will go out and the earth and the works that are in it will be burned up.

And as the world is there for the sake of the church, so also all events in the world, all great and small events, stand in a serving relationship to the church. The coming into being and the passing away of the four great world empires happened in the interest of the church, as God revealed this to Daniel in various images and visions, Dan. 2 and 7. The shifting of boundaries among nations, as after the world war, the wandering of generations and individuals, as has taken place, for example, in the last hundred years to America and in America, has happened for the sake of the Church. The apostle Paul says this in the following words: "God hath set a purpose for all generations of men upon the face of the whole earth, having appointed beforehand how long and how far they should sojourn, that they should seek the Lord, whether they might feel him, or find him", Acts 17:26, 27. Severe afflictions and judgments, such as war and bloodshed, famine and pestilence, God sends for the sake of the church. Thus we read that God strengthened the hands of Cyrus the conqueror, and opened the gates of the cities, for the sake of Jacob his servant, and for the sake of Israel his chosen one, Isa. 45. But also rain and fruitful times, the flourishing of trade and commerce, the livelier intercourse of men with one another, as a result of many inventions, and the harnessing of the forces of nature, are said to be the reason for this.

serve the building of the church according to God's purpose. Paul preached in Lystra: "God has not left Himself unwitnessed, has done us much good, has given us rain from heaven and fruitful seasons, has filled our hearts with food and gladness", Apost. 14, 17.

If, my brethren, we perceive from the above that all events in the world stand in some relation to the Church of Christ, and have importance only because of that relation to the Church, how great and important must our present assembly appear to us, so directly and immediately concerned with the building of the Church! In these days we do not serve the building of the church unconsciously, like an emperor Augustus, or even in bitter hatred, like a high priest Caiaphas, but we have been sent here from near and far from the wide area of our synod by our congregations for the intended purpose, in order to consult with one another about the building of the Christian church and to lend a hand to its construction.

The world will take little notice of our meeting, or, if it does, will not understand our real task; but in the eyes of God and his holy angels the coming days are great days, eventful in the history of the Church. Let us remember this, and therefore continually beseech God the Holy Spirit to guide and direct us in our deliberations, that by God's grace we may prove worthy of the great task!

Secondly, the church is the noblest work of God because, as Luther says, great miracles are performed in it daily, such as forgiving sins, taking away death, giving righteousness and eternal life. Certainly, they are great miracles, feeding five thousand men with five loaves, making the blind see, the lame walk, and raising the bodily dead; but far greater and more glorious miracles are to take away the burden of sin from a lost and condemned man, and to make of him a blessed child of God, to take away eternal death, and to give eternal life and blessedness instead. This our dear Saviour testifies when he says to his disciples, "Verily, verily, I say unto you: He that believeth on me, the works that I do shall he do also, and shall do greater works than these," John 14:12. It is to do these greater works, dear brethren, that we are gathered here in these days. We want to deliberate on our teaching institutions and make them more and more skillful in training miracle workers, preachers and teachers who, through the sweet gospel of Christ, will make spiritually dead men alive and save lost and damned sinners from hell and usher them into heaven. We want to expand our missions and through them help to bring together the children of God who are scattered and incorporate them into the holy Christian church. We want to help our congregations to sanctify the name of God through pure doctrine and godly practice, and to remain living stones through the diligent use of the means of grace in church and school, growing ever closer together with Christ, the cornerstone of the church, and not being overreached by Satan.

For all these things give us Jesus Christ, the Lord of the Church, his precious Holy Spirit! Amen.

F. Pfothner.

On the 150th anniversary commemoration of the Declaration of Independence of our Reconciled States.

On July 4 of this year, it will be one hundred and fifty years since our country became an independent republic in the world of nations by signing the Declaration of Independence.

We do not wish to go into the circumstances which once gave rise to this in detail; there is not enough room for that; but the fact itself, and especially the blessing which has accrued to our country, above all to the Church, should be properly emphasized by us on this occasion.

In the Middle Ages, under the bondage of the papacy, which arrogated to itself supremacy over church and state, it was not conceded to the common man to think independently and autonomously in ecclesiastical and political matters. According to the old proverb: Roma locuta, lis dissoluta (If Rome has spoken, then the dispute is decided), everyone had to submit to the Pope.

But even then there were people who thought differently and dared to express their thoughts. Marsilius of Padua, rector of the University of Paris (1312), asserted that Christ alone was the head of the church, that unconditional faith and obedience could be demanded only for the Holy Scriptures, and that the state had certain rights over the church. In particular, William of Occam disputed the temporal supremacy and doctrinal infallibility of the pope, and in constitutional matters emphasized the principle of Christian liberty.

The man, however, who was destined by God to lay the axe to the root of the tree of papal rule and to help the people of the world back to their rightful freedom, was Luther. The 4th of July 1776 and the 18th of April 1521 (Diet of Worms) are very closely connected. This is recognized by historians and statesmen outside the Lutheran Church. The famous English writer Carlyle calls that hour when Luther refused to recant what he had taught before emperor and empire "the greatest moment in modern history".

The Declaration of Independence of our country states: "We hold these truths to be self-evident, - that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness. This laid the foundation for religious freedom, which has been a great blessing to the Church in our country. It is true that God has not left it up to man to choose which religion he will serve, but he does not want the secular authorities to impose a religious obligation on any man.

To religious liberty in our country is due the origin of our Synod and its development. The Saxon immigrants who once arrived in America in the years 1838 and 1839, and settled first in Perry County, Mo., and in the city of St. Louis, left their old home for the sole reason that they were there compelled by conscience in matters of religion, and came to this country for the sole reason that religious liberty was secured to them here. This is how our Synod came into being in Chicago in 1847. That we should have come to this country in the very year in which the

The fact that we are able to dedicate our new seminary in St. Louis on the occasion of the 100th anniversary of our country's Declaration of Independence should be regarded by us as a memorial to our God that he has allowed us to proclaim his word loud and pure and to confess it here in this country for several centuries under the protection of our authorities. In no other country on earth can our Lutheran Church move so freely within the bounds of God's Word and flourish and grow as in our country. For this we cannot thank our God enough.

God has also richly blessed our country with earthly treasures, and thus also our church. Not only is our country a beautiful and glorious land in terms of natural beauty, climate and the like, but God has also placed all kinds of rich natural treasures in the soil of our country. Under our federal constitution, which has attracted all kinds of people from the world, especially from Europe, our country has developed in such a way that it has become the richest country on earth. Many of our Lutheran Christians, whose ancestors came to America poor, often blood-poor, are also among the wealthy, indeed some are among the rich in our country. The American has never known anything about real poverty, as it has been experienced in many other countries of the world. In fact, nowadays even the ordinary day laborer among us lives much better and more comfortably than the rich could live in former times.

But if we then ask: How have our people thanked God for the blessings which he has bestowed upon them so abundantly in the spiritual and in the earthly? the answer is not too good. Religious liberty has been used by many to make themselves as free as possible from all religion. The Gospel, which God has allowed to be freely proclaimed everywhere in our country, has been despised by many. Yes, in recent years there has been a great deal of apostasy even among Christians. All the fundamental truths of Christianity have been brazenly denied by so-called Christian teachers in our country. No wonder that in our country all the commandments of God are grossly transgressed, and even such sins are to be found "as even the heathen know not what to say", 1 Cor. 5:1. Adultery and all kinds of sins of the flesh, murder, theft, disobedience to parents and superiors, dishonesty, and such gross sins have, especially in recent years, greatly increased in our country. And the great earthly wealth that God has given us in this glorious land, most of them err in the service of sin.

No greater blessing could be bestowed upon our people at this time than if they celebrated the 4th of July of this year as a national day of repentance. Our people truly have reason enough to do sincere penance. And we Christians should not exclude ourselves entirely from such repentance.

And truly our God is a gracious God, who has no pleasure in the death of the sinner, but wants the sinner to convert and live, Ezek. 33, 11. But the only means God has given to convert the sinner and pardon him is his gospel of grace. May God preserve it to us by grace, and thereby lead us in the way to heaven! May he also grant that we Lutherans, to whom God has given this gospel purely and unadulteratedly by grace, may also proclaim it to many others for their salvation! Just in this way - and only in this way - can we do our country a proper service, and also in this way can we show our gratitude to our God for the many blessings that he has allowed us to enjoy here. The Lord calls us Christians

to: "Ye are the salt of the earth. Wherefore, if the salt be made foolish, wherewith shall ye be salted? ... You are the light of the world.... So let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven," Matt. 5:13-16. "Be ye blameless, pure, and children of God, blameless in the midst of an unrighteous and perverse generation, among whom ye shine as lights in the world, holding fast the word of life," Phil. 2:15, 16.

God, have mercy on us and on our country!

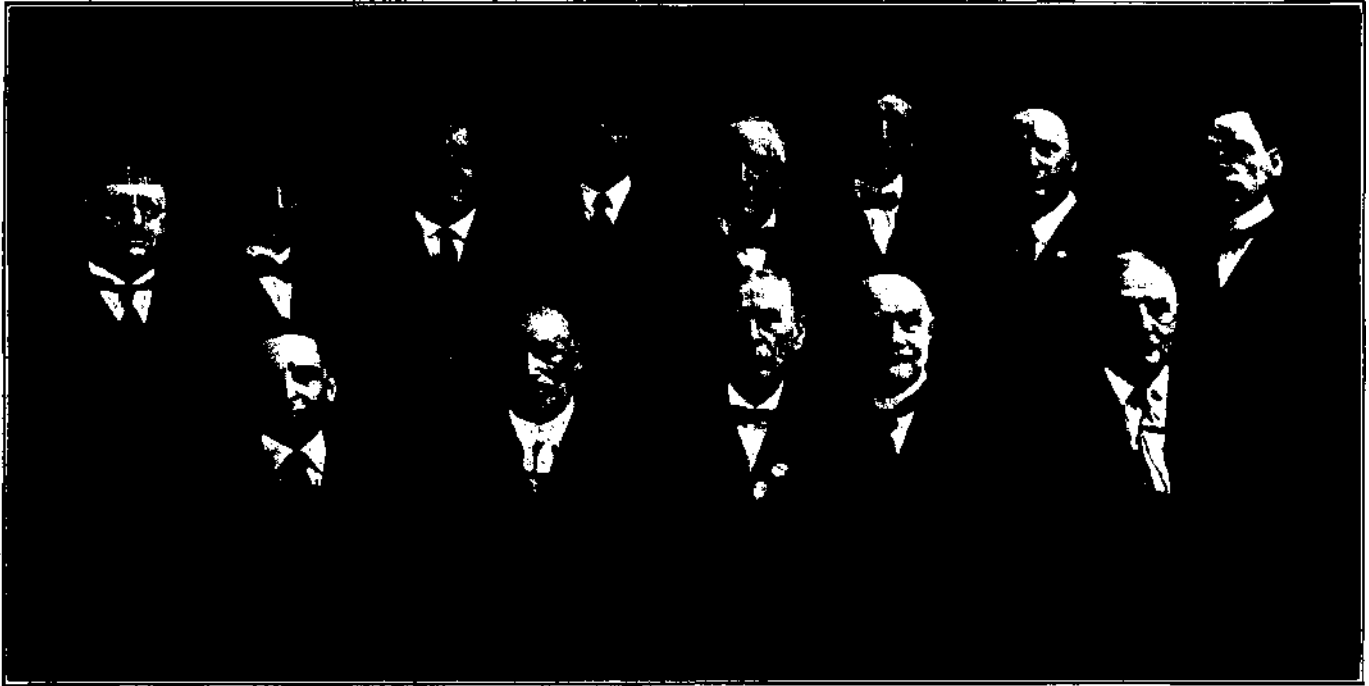
J.H.C.F.

Dedication of the new seminary buildings in St. Louis.

On the 13th of June, Luther's wedding day, our new Concordia Seminary was solemnly dedicated and committed to the service of God with praise and thanksgiving, over fifty thousand festive guests had turned out from nearly all the States of our country and from Canada for this memorable celebration, to testify with heart and mouth their high joy at the success of this singular work, as they had testified with all the rest of the members of our Synod by their sacrifice of hands to the success of this building, their great and joyful unanimity. Early in the morning large crowds assembled, and that they might not be without a sermon of the divine word, Rev. C. P. Schulz, of Sheboygan, Wis. preached to them in German, and Rev. W. Bröcker, President of the Eastern District of our Synod, preached to them in English, on the missionary work of the church. This was also the subject of all the sermons preached that Sunday in our houses of worship in St. Louis.

When the time came for the celebration service in the afternoon, the participants of the celebration were not only gathered in front of the speaker's stage, but also scattered in different buildings and far and wide on the fairground. But just as the celebration was made audible to the remotest parts of our country through our radio station KFJO, everyone in the festival area was able to follow the entire course of the service and sing and pray along with it through several loud speakers placed in various places. It was almost overwhelming when the audience, as if prompted by an invisible hand, rose up everywhere or stood devoutly still, as often as prayers were said or the Scripture lesson was read or the Apostolic Symbol and the Lord's Prayer were prayed together. From the high festival square, the glorious chorales, accompanied by a large brass choir, resounded far into the neighborhood. The unanimity which our Christians manifested by the confession of their lips at this festive celebration is a testimony to the unity of faith which God has given us by grace. In addition to the large congregation, a student choir and a large mixed choir performed uplifting songs.

P. R. Kretzschmar, President of the Western District and Chairman of the Building Committee, introduced the celebration by receiving the keys of the Seminary presented to him by the master builder, Mr. C. Kellermann, a well-known and faithful Lutheran, and performed the actual consecration act in the name of the Most Holy Trinity. Prof. J. H. C. Fritz, Dean of our Seminary, then announced the unveiling of the various memorial stones and tablets, seventeen in number, which are to remind us of God's goodness and kindness in giving us as His instruments those men in whose memory they were donated and placed. D. F. Pieper, for many years President of our Seminary, then said a prayer and read the Scripture lesson. The festival preachers were D. F. Pfoten-



The present faculty of Concordia Seminary at St. Louis.

Bottom row (from left to right): Th. Gräbner, F. Bente, F. Pieper, L. Fürbringer, W. H. T. Dau.

Top row (left to right): M. S. Sommer, W. G. Polack, J. T. Müller, W. A. Maier, J. H. C. Fritz, W. Arndt, P. E. Kretzmann, O. C. A. Böcler.



Group of new seminary buildings in St. Louis, bird's eye view.

The photograph was taken from an aeroplane. It shows, viewed from right to left, first a residential building consisting of three parts, then the two dining halls with the kitchen, then further to the left and to the rear, but not so clearly protruding, the administration building with the teaching halls, the auditorium and the library, and at the end of the group the remaining residential buildings. The forest in front of the buildings belongs to the seminary property, just as there are many trees behind the buildings.

Hauer, the president of our Synod, and J. W. Behnken, present president of the Texas District. The former held the German, the latter the English sermon on Ps. 115, 1. D. Pfothner's festive address will soon appear in the "Lutheraner". His words were the keynote of the whole celebration. We want to take them to heart with all seriousness. Shorter addresses were delivered by Prof. H. A. Klein, representing our Springfield Seminary, Ill, Dir. G. C. Barth, of Milwaukee, Wis. representing all our colleges, and Mr. H. W. Horst, representing the Board of Directors of our Synod. With prayer and benediction, by D. Theo. Lätsch, Secretary of the Board of Supervisors of our Seminary, and with praise of the Holy Trinity on the part of the festive assembly, the memorable celebration came to a close.

The Synods in this country, which are united with us in the faith, had also testified to us through representatives that they rejoiced with us, the joyful ones, from the bottom of their hearts. Thus, Father G. E. Bergemann, President of the United Synod of Wisconsin and other states, D. J. S. Bradac, President of the Slovakian Synod, and Father G. A. Gullixson, President of the Norwegian Synod, appeared to participate in the celebration.

A whole series of congratulatory dispatches had arrived, among others from Father C. Gausewitz, the President of the Synodal Conference, the Mayor of the City of St. Louis, the Governor of the State of Missouri and the President of our country. A large number of letters of blessing were also received from conferences, faculties and individuals, and are still being received.

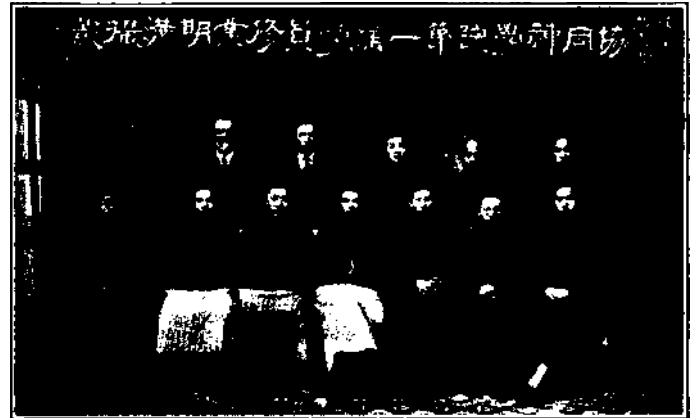
With grateful hearts, all the participants in the celebration will remember that the Lord gave us splendid weather for this celebration and, especially during the service, spread a flurry of clouds to shield us from the scorching rays of the sun.

"Be not proud, but fear!" says Rom. 11:20. Proud is the god-forsaken world when it has brought forth something great. Proud it casts in its breast when it looks upon its deeds. Let us not be proud, but rejoice with trembling that the Lord has given grace for the success of so great a work.

B.

Of nine (ten) who is now beginning her probationary period. (Missionary L. Meyer is now on leave in America).

After singing the hymn "Begin Thy Work with JEsu," Mr. Shen Wen Ngeu provided the altar service, and it would certainly have done every reader good to hear how beautiful and



Teachers and students of our Concordia Seminary in Hankow, China.

Back row from left to right: Missionaries L. Meyer, E. L. Arndt, E. Riedel; students H. J. Tsen, P. V- Ri, W. E. Shen. Front row from left to right: students C. H. Ma, K. S. Tso, U. T. Shen, C. P. Wang, W. L. Lo, H. L. Tso, T. U. Wei.

Dignified our students under the guidance of D. E. Riedel have learned to sing the liturgy.

After singing the hymn, "Awake, thou spirit of the first witnesses," the undersigned ascended the pulpit, and spoke on 2 Sam. 7:18-22, showing that we also have as great cause to join in the words of this praise as did David the king; for, 1. what God works through the gospel is just as great as this, yea, greater, that David's sword had given rest to Israel from all enemies round about; 2. we also have abundant promises of things afar off. The Christ promised to David is quite as near to us as to David. In the execution of the first part, the story was used which the last number of the "Waltherbund Messenger" had on the amazing effects of the gospel among a colony of mutineers, murderers, and harlots.

Hereupon we sang "Till hierher hat mich Gott gebracht", whereupon D. Riedel stepped in front of the altar and gave further emphasis to what had been said with moving words about Luk 12, 42-44.



Closing party in our Hankower Concordia.

The closing ceremony in the small seminary of our China Mission took place on the evening of February 14, the day after the Chinese New Year, in our Hwadschingai Chapel, which had been festively decorated for this purpose. The two first missionaries to China, E. Riedel and E. L. Arndt, for whom the celebration naturally had its special joy; also Mr. Lo Wei Sin and other students of the Klaffe



The San Yuan Li Chapel in Hankow, the "seminary church" there.

The students of our local seminary attend this church.

The three Chinese characters on the altar signify the words: faith, love, hope.

Then he distributed the "provisional certificates" which we granted them at the special request of the students. For, from various causes, almost every one of

to catch up with them a little before they can be given a final certificate. In the case of four this is little, in the case of others more, in the case of two very much, because they were prevented from studying partly by distance and partly by illness. Strangely enough, just these two show quite creditable results according to the testimony of their pastors. Whether the graduates will receive a diploma as candidates of theology will depend on whether they prove themselves in ministry. This is the procedure everywhere in China, and there are good reasons for it.

After the distribution of the testimonies, we sang Gustav Adolf's war song "Verzage nicht, du Häuflein klein" ("Do not despair, little one"), and then Mr. Lo Wei Sin, one of our oldest students, spoke on their behalf about Rom. 1:16. Certainly a very beautiful thought. Then Mr. Wei Tinn Ninn conducted the final service at the altar, after which the congregation sang: "Herr, suche heim dein China", a Chinese Lutheran hymn that asks for the blessing of the Gospel for China.

Although it was late, a social after-party followed, during which tea and buns with peanuts were served - certainly not extravagant.

God be with our "little group"! They are not people like Gustav Adolf's fighters, but God likes to be powerful in the weak. E. L. Arndt.

Our church in British Columbia.

Nelson.

The church work of our Synod in the city of Nelson and in the so-called Kootenah area was first started in 1911 from Pincher Creek, Alberta, by A. Rehwinkel. Since that time the mission work here has been regularly carried on, with several lengthy interruptions. In 1920, Candidate E. F. Jungemann accepted the call to this parish. He was the first Lutheran missionary to take up residence in Nelson. Since 1920, however, the parish has three times.



Nelson in British Columbia, where we have a small Mission congregation (P. C. C. Janzow).

experienced a change in the pastorate. Nevertheless, the large Revelstoke area was able to be branched off in 1924 and provided with its own missionary. It developed in such a way that it had to be divided again; a student is doing substitute work in this area this year. The Nelson Parish

at present embraces nine preaching places. To Nelson, Erie, Fruitvale, and Renata, which are among the older mission places, have been added to the parish: Creston (1922), Blewett and Trail (1923), Grand Forks and Kitchener (1925). The parish numbers 234 souls in all.



The small mission church in Nelson, B. C.

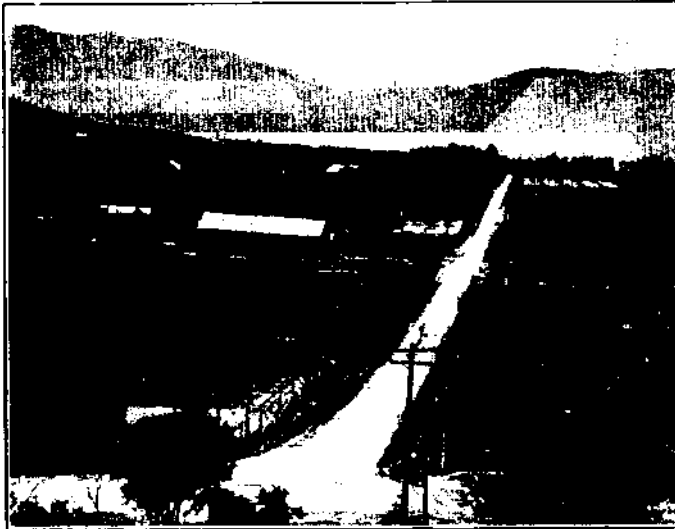
C. C. Janzow is standing second from the right in the back row. The picture was taken when he was inducted in the summer of 1923. The congregation now numbers 75 souls.

The missionary's calling is to seek out all the unchurched in his area, both Lutheran and non-Lutheran. In the process, disappointments are not absent. One's heart bleeds when one encounters crowds of once baptized Christians who not only reject the Savior and His Word, but even detest them. Especially difficult is the work among the apostate confirmed Lutherans. They often reveal a very peculiar, bitter enmity against Christ and become pale with rage when they are reminded that the Lord Jesus redeemed them from the torment of hell with His precious blood. One such man lay seriously ill when the missionary visited him, and complained to him that he was afraid of death. When the missionary told him the glorious consolation, "Christ hath taken away the power of death, and hath brought life, and an incorruptible nature unto light," 2 Tim. 1:10, he made an ugly face, pulled the cover over his head, and turned away from the missionary. There is repeated in their many the judgment of hardening.

But the work is refreshing among those who still love God's Word. Often the missionary is joyfully surprised with the words: "A Lutheran pastor? We thought there were none in this country. You must visit us more often. You can hold services in our house." At a new place, where the missionary was already seen through the window, he was mistaken for a book agent; but when he made himself known, he was most cordially welcomed. The house was given over to worship, and people who for many years had been without Lutheran service now joyfully and regularly gather around Lutheran preaching.

That our preaching of the gospel brings forth glorious fruits we would like to show by several examples. In some places people express their joy and appreciation by saying: "It is good that you have come to us. What would have become of us if the good Lord had not sent you to us?" One young man repeatedly missed work, losing nearly 5 dollars in earnings each time, just to be able to attend the service.

Admittedly, the reproach of Christ is not spared our Church even in this province. Our resolute position of the



An orchard near Creston, B. C., belonging to one of our members there, Mr. Kleist.

The way we treat the world, the lodges and the sects, and our refusal to bury unbelievers and suicides, arouses much reluctance and opposition. But God also gives our Christians the courage to confess. A girl of English descent who met her Savior in our Sunday School and was then confirmed, but whose parents are not Lutheran, exclaims, "What harm is it if we stand alone? We Lutherans have treasures worth fighting for." A young Swede thanks God that in our church his faith is so pure...

The sinner's justification by grace alone for Christ's sake. He confesses this faith daily in the lumber camps, although he receives no thanks for it, but only ridicule and enmity.

In the Nelson Parish, people of German, Swedish, Norwegian, Danish, Finnish, Austrian, American, Canadian, English, Irish, Russian and Kurland origin are served by us. Even in the Kootenay area there are still many cities and towns that have never been explored, let alone served by us. Who will bring the saving gospel to them if we do not?

Nelson, B. C., Can.

C.C. Janzow.

Lutheran Laymen's League Convention.

At its meeting on June 8, the Lutheran Laymen's League (L. L. L.) voted to make available to the Synod H50,000. to relocate the KFUD radio station to the new seminary site. It will give P15,000 annually to maintain the station.

The Lutheran Laymen's League has about 16,000 members scattered over almost all the states. The appropriation of P50,000 will enable us to equip the KFUD station to the fullest, not only to provide it with the necessary towers, but also to construct a building with the necessary facilities. The station will be increased from 600 to 1,000 watts, which will enable it to be heard even better in the? at even greater distances.



The Officers and Representatives of the Lutheran Laymen's League (L. L. L.)

To the ecclesiastical chronicle.

This year's preaching and school ministry candidates and their vocations. Ninety-six candidates will graduate from our St. Louis Seminary this year. Of these, 74 will take a profession, while 22 will not enter the ministry for the time being, 14 of them because they want to study here in our graduate department for a fourth year. In their place, however, are 8 candidates who had already finished their studies here in former years, and some of whom had continued their studies here or elsewhere. The names of all our candidates and the places to which they are called follow:

C. Adler; Bergenfield, N. I.	D. Kraft; New London, Conn.
E. Becker; Lents, Oreg.	I. Menking; Edmonton, Alberta.
G. Hass; Binford, N. Dak.	O. Scheins; Gering, Nebr.
H. Honold; New Orleans, La.	W. Schrör; Cape Girardeau, Mo.

W. Ackmann; Eads, Colo.
 I. Bauermeister; Selma, Cal.
 C. Bensene; Stillwater, Okla.
 H. Borchers; Solon Springs, Wis.
 W. Bouman; Green Isle, Minn.
 A. Clöter; China (Heathen Mission).
 W. Dierks; Shell Lake, Wis.
 V. v. Dissen; Bovey, Minn.
 H. Ferber; Pittsburgh, Pa.
 D. Gibson; Lauderdale, Fla.
 D. Gimbel; Ada, Minn.
 W. Gnuse; India (Heathen Mission).
 H. Goetz; Orange, Tex.
 O. Harms; Coricana, Tex.
 A. Harstad; Thornton, Iowa.
 tz. Heinicke; Monrovia, Cal.
 R. Heins; China (Heathen Mission).
 C. Hellmann; Crawford, Nebr.
 E. Höferkamp; Bishop, Ill.
 R. Jagels; Livingston, Cal.
 C. Jürgensen; Loraine, Tex.
 R. Kaffebaum; St. Louis, Mo.
 W. Kellermann; Emmett, Idaho.
 A. Kleps; St. Louis, Mo.
 E. Kröncke; Detroit, Mich.
 T. Lösch; Margo, Saskatchewan.
 S. Lang; India (Heathen Mission).
 A. Lange; McClusky, N. Dak.
 W. Le Bien; Kinsley, Kans.
 L. Lösch; De Ridder, La.
 W. Lubbkeman; Hayward, Cal.
 H. Lüdke; Albany, Tex.
 D. Ludwig; Weyburn, Saskatchewan.
 H. Maahs; Loads, Cal.
 A. Meyer; China (Heathen Mission).
 W. Möhring; High Falls, Quebec.
 B. Mueller; Verwood, Saskatchewan.
 W. Nuechterlein; Bowler, Wis.
 A. Lsch; Creighton, S. Dak.

M. Poch; Spokane, Wash.
 A. Rasch; India (Heathen Mission).
 W. Rathke; Wawbewawa, Ont.
 G. Reule; Hillsboro, Oreg.
 O. Riedel; Regina, Saskatchewan.
 W. Roth; Berefina, Saskatchewan.
 I. Runholt; Minneapolis, Minn.
 E. Saleska; Mayerthorp, Alberta.
 E. Schack; Cadillac, Saskatchewan.
 A. Schelp; Marlin, Wash.
 E. Schmidt; Red Deer, Alberta.
 H. Schmidt; Havillah, Wash.
 I. Schmidt; Bend, Oreg.
 W. Schmidtkie; Iron Mountain, Mich.
 W. Schnedler; South Idaho.
 M. Schneider; Dcerbrook, Wis.
 K. Schröder; Cherokee, Okla.
 A. Schumm; Optimo, N. Mex.
 E. Schury; Wainwright, Alberta.
 E. Schwidder; Lockridge, Iowa.
 C. Sieß; Nipawin, Saskatchewan.
 M. Simon; China (Heathen Mission).
 G. Stelter; India (Heathen Mission).
 D. Stevenson; India (Heathen Mission).
 W. Stratmann; Alamo, Tex.
 E. Telschow; Wellen, Wis.
 H. Teske; Forbes, N. Dak.
 H. Tisza; China (heathen mission).
 E. Thode; China (Heathen Mission).
 A. Trinklein; Prince George, British Columbia.
 W. Wesche; Sarasota, Fla.
 H. WHeloh^ Chisholm, Minn.
 E. Wibmönn; St. Louis, Mo.
 E. Wildgrube; Waterhole, Alberta.
 E. Plvisaker; Madison, Wis.

The 22 Candidates who not yet in office this year kicking are: F.

Bale. F. Breuer.	W. Heyne.	K. Maier.	O. Rauschelbach.
D. Coyner. B.	I. Hodde.	E. Meyer.	A. Judge.
Dallmann. A.	A. Jeffe.	H. Meyer.	E. Tiemann.
Faulstich. K.	A. Coalfish.	O. Meyer.	W. Walker.
Larger.	E. Kühnert.	H. Paw Paw.	P. Westmeyer.
	G. Ludwig.		

We add that three former St. Louis candidates have recently received and accepted direct callings to the preaching ministry: C. Wel, hitherto a substitute at River Forest, to Sollitt, Ill; M. Matuschka to Omaha, Nebr.; and W. Rohrs to Western Springs, Ill - Norwegian candidates Harstad, Runholt, and Mvisaker follow callings to the Norwegian Synod, which is connected with us.

In the seminar at Springfield 27 candidates were finished; in addition there was the candidate H. Motzkus, who is studying at another institution and who had a colloquium in Springfield.

stood. We also let follow their names and the places where they are called:

O. Borchelt; ProSpect Hill, Tex.	H. Motzkus; Puget Sound, Wash.
F. Brasch; Logan Tp, Ontario.	W. Motzkus; Havre, Mont.
M. Dorpat; Meherrin, Va. (Negro- C. Neuhaus; Russellville, Ark. misfion).	F. Raasch; Junction City, Kans.
R. Du Brau; Ferndale, Cal.	P. Reetz; Alamosa, Colo.
P. Eickstädt; Camrose, Alberta.	L. Reimler; Golden Valley, N. Dal.
K. Eisele; Moose Jaw, Saslatche- H. Roitsch; Kurten, Tex.	wan.
I. Erhär; Irma, Wis.	W. Schäfer; Whittome, Saskatche- wan.
E. Fritz; Holton, Kans.	F. Schleef; Atkinson, Nebr.
M. Haack; South America.	R. Scholz; Inlet, Quebec.
O. Hoffmann; Plumas, Manitoba.	H. Sporleder; Longview, Wash.
G. Klein; Springfield, Ill.	Wm. Sutterer; Akely, Minn.
N. Kritsch; North Bay, Ontario.	H. Wildgrube; Kingsbury, Tex.
H. Kuester; Remer, Minn.	P. Wirth; New Underwood, S-Dak.
E. Manns; Euclid, Minn.	

At our teachers' seminary at River Forest, Ill, 35 candidates have finished; to which are added two former candidates: H. Pollex, who received a profession to Chicago, and E. Unrath, who received his profession through the Distribution Commission. The names follow:

C. Affeldt; St. Paul, Minn.	H. Maas; Niles, Ill.
R. Bauer; Kewaskum, Wis.	A. Manske; Detroit, Mich.
O. Beccue; Pine Lawn, Mo.	E. Nicol; New Haben, Conn.
E. Bode; New Orleans, La.	A. Niemeyer; Meriden, Conn.
H. Böster; Buffalo, N. P.	K. Nienow; Linn, Kans.
W. Brewer; St. Louis, Mo.	R. Nordbrock; East St. Louis, Ill.
W. Brenner; Megan, Ind.	A. Victim; Lincoln, Mo.
I. Cluver; Austin, Tex.	A. Piehl; Sawyer, Mich.
W. Dicke; Augusta, Wis.	T. Preuß; Los Angeles, Cal.
W. Döring; Galveston, Tex.	L. Randt; Quincy, Ill.
R. Groth; Lodi, Cal.	W. Redeker; Antigo, Wis.
E. Homeier; Indianapolis, Ind.	W. Schallowski; Pittsburgh, Pa.
C. Klawitter; Cincinnati, O.	H. Wach; Wilton Junction, Iowa.
W. Kretzmann; Crown, Minn.	L. Weber; North East, Pa.
W. Kruger; Deerfield, Wis.	H. Wendland; Hanover, N. Dak.
E. Lehenbauer; La Grange, Mo.	F. Witte; Tipton, Ind.
O. List; Flagler, Colo.	C. Wolter; Newton, Kans.
H. Lüders; China (Heathen Mission).	E. Unrath; Saginaw, Mich.

At our Second Teachers' Seminary at Seward, Nebr. 9 candidates have finished, who have received appointments to the following places:

V. Freudenberg; Paducah, Ky.	E. Meinke; Plymouth, Nebr.
E. Hilgendorf; Walla Walla, Wash.	R. Möller; Cornelius, Oreg.
E. Iahn; Alva, Okla.	E. Schamber; Hanover, N. Dak.
H. Kähler; India (Heathen Mission).	E. Winter; Vernon, Tex.
E. Kiekhäser; Albuquerque, N. Mex.	

We repeat what we already communicated in the last "Lutheran", that 43 preaching and 25 teaching positions have been postponed and the respective positions have to be filled elsewhere. That this time only one candidate was appointed to South America (two appointments had been received) is due to the fact that our seminary in Porto Alegre, Brazil, recently placed 8 candidates in the field in Brazil and Argentina. Their names and the places of their activity are:

A. Dilley; Viale, Argentina.	H. Quednau; Rio de Paixe, Brasil.
W. Erbert; Rolante, Brazil.	H. Rötting; Paraiso, Brazil.
O. Görl; Toropy, Brazil.	- F. Sicher; Sitio, Brazil.
E. Hörle; Jaguary, Brazil.	G. Wilde; Cruz Machado, Brazil.

A call had also been received from our sister synod in Australia to Palmer, South Australia, but unfortunately could not be considered because of the many calls from our own midst.

May the Lord of the Church now make all these candidates willing to follow his call to serve in church and school, bless them with power from on high, and make them a blessing for many things.

L.F.

Concordia Seminary in St. Louis. In our seminary in St. Louis, the end of the year took place on June 7, after the lectures had closed on May 28 and the Schlutzexamina were held the whole following week and also on June 7.

had been. At 11 o'clock in the morning, all members of the faculty, the students of the Institute, many pastors from near and far, some of whom had already come to the Synod, and especially a large number of members of our candidates gathered in the auditorium for the Schlutzfeier. Prof. D. F. Pieper, the president of the institution, gave a farewell address to the candidates and to the student body in general. Dean J. H. C. Fritz handed out the diplomas to the candidates, the undersigned presented eight candidates who had earned the bachelor's degree with their special diplomas, and D. Pieper presented our three new honorary doctors, P. W. Dallmann, Prof. Th. Engelder and Prof. L. Wessel, with their doctoral diplomas after addressing them with a short Latin speech. Finally, D. Pieper also addressed some heartfelt words of farewell to our Prof. D. W. H. T. Dau, who is now leaving the faculty, and President R. Kretschmar did the same on behalf of the supervisory authority of the Seminary.

The eight candidates who have acquired the degree of Baccalaureus Divinitatis (B. D.) by a special examination and by a longer treatise submitted to and accepted by the Faculty are: F. Breuer, D. Coyner, R. Jagels, W. Heyne, A. Meyer, M. Poch, W. Schnedler, M. Simon.

In the evening at 8 o'clock the solemn final service took place in the nearby church of the Holy Cross. All the candidates went in procession into the church, led by their former teachers. Vice-President G. A. Bernthal of San Francisco preached the German sermon and Fr. P. Lindemann of St. Paul the English one, D. Pieper ordained the candidates after a liturgical form.

With this, the festivities of the institution had reached their conclusion. But almost all the candidates remained here to attend the inauguration ceremony of the new seminary buildings.

We add that our worthy D. F. Bente has happily returned from Florida and attended these meetings and services. His condition has improved by the prolonged stay in the South.

D. Dau will move to Valparaiso, Ind. immediately after the close of the Synod to assume the presidency of the Lutheran University there. A special farewell party was therefore held for him at a local hotel on June 5, attended by his former colleagues, the members of the Board of Supervisors and the Building Committee, the district presidents of the Synod who were present, the pastors of our local congregations, and a number of members of the congregation. With the general expression of regret that we should lose him from his richly blessed labors at the Seminary, were united hearty wishes of blessing for his now beginning quite different effectiveness. L. F.

Synodal Report of the President of our Synod.

The delegates are already sufficiently informed by the booklet about the activities of the various authorities and commissions during the last three years, as well as about the business of the present Synod. It should be noted, however, that the program this time is richer than in previous sessions and will lead the Synod to take various important decisions significant for our Synodal life. May the Holy Spirit give us light and strength to do the right thing! The climax of our gathering will be the solemn inauguration of our seminary on the coming Sunday. The Lord has enabled us to carry out the building programme of the last Synod, so that what we hardly dared to hope for three years ago has come true.

The business connected with my office was carried on by me according to the ability which God provided. All teaching institutions and district synods were regularly visited, many consultations were held with commissions and synodal officials, and the necessary correspondence was conducted. The Bizepräses willingly assisted, and where they were prevented by illness, professors from our teaching institutions and Father C. Dietz, the president of the Inner Mission, attended the synodal meetings in their stead. Our institutions are enjoying an increasing frequency, which makes it necessary to employ more teaching staff. Unfortunately, more than usual, there have been unpleasant outrages on the part of the students, so that we all have good reason to remember our educational institutions more eagerly in our prayers. At the district synods teaching was diligently carried on, and in the business negotiations the necessary space was given to the school and the mission. In discussing the Mission, the complaint was general, that in consequence of want of funds, this work cannot be carried on in the Districts and Synod as it should be done in equity. The shadows are lengthening, and the end of the world is at hand. Truly there is no time to tarry.

Approaching our work now, dear fathers and brothers, we pray:

Thou sweet love, give us thy favour, Let us feel the heat of love, That we may love each other with all our hearts, And remain in peace on one mind.

Kyrie ice cream!

Amen. F. Pawpaw.

Our synod of delegates to St. Louis.

Brief excerpt from the daily negotiations.

1 .

On Wednesday morning, June 9, the solemn opening of the thirty-third session of our Synod took place in the Church of the Holy Cross. The house of worship was filled to capacity and could not contain the crowd of guests. With the singing of the old, great Pentecostal hymn, "Veni, Sancte Spiritus!": "Come, Holy Spirit, HEre God!" the service began. The sermon was preached by Fr. Brand, third Vice-President of the Synod, on Hebr. 10:23-24: "Let us hold fast the confession of hope, and not waver: for he is faithful that promised it. And let us be confident of ourselves among ourselves.

perceive with charms to love and good works!" Because of its important content, the "Lutheran" will report this sermon in its entirety in a later issue.

The first session was then opened in the afternoon by a short service led by the local pastor, Fr Königs. Thereupon the synod organized itself.

The secretary, M. Kretzmann of Kendallville, Ind. announced that 759 delegates were present, namely, 233 lay delegates, 259 voting pastors, 29 presides, 48 consulting pastors, 66 teachers, 91 members of the various authorities, and 23 professors.

The President of the Synod, D. F. Pfotenbauer, then read out his preface, which was communicated elsewhere in today's issue.

sidual address, in which he elaborated on a saying of D. Luther that the Christian Church is the noblest work of God, for the sake of which God created everything.

Meeting time was determined to be 9 a.m. to 12 p.m. and 1/2-2 to 4 in the afternoon. In the second week, the session time was extended by half an hour in the afternoon.

Prof. P. F. Bente was elected English secretary, and D. W. F. Lichtsinn chaplain.

It was decided that the afternoon sessions should be opened by an English service; the morning sessions were opened as before with a German devotion.

Praeses Pfotenbauer announced that there were 155 submissions from the Synod, so that the Assembly would have to work diligently to complete all its business. The proceedings are conducted in German and English. By far the majority of delegates understand both languages; when speaking they may use the language with which they are most familiar.

The meeting now proceeded to the transaction of its business.

Teaching Institutions.

College Course Expansion.

The Professors' Conference asks the Synod to add two years to the course of our colleges, or, in other words, to enlarge the Junior College into a Senior College, and to place it on an equal footing with the national college. The students of theology would then be better prepared for the study of theology, more mature in years, as well as firmer in character, when they enter St. Louis, could receive a certificate for school conduct on their credits, and would not need to seek their further education in other institutions. This Senior College could be established, for the time being, in the old seminary building in St. Louis, in the fall of this year, and attendance at it should not be compulsory at first, so that there would not be too great a shortage of candidates for the preaching ministry.

It was decided that, although there were many reasons for the adoption of this bill, the settlement of this matter would be postponed until the next Synod, especially for financial reasons.

It was further resolved that a committee be appointed by the President to consider, before the next Synod, the advisability, or rather the necessity, of the proposals contained in this bill, to make suitable recommendations as to whether and how the plan might be carried out, and to see to it that it was sufficiently publicized in the congregations.

St. Louis.

The living quarters and dormitories in the new seminary at St. Louis provide space for 400 students. However, since a significantly larger number of students is expected in the next few years, there was a request for permission to erect two additional residential buildings if necessary.

In view of the financial condition of the Synod, and in consideration of the large appropriation of the last Synod, it was decided to deny the request.

A request for a gymnasium or gymnasium on the new seminary site, where the students can do physical exercises, was rejected for the same reasons. The sum of \$4, 852 was subsequently appropriated for the St. Louis institution. The Board of Directors was directed and authorized by resolution to sell the old seminary property for the benefit of the Synod and to sign all necessary documents in the name of the Synod.

Prof. Th. Gräbner, the secretary of the building committee for the new seminary, reported several things about the completion of this building. He mentioned that from the appropriation of \$2, 500,000 there was a surplus of more than \$39,000. The report was adopted by Synod, and to the Building Committee, including the members of the Board of Directors, were accorded the hearty thanks of Synod for the willing, self-denying, and excellent services rendered in the construction of the new Seminary.

Transfer of the seminary from Springfield to St. Louis.

A petition was before us requesting that the Springfield Seminary for Preachers be moved to St. Louis. The reasons given for moving the practical theological institution to St. Louis were as follows: To erect large new buildings on a piece of land situated in a: not a very pleasant part of the city, and to expend much money in doing so, was unwise. The theological education of all our pastors should be made as uniform as possible. In some subjects both theoretical and practical students could receive uniform instruction at St. Louis. The establishment of a practical department at St. Louis, he said, was desirable even now, as some students could not go through the severe theological course with full benefit. The addition of Springfield professors to the St. Louis faculty would be advantageous, as the professors gained could serve as contributors to the journals and devote more time to the study of the subject.

The following reasons were given against the transfer: The separation of the practical seminar from the pre-school or the proseminary would be of great disadvantage. The interaction of the seminarians with the proseminarians and the salutary influence on them would then fall away. Subjects of the proseminary would spill over into the seminary. How could two kinds of students, those with a shorter and those with a longer (classical) background, be taught at the same time, so that the less educated could keep up? The practical department would lose its peculiar character in St. Louis and would soon disappear altogether. It would not be desirable to increase the large number of St. Louis students by the not exactly small number of practical students. The advantages which the union of the two institutions would bring would also bring great disadvantages.

The first question and the main question to be considered here is this: Will we have need of a practical institution in the future? The Synod declared that, according to its present knowledge, it would not be able to do without practically trained pastors in the foreseeable future.

The next question then is, Shall the practical department be removed to St. Louis, or remain in Springfield? Synod decided to leave the institution in Springfield.

This question having been settled in this manner, the necessary permits were made for the asylum at Springfield.

Permits for Springfield.

First, the necessary subsequent appropriations for the asylum at Springfield were adopted: for closets, \$67. 40; for a tract of land, \$4, 430. 69; for two dwellings under construction, \$26,000; for repairs, \$28. 32; for fixtures and improvements, \$2, 965. 99. Total of subsequent appropriations, \$33, 492. 40.

The thanks of Synod were expressed to the alumni of the Institution who had purchased a "block" of land for the price of \$10,000 and donated it to the Institution.

It was then decided to sell a professors' flat far from the Seminary (the necessary authority was given to the officials concerned); for a new

Teaching building \$179,000 to be appropriated; for a heating plant to be suspended up to \$48,000. This amount also includes a new building for the heating system. Furthermore, \$500 was suspended for a laboratory.

According to a resolution of Synod in 1896, the number of students in Springfield should not exceed 175. This rule has been repealed; for there is still a crying scarcity of candidates for the preaching ministry. Nor can it be well carried out. If 175 are enrolled, those who come later must be turned away. But of the 175 who have registered, there are always some who do not come, and it is very difficult to fill them up again with those who have already been rejected.

Teachers' college in Seward.

As a result of the unexpectedly large intake of students last fall, the construction of the new residential building has by no means eliminated the shortage of space. This building, calculated for 96 pupils, accommodates 118. A second dormitory building this year and a third in 1927 are urgent needs. Both buildings require \$125,000 each. The Synod decided that only one residential building in the amount of \$125,000 be erected in Seward and that the sum of \$56,544.25 be re-appropriated. - If organists are to be trained at our institutions, then the necessary instruments must also be provided for. For this purpose \$16,500 were suspended. Furthermore, a sum up to the amount of \$28,000 was granted for a heating system.

At Seward the erection of a building to accommodate the practice school has also become an absolute necessity. The old building, which is dilapidated and highly impractical for teaching, does not provide sufficient room. When the seminary class, which is taught to keep school in the practice school, numbered only 30 pupils, they had to stand or sit on the small desks during lessons. In the coming school year, there will be at least 60 students in the second seminary class. - It was decided to establish a training school for about 15,000.

Furthermore, \$2,800 were granted for a ground floor and a heating system in a professor's apartment. For a laboratory in the institution, \$5,000 was suspended, since the state has certain requirements for our teacher training college.

College in Conover.

Our college at Conover, N. C., asked for a new teaching building, which is posted at \$95,000. The old wooden building was erected in 1878. The rooms are now much too small and must also be heated with stoves. A small residential building is also needed, which could be erected for \$25,000.

. Synod resolved to grant \$95,000 for a teaching building and \$1,200 to put in the water main.

Teacher's college in River Forest.

For River Forest, the unexpended sum of \$14,506.86 for a residential and educational building was re-appropriated, the expenditure of \$5,611.57 for new apartments and \$19,110.40 for furnishings and improvements was approved. Further, \$23,000 was approved for practice organs and pianos, \$2,500 for necessary alterations in the heating system, \$750 for furnishing rooms on the ground floor of the new residential building, \$960 for the purchase of so-called door-checks, and \$620 for so-called shield-plates on about 160 doors. Also for this institution the necessary sum in the amount of \$1,370 was suspended for the further equipment of the laboratories.

College in Fort Wayne.

The following was subsequently granted to our institution: for Sihler Hall \$797.25, for professors' apartments \$44,543.92, for improvements and furnishings \$14,120.39. Total: \$59,461.56. Furthermore, the following was granted: for driveways and sidewalks \$6,887, for necessary repairs \$3,002.07, for improvement of walls of old buildings \$1,675, for fire extinguishers and so-called panic-bars \$1,000. The reappropriation of \$6,089.94 for the playground was carried by 191 votes to 189.

Total amount of approvals.

The whole sum presented by Committee 1 to Synod for appropriation is \$1,508,162.39. The various institutions had requested \$3,381,833.48 for the next three years. The request of the Board of Directors that \$352,990.35 be appropriated for repairs and improvements to the institutions for the next three years was granted. This sum is to be included in the budget.

The necessary decisions about our other institutions had not yet been made when this issue of the "Lutheran" had to be closed.

Constitutional stuff.

Constitution of the Eastern District.

The Constitution adopted by the Synod of the Eastern District at Baltimore in 1925 was submitted to the Synod for confirmation or recommendation. The Synod approved of the Eastern District incorporating under this Constitution because there is nothing in this Constitution which is contrary to the Constitution of the Synod, and such a Constitution in many cases facilitates legal negotiations of all kinds.

It was further pointed out that any district adopting a constitution should submit it to Synod for consideration.

Intersynodal disputes.

Since our sister Synod of Wisconsin is divided into eight districts, and the presidents of these districts have the power to act officially when intersynodal disputes arise, so also in our Synod, not only the president of the Synod, as heretofore, but each district president should be empowered to act as the first instance in intersynodal disputes. This, as it is not contrary to our Constitution, has been raised to a resolution, so that disputes may be settled as soon as possible. The synod, through its president, should also work to ensure that the synodal conference establishes a proper way of proceeding in such matters.

Division of the Brazilian District.

Brazil and Argentina have been one district until now, and yet they are two completely different countries and peoples with different languages and customs. In addition, the distances are so great, and there are so many circumstances (place, etc.) connected with the journey from one country to the other, that almost no one in Argentina can participate in the District Synod in Brazil. Therefore, the congregations in Argentina would like to form a district for themselves. This request was granted.

Language question.

A petition to conduct proceedings at Synod meetings in English was so answered: The circumstances in our Synod have not changed in the last three years. Our church is still bilingual in the true sense of the word. Therefore, both languages should be used in the meetings of the synod.

This implies that a German-English service is always held at the opening of the synod, that a summary of the presidential address is also given in English, and that all proposals and committee reports of the synod are presented in both languages. This had become necessary because men are sent to the Synod of Delegates who do not speak one language or the other.

The proposal that the official synodal report be printed in both German and English was accepted.

With regard to the dissolution of the English District, it was pointed out that the last Synod had already passed resolutions to that effect. The answer of the committee chosen by the President of the English District was read out, as it appears in the report of that District of 1925, and which concludes that the English District can find no grounds for proposing its dissolution.

Change of the name of the Synod.

A request was also made that the word "Ohio" be removed from the name of our Synod ("Synod of Missouri, Ohio, and Other States") because of the confusion it might cause. However, Synod held that this change should not be made because the name of the Synod is set forth in all official reports and documents of the Synod.

Election of the members of the Electoral College.

Concerning the election of the members of the electoral college of our colleges, it was decided that also for these authorities the district, in the middle of which the institution is situated, shall only nominate candidates in double number, from whom the synod then elects.

utilities experts

Mr. F. C. Pritzlaff, treasurer of the Lutheran Laymen's League (L. L. L.), presented the Synod with \$250,000 for the supply fund in the name of the League. Praeses Pfotenhauer then expressed the heartfelt thanks of the Synod to the treasurer, the members of the League, and all who had helped to make it possible for this large sum to be presented to the Synod.

Since it is necessary for our Board of Pensions, if it is to function properly, to have at its disposal at all times an accurate list of all pastors, teachers, and professors who come to the Board for support, but the Board cannot rely on the list as it is found in our calendar; since, furthermore, it is often difficult to obtain an accurate list from the district presidents; since, finally, according to the synodical regulations, every pastor, teacher, or professor who intends to claim support from this fund must be a member of a synodical district: Resolved, That Synod declare official that list of pastors, teachers, and professors, which is found in the last synodical report of each district, and that to this list shall be added the names of missionaries in the heathen mission by the commission concerned.

The Committee on Pensions expressed its pleasure that almost all the societies which have employed or appointed ministers of the Word belonging to the Synod have complied with the decision of the last Synod concerning a contribution to the pension fund.

The committee also pointed out the gratifying fact that the fund at the disposal of the Pension Board is gradually growing through increased bequests of old age pensions, through further extension of the laudable custom of making a gift to the Pension Board as a mini-wreath, and through the personal contributions of the ministers of the Word.

There is also a need for this fund to grow as claims for assistance from this fund are expected to increase.

As the number of female teachers employed in our parochial schools is increasing, and it is to be expected that such teachers will eventually apply to the Provident Fund for support, Synod resolved that in extraordinary cases the Provident Fund shall place female teachers who have spent their strength in faithful service of many years, and who are not otherwise provided for, on an equal footing with pastors' and teachers' widows. In this connection, Synod further resolved that female laborers abroad in the service of our Missionary Commissions shall be entitled to the support of the Provident Fund, unless they are otherwise provided for.

As the Lutheran Laymen's League (L. L. L.) is bringing to a preliminary close at this Synod its enterprise of creating a fund for the benefit of the Provident Fund; as more than \$2,500,000 has already been paid out or is ready for payment to the Treasurer of the Synod for this fund; as this collection has been carried out in part at a time when a vast and singular building program has been taxing the financial powers of the Synod; as this has been the first large undertaking of its kind; as also the activity of the L. L. L. has contributed in excellent measure to the elevation of the finances of the Synod: therefore was it resolved:

1. That the Synod express its heartfelt thanks and appreciation to the members of the L. L. L. for the work which the collection of this fund has caused for needy and incapacitated ministers of the Word and the relatives of those whom the Lord has called home;
2. That we encourage our brethren to maintain their union and carry out their program in the financial interest of the Synod;
3. that we, as a Synod, pledge our hearty support to the L. L. L. in carrying out its program and to assist it in word and deed in business matters.

Finance.

The following recommendations of the Committee on Financial Matters were adopted and elevated to resolutions:

1. That an educational campaign be immediately launched throughout the Synod for the purpose of biblical instruction on Christian giving, information on the needs of the kingdom of God, and the making of systematic, regular, and frequent contributions on the part of each communicant member;
2. That all members of the Synod, especially the Presidents of the Districts and their Finance Committees, be urged to co-operate heartily with the Synodical Officers, that with God's help not only the present large deficit may be met, but also by regular, frequent and systematic giving on the part of every communicating member of our Synod, a repetition of the deficit may be avoided, and larger sums of money than are now available may be collected, so that the Synod may not fail to seize the very special opportunity just now given it by the Lord to extend the kingdom of Christ on earth by the preaching of the pure gospel;
3. That, in order to carry out the foregoing resolutions, the Board of Directors appoint at least one additional person to assist the Financial Secretary, who shall also devote all of his time to the finances of the Synod. This additional person will take over the work of the present Publicity and Lectures Committee and the supervision of all information to be given to the members of the Synod. All this is to be done to promote interest and support for all missionary work and other activities of the Synod;

4. That a meeting of the financial officers of the districts be held annually, at which each district shall be represented by its president and one of its financial officers, to consider the financial condition of the synod and to make such recommendations to the various districts as would aid them in solving their financial difficulties;

5. That this annual financial conference be held in St. Louis at the time of the meeting of the Distribution Commission, except in the year of the Synod of Delegates, when such conference shall be held at the time of the Synod and at the place where it meets;

6. That the Board of Directors and the Finance Conference carefully consider the budget requests and accordingly determine an appropriate amount in the synodical budget, provided that such budget requests do not contain anything contrary to the existing provisions of the synod and that the total amount of such requests does not exceed the financial strength of the synod. The judgment in this matter shall stand with the Board of Directors and the Finance Conference.

These resolutions on finances include an amendment in the By-Laws of the Constitution that the budget be determined not only by the Board of Directors, but by the Board and the Finance Conference.

The following funds are to be incorporated into the budget of the Synod: the Supply Fund, the General Church Building Fund, the Reserve Fund, the funds for the Deaf and Dumb Mission, the European Mission, the Heathen Mission, the Foreign Language Missions, the General Inner Mission, the Immigrant and Seamen's Mission, the Indian Mission, the Jewish Mission, the Negro Mission, the Mission in South America, as well as the Synodal Fund and the Synodal Building Fund.

It was also decided

7. That all synodical boards and commissions whose expenses are included in the budget are hereby authorized and directed to report to the Board of Directors in their statements for the budget in question all anticipated necessary expenses incident to the successful performance of their work, unless other arrangements have been made therefor;

8. That the sums set forth in the budget adopted by the Board of Directors and the Board of Finance shall be available to the authorities and commissions for the purpose stated and shall be payable in the manner prescribed during the fiscal year in question with the provision, that for the building fund and the church building fund only such moneys shall be paid as are actually received, and that the two-thirds rule for the building program (under which the entire amount appropriated for synodical buildings must be underwritten and two-thirds thereof must be paid before construction can begin) is hereby repealed.

Miscellaneous.

Teaching position in our official organs.

Synod was asked to pronounce on whether the doctrinal position as expressed in the official organs of Synod and in the Synodal Reports was official teaching of Synod. The following response was given to this: The Synod is responsible for all doctrines set forth in the writings it issues. If any deviation from Scripture and confession should occur therein, it is the duty of the individual to call it to the attention of the responsible editor and to insist upon correction of the error in question.

Finnish National Church.

Although the negotiations with the Finnish Lutheran Church have temporarily come to a standstill, the friendly relations between the two synods have not ceased. Since there is hope that full agreement will be reached between the two synods, a committee will continue to exist for this purpose. The previous committee (D. Pfothner, D. Dau, Praeses Daib) was re-elected for this purpose.

Elections.

After the present Praeses, D. F. Pfothner, had again been elected to this office for three years, D. Fr. Brand was elected first, D. W. Dallmann second, D. H. Daib third and D. J. W. Miller elected fourth vice-president. D. Daib, however, at a later meeting, declared that he could not accept this election, as he considered it his duty to remain President of the Northern Wisconsin District. D. F. J. Lankenau was elected in his place. D. M. F. Kretzmann was again elected secretary, and Mr. E. Seuel was again elected treasurer.

Greetings to the Synod.

The Lutheran Synod of Australia, which is in communion of faith with our Synod, sent her its warmest greetings, as did also D. J. Hilgendorf, who was Vice-President of the Synod for a number of years and is now seriously ill. The Synod decided to return the greeting through the secretary and to wish him God's blessing. Greetings also came from the President of the German Free Church, D. Th. Nickel, and from the faculty of the theological college in Zehlendorf near Berlin.

Guests.

The following were welcomed as guests by the President of the Synod: D. G. A. Gullixson of Chicago, President of the Norwegian Synod, D. J. S. Bradac of Whiting, Ind, President of the Slovak Synod, D.H.A. Preus and D. L. P. Jensen of the Norwegian Synod, D. Penttinen of the Finnish National Church, Praeses G. E. Bergemann, D. Chr. A. F. Döhler and P. M. Keturakat from the Wisconsin Synod.

The next issue will report on the further negotiations and decisions of the Synod.

A real vicar's wife.

In addition to his church hymns, Paul Gerhardt also sang four wonderful songs about holy matrimony, two of which are in our great "prayer treasure," namely, the "wonderful matrimony": "Full of wonder, full of art," and the "consolation song of Christian married couples": "How beautiful it is, HERR JESU Christ." Here some may ask what kind of wife Gerhardt had chosen for himself, and what kind of a pastor's wife she had been. If the woman is the man's honor and mirror, the pastor's wife usually reflects the pastor's image.

Gerhardt's companion in life was Anna Maria, the daughter of the Kammergerichtsadvokaten Barthold. At the age of forty-eight he married the thirty-three-year-old and lived with her for thirteen years in a happy marriage. In praise of this right Lutheran pastor's wife nothing need be said but what she herself pronounces. At various times in her life, she made inscriptions in her home Bible, from which her childlike, pious, humble spirit, her courage of faith, and her Christian devotion shine out to us in the most glorious manner. **Many** years ago, the "Lutheran" once published excerpts from this Christian diary.



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Speech delivered at the dedication of the new seminary in St. Louis, June 13.

This is the day which the LORD maketh: let us rejoice and be glad in it. O Lord, help; O Lord, let it prosper! Amen.

In Christ JESU warmly beloved and highly rejoiced synod and faith comrades!

As the gracious and kind God from time to time gives to individual Christians on their pilgrimage to the heavenly home a day of joy, in which they taste and see especially how kind the Lord is, so that their hearts wonder and expand, so the Lord also gives to the whole church now and then a great day, in that he bestows benefits at which the mouths of all God's children are full of laughter and all tongues full of praise.

The church of the Old Testament experienced such a great day of joy when the temple was dedicated. The Holy Scripture tells us in great detail about the course of this joyful feast. All Israel had participated in the building of the temple and had given their wealth for it. And when the work was finished, the dedication was celebrated. Representatives were present from all parts of the land. The number of those celebrating numbered in the thousands and tens of thousands. They rejoiced at the outward splendour of the temple, which was a masterpiece of architecture and, erected on a vast and lofty space, shone far into the land. But much as all the festive guests rejoiced over the outward splendor and magnificence, the real cause of this general joy was a higher one. As we can see from Solomon's sermon and the dedicatory prayer, they rejoiced primarily because God, who had led his people out of Egypt and had hitherto dwelt with them in grace in the tabernacle, now wanted to dwell among them in the temple at Jerusalem and continue to reveal himself to them as their friendly and merciful covenant God.

God has also given our synod, and indeed the whole church, a special laugh today. We are gathered here to dedicate these buildings and to put them into service. In their construction all the members of our Synod have participated and contributed with rare zeal. The kind God has given understanding and wisdom to the building committees, the architect and the builders, so that everything could be planned and executed according to purpose. He has kept his protecting hand over the Bari, so that no misfortune dampens our joy today. And now we are gathered here in great crowds from all parts of our Synod to celebrate the dedication. Certainly, we rejoice that we have succeeded in the work, and feast our eyes upon these splendid edifices, executed on a wide and lofty space, as a lasting monument of the unanimous action of our Synod, an ornament to the city of St. Louis, and a suitable dwelling for our theological youth.

But it would be foolish and childish, my brothers and sisters, if these buildings, built of stone, were the real reason for our festive joy. In our rich country there are equally splendid, even more splendid educational institutions than ours. We also know that the Church of God can flourish and blossom in outwardly poor conditions, and that outward prosperity, beautiful churches, and modernly equipped teaching institutions are no sign of spiritual health and inner strength of a church community. No, the real reason for our joy is the fact that our seminary, which is now moving for the third time and has expanded and embellished the space of its hut with each move, has, by God's grace, remained what it was founded to be by the fathers of our synod almost ninety years ago: a college of true godliness and therefore an unspeakable blessing for us and our children, for the whole church, for our whole country and the whole world.

If a theological seminary is to achieve its high purpose-

If we are to fill the theological well, we must do two things. The first is that the only source of all theological teaching is the pure fountain of Israel, the Holy Scriptures. Certainly, reason is also a glorious light, but it is such only in its own sphere, that is, in natural things. In spiritual, divine things, it is utterly blind. If, therefore, it wishes to be a judge in these matters, it leads men astray, to death and damnation. Now, unfortunately, we see that in most theological schools in our country and in other countries the Word of God is no longer regarded as a rule and guide, but is judged by foolish human reason. The consequence of this is that such schools spread unbelief and superstition instead of the holy knowledge of God, and defraud poor people of their blessedness. In our theological seminary, on the other hand, it has been taught from time immemorial and to this day that the Bible, from beginning to end, word for word, is the Word of God, inspired by God the Holy Spirit for our instruction in salvation, the only infallible rule and guide for our faith and life.

O then, today, at the dedication of our new seminary, let us earnestly beseech God that, as in the past, so also in the future, his word may be the queen in our seminary, the fountain from which all teaching is drawn, and let us pledge to him that we will all watch over this treasure. Then this school will be a spring that waters the thirsty land, a light that enlightens the blind, a gate that shows sinners the way to heaven.

The second thing that is necessary if a theological college is to fulfill its calling is that in it Jesus Christ be shown to the students as the incarnate Son of God, the only Saviour and Beatificator of the whole lost world of sinners. In order to reveal this wonderful doctrine, which has come into no man's heart, God has given us His Word and commanded His Church to proclaim it throughout the world. But where are the theological seminaries that prove earnest in this piece? Alas! on most of them Christ is robbed of his honor and presented as a high teacher of the righteousness of life, whose example we ought to follow, so as to become blessed by our own doing. Then one is not afraid to rank the Lord Jesus occasionally with Buddha, Confucius, and others. But where it stands thus, no ray of light goes out from such a school into the dark world, no comfort in life and death, but vain heathenish, hellish darkness.

Let us, my brethren, rejoice with trembling at the sight of this new seminary, in which our theological youth is to be trained; let us rejoice that it is still so with us, that by all our professors it is shown to the students that the core of Christianity is the wonderful doctrine that JEsus Christ, the eternal, consubstantial Son of God, has redeemed the world of sinners by suffering and dying, and that in the proclamation of this gospel consists the proper and only task of a preacher; But let us rejoice with trembling, and fervently pray God to abide with us in his Spirit and grace, that the devil, who would like to be a doctor in these beautiful buildings, may not bring us down.

The doctrine of the divinity of the Scriptures and

of faith in Jesus Christ as the Savior of the world are closely interrelated. The one doctrine holds the other. One of these two doctrines stands and falls with the other. Thus, in the future as in the past, the two Reformation principles will govern all teaching: Holy Scripture alone shall set forth articles of faith, and no one else, not even an angel; and: The content of all Holy Scripture is JEsus Christ, God's eternal Son, the Savior and Beatificator of all men. Then unspeakable blessings will flow from this school to our children and our children's children, and it will be a guide to eternal life to many near and far. God grant this in mercy for Christ's sake! Amen.

F. Pf.

The Eucharistic Congress in Chicago.

From the 20th to the 24th of June, the twenty-eighth Eucharistic Congress, which had long been announced and advertised in the national press, met in Chicago with Roman visitors from all over the world. Through the goodness of the Chicago & Eastern Illinois railroad, whose palatial luxury trains carry the traveler safely and comfortably from St. Louis to Chicago in the very shortest time, it was also granted to the undersigned to view such a Roman Catholic festival in close proximity. The visit accomplished its purpose: never before have we been so convinced of the insolence of the Papal Church as here. From beginning to end, in the speeches made in the great stadium at Lake Michigan by the cardinals and bishops, in the declarations handed to the press, in the genuflection to the prelates of the Church, in the idolatrous reverence paid to everything consecrated by the Pope, in the hypocritical homage paid to our Saviour, and above all in the principal thing itself, namely, in the truly diabolical distortion of the doctrine of the Holy Supper and of the atonement of JESUS on the cross, and the doctrine of works connected with this satanic distortion of the word of God: everywhere it was shown that there is and can be only one great Antichrist, namely, the pope at Rome, and that, as Luther correctly pointed out, the papacy at Rome is instituted by the devil.

We attended only a few of the proceedings and also kept away from the actual main part of the festival, the procession to Mundelein, so as not to make ourselves partakers of foreign sin. No Protestant could be present for any length of time without being filled with the deepest abhorrence of this terrible service of Baal. According to Roman doctrine, the priest, who at the moment of consecration is more powerful than Christ Himself, transforms the communion bread into the Body of Christ. This Eucharistic Christ, or, as it has been said, Eucharistic God, the priest offers anew for the sins of the living and the dead; and this is as real a sacrifice as the sacrifice of Christ made on Calvary 1900 years ago, so that every priest at Communion becomes a Caiaphas and Pilate. The Catholic who takes part in this "pious work," precisely because he is doing a good work, has the benefit of it that the

The punishments of purgatory are partly remitted. This, in brief, is the Roman doctrine of the Eucharist, and in order to spread this pernicious heresy, which makes a mockery of the whole Gospel, Eucharistic congresses are held, if possible, every year. According to Roman doctrine, "the adversary, exposed in the sight of so great a glory, and with so great a joy of the whole Church, should either fall silent, powerless and discouraged, or, seized with shame and bewildered, at last come to understanding," that is, become Catholic. We doubt whether the Twenty-eighth Eucharistic Congress achieved this. It was bragged, however, that millions had appeared; but a sober calculation put it down to a few hundred thousand. The Protestants, as we have testified, generally kept aloof from this great idolatry, and in many there fermented a deep abhorrence of the Papal Church. "The reaction will show itself at the next election" ("The reaction is bound to show itself at the next election"), we were repeatedly told. With the words of Luther in our hearts, "Deus impleat vos odio Papae!" ("God fill you with hatred against the Pope!") we left the scene of this idolatrous, blasphemous celebration, intending to witness all the more zealously against the Papacy and its blindness and its destruction of the Gospel, yea, also to call attention to the danger which threatens the Gospel "if America becomes Catholic," or even if the reins of government pass into Roman hands.

We return to Luther. Luther saw through the papacy like no other. In the Schmalkaldic Articles, chap. II, he rightly writes: "That the mass in the papacy must be the greatest and most terrible abomination, as striving straight and mightily Against this principal article [of the justification of a poor sinner by grace through faith in Christ's work of reconciliation], and yet above and before all other papal idolatries has been the highest and most beautiful. For it is held that such a sacrifice or work of the Mass (even done by a bad boy) helps a man from sins, both here in life and there in purgatory, which the Lamb of God alone should and must do, as said above. Neither is this article to be yielded from, or abated; for the first article suffers it not. . . .

"But now the Mass is nothing else, nor can be (as the canon and all the books say) but a work of men (even of bad boys), that one may reconcile himself and others to himself against God, acquire and merit forgiveness of sins and grace . . . they should and must be condemned and rejected. For this is contrary to the principal article, which saith, that it is not a wicked or a pious altar-boy with his work, but the Lamb of God and Son of God that beareth our sin. . . .

"This article of the Mass will be entirely in the Council [which was planned at that time]. For if it were possible for them to yield to us all the other articles, they cannot yield to this article. As the [Roman cardinal and envoy] Campegius said at Augsburg, he would rather be torn to pieces before he would let the Mass go. So will I also, with God's help, let myself be reduced to ashes before I let a minister of the Mass, with his work, be it good or evil, be equal to or superior to my Lord and Saviour JEsu Christo. So we are and shall be eternally

...divorced and contrary. They know well that where the **mass** falls, there lies the papacy; before they let that happen, they kill us all where they can." (*Concordia Triglotta*, S. 462-464.)

God fill us all with such a heroic spirit!

I. T.M.

For the dedication of the new Concordia Seminary in St. Louis.

After the keys had been handed over by Mr. Konrad Kellermann, the president of Kellermann Contracting Co., President R. Kretzschmar, the chairman of the supervisory board of the seminary - and thus at the same time of the building committee - spoke the following words on the occasion of the inauguration:

In the name of God the Father, God the Son and God the Holy Spirit. Amen.

As a representative of the Board of Supervisors and the Building Committee of this Seminary, and on behalf of the Evangelical Lutheran Synod of Missouri, Ohio, and other States, which has charged our Board with the erection of these new Seminary buildings, I receive these keys in testimony that this institution shall be and is hereby dedicated to the service of the one true God.

How many thousands of representatives and members of our Lutheran Church are gathered here for this celebration from various parts of America - and some even from further afield! Perhaps there are even more of them who are participating in this dedication ceremony from afar by hearing these words on the air through KFUE, our seminary's radio station. I now call upon all whom I can reach with my voice here or elsewhere to implore upon this institution the rich blessing and gracious good pleasure of God, that he himself may recognize and consecrate it and make it a faithful Lutheran school of right godliness, that nothing but his truth may be taught here and faithful servants of Christ and messengers of the gospel may be trained here. I ask you all to accept this new seminary as a great gift of God's goodness. And let us now hand it over to him again by placing this seminary and ourselves entirely at his service and now confessing all together our ancient most holy Christian faith, which is to be accepted, confessed and defended by all teachers, students and graduates of this seminary, by all of us agreeing from the bottom of our hearts in the Apostles' Creed: "I believe in God the Father" etc.

These seminary buildings, which have now been consecrated to the service of God and His Church, shall be and remain a monument of the incomprehensible grace of God, which we have experienced thanks to the redemption of all men through the substitutionary atonement and sin-redeeming blood of JEsu Christ, whom we worship and adore as the eternal Son of God, who appeared for us in the flesh. This institution shall prove itself to be a solid rock wall in the confession of the truth according to the Scriptures, the infallible Word of God written down by inspiration of the Holy Spirit, which is set forth, known, and recorded in the confessional writings of the Lutheran Church according to the Concordia of 1580. As before, let this seminary be an impregnable fortress to all assaults

of false doctrine and unbelief. Let it be a lighthouse that sends forth on every side the rays of divine, beatific truth to the ends of the earth, and a preparatory institution from which ever greater multitudes of competent, faithful ambassadors of Christ go forth with the pure, salvific gospel for the salvation of many souls and the glorification of the great name of the one true God and Savior of all sinners! Amen.

Prayer.

O almighty, eternal God, Father of our Lord JESU Christ, we thank you with all our hearts that you have given us grace to erect these buildings for your glory. We now consecrate to you what belongs to you, that everything may serve you and your name. So enter and take possession of these buildings and make them a workshop of your Holy Spirit. Enlighten with right wisdom from above all who come here as teachers or students. Guide them in all truth, that they may proclaim clearly and decisively that by which thy name is hallowed, thy kingdom advanced, and thy good, gracious will accomplished: through JESUS Christ, to whom be glory and power for ever and ever. Amen.

To the ecclesiastical chronicle.

From our Synod.

Our elections of professors. Our last Synod decided to establish one or more new professorships at most of the teaching institutions, 21 in all. This has become necessary because of the greater number of pupils and students who have moved into our institutions in recent years, and whose teaching has required more teachers. A large number of young assistant teachers were then employed, but this did not prove to be the right way, at least not on such a large scale. For these assistant teachers, some of whom were still students themselves, did not have the necessary experience in teaching and also had to change too often. Therefore the Synod decided to limit the number of such assistant teachers and to appoint more full professors. This is certainly a step in the right direction. It is important that our institutions have the necessary buildings and facilities so that teaching can be done properly. But it is much more necessary that the right teachers work at the institution, who train the pupils and students entrusted to them in the right way, with the right skill, always with a view to and with consideration of their future profession in the church. The outward edification of our institutions is important, but in the end it is the lesser and easier thing. The main thing is and remains the inner development of our institutions, that work is done in them in such a way that the future servants of the Church are educated in the right spirit and in the most efficient way possible. For the service of the Church the very best character training and education is just good enough. And this is the office and task of professors, who should therefore always carry out their high and holy office, which is incomparably important for the future of our Church, with earnestness and zeal, in right loyalty and self-denial, and in constant looking up to God. For this reason, let all our Christians accompany the nominations and elections for professorships now taking place with their prayers and, in the words of the Sunday church prayer: "Bless the orthodox teaching institutions for the education of the faithful.

The words, "Prepare faithful laborers in thy vineyard," include this very thing. But it is also part of such care for our educational institutions that our congregations, when they know of capable men suitable for professorships, call attention to them and make use of their right of nomination.

In the interest of the matter, we remind you of the Synodal Rules concerning nominations and elections. The call for nominations and elections shall come from the oversight body of the institution concerned through its president or secretary. It is to the latter (not, for example, to the "Lutheran" or the *Lutheran Witness*) that nominations are to be made.

send. The election from among the nominated candidates is then completed by the electoral college of the institution concerned, in which the supervisory authority has an overall vote. The appointment is issued by the supervisory authority. A period of three weeks is fixed for the nomination, and likewise for the announcement of the nominations by the synodal gazettes before the election. But as we now have two official Synodical organs, and as not all the members of the Synod read both papers, and yet should not be abridged in their rights, we think it proper and in accordance with the sense of the Synodical provision that three weeks should elapse after notice and publication in each of the two Synodical organs before the list of nominees is closed and the election consummated, that is, four weeks if the advertisement first appears in the "Lutheran" (and a week later in the *Lutheran Witness*), and likewise four weeks if the advertisement is first published in the *Lutheran*

Witness (and a week later in the "Lutheran"). The exact date is to be determined according to the date borne by the relevant number of the synodal organ, which in the 'Lutheran' as in the *Lutheran Witness* is regularly a Tuesday is.

Finally, we remind you that all election notices must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the number will bear, in order to be received. A delay postpones the whole affair and is very disadvantageous, especially in these elections, because of the shortness of time.

May God in mercy give us pious, faithful and skilful professors at all our institutions for the salvation and blessing of our church! L. F.

To China. Vice-President F. Brand, the director of our Heathen Mission, departed here from St. Louis on June 21 and from Seattle, Wash. on June 27 to visit our Heathen Mission in China and to assist our missionaries there in word and deed in difficult questions concerning the mission. He will also touch Japan on this trip, as at present a missionary of another body, who attended the lectures in our seminary here in St. Louis for some time, is serving a heathen mission there. May God guide him on his long journey, give right blessing to his work, and lead him back again happily to further work in our Synod and in the heathen mission! He intends to return here in St. Louis about the end of October, but will also report on his journey occasionally in the "Lutheran".

From the list of our preaching ministry candidates in the previous issue of "The Lutheran" and the places where they will serve, our readers have already seen that this year six candidates have been designated for China and five for India. In addition, one school board candidate has been designated for each of our two heathen mission fields. This means a nice increase in our heathen mission, which is all the more necessary because we have suffered many losses in the last few years.

and several missionaries are now on furlough here at home or plan to take such furlough soon. The new candidates will only fill the gaps that have arisen in our mission. But then there is also the possibility that they will found new stations. There has been no lack of calls to take up missionary work in new places. And indeed quite urgent such requests have come to our missionaries from the Gentile world. L. F.

Hospices for our young Christians. The great importance of Christian hospices has long been recognized. Especially for our single young men and maidens, who nowadays move in large numbers to the big cities in search of work and earnings, such Christian hostels are of the greatest importance. By such hospices they are preserved from spiritual and bodily disadvantages and dangers, and are brought and kept in touch with their Church in the new place. On page 39 of our German and English calendars there is a list of such hostels, and there are also the names of the officials of the Walther League who take care of this matter in towns where there are not yet any hospices of their own. To these cities are now to be added the twin cities of St. Paul and Minneapolis, Minn. Parents whose children are moving to either of these cities, and pastors who need to advise their forgiving confessors in this regard, may wish to contact Hupfer, 58 S. Pascal Ave, St. Paul, Minn, unb to Louise Klemp, 3426 Olive Ave, N" Minneapolis, Minn.

L. F.

Domestic.

The Sterling-Towner, now Curtis-Reed bill. As you know, this bill seeks to establish a new department in the President's Cabinet under which all state schools would be placed. Underlying this bill is the absorption of state governments into the federal government. If it should really become law, the result would be a standardization of all the public schools in the country, and a standardization on the principles of the Masonic Lodge, which already largely dominates the politics of the country. Then, too, the hatred of private schools, especially parochial schools, would assert itself to a still greater extent, and probably with greater success. The power of the federal government is stronger than that of any state government, and should the sentiment against the parochial schools, which already prevails in many places among the people, become still stronger, the new department would easily be induced to take measures against the parochial schools, and would be able to carry them out. We have therefore every cause to protest against this Bill. Senator Borah of Idaho, who is usually on the side of liberty and justice, recently pronounced thus upon this bill: "I regret to say that I cannot support these bills, but rather that I will do all in my power to prevent their adoption. I cannot conceive that people who have given some attention to the education of the bureaucracy in Washington should now desire that the development of the youth of our country in knowledge and character should be placed under the control of the bureaucrats. If there is anything which has strengthened our country, and which promises happiness and prosperity to the people in the future, and the preservation of their rights to boot, it is the very opposite of what this bill seeks to do." Let us remember that. J. T. M.

The need for the death penalty. Under the headline, "Stop catering to the criminals yet nicely!" the *Minneapolis Daily Star* in a recent editorial stated the following, "Never in the history of our city has there been such

a

The details of this murder are so gruesome that one would almost think it impossible; but they prove that the present system of feeding criminals quite kindly is wrong. The details of this murder are so gruesome that one would almost think it impossible; but they furnish proof that the present system of giving criminals still quite friendly board is wrong, and indirectly invites the criminal world to remove its operations to Minnesota, where justice is not so sharply administered as in other States. There was a time, too, when the *Minneapolis Daily Star*, in agreement with many citizens, advocated that capital punishment should not be instituted, but that penal servitude for life was fully sufficient; but we have now become of a different opinion. There are still those, however, who hold that imprisonment for life in a State prison is far more severe than capital punishment, and therefore serves far more to deter criminals from their purpose. But this is wrong. In a state prison, the criminals are under strict supervision, but they are allowed to remain alive, are well fed, and, on top of that, have the prospect of a pardon. The death penalty, on the other hand, puts an end to that to which man is most attached, life. No punishment can be more deterrent than the death penalty. It must therefore be introduced to reduce the number of crimes."

Our government should not spend a lot of time thinking about which of the two is the more deterrent punishment, but should do what not only God's Word prescribes for such cases, but what natural common sense already tells us. The authorities should not bear the sword in vain, but be an avenger of punishment on him who does evil, Rom. 13, 1-4. Not only where one reads the Bible, but also where one has no written law of God, but only pays attention to the law still present in the human heart, one knows: "He who takes the sword shall perish by the sword," Matth. 26, 52.

J. T.M.

Serious words of a statistician. "The Messenger," the paper of the Northern Wisconsin District of our Synod, under the above title, brings some words from the noted statistician of our country, Roger W. Babson, which deserve to be taken to heart by all the inhabitants of our country. We read, among other things, "We see the two greatest losses our country has yet suffered in the neglect of family worship and church attendance. The damage that has arisen from this has so far only had a detrimental effect on the spiritual life of our people, but if it is not stopped, it will soon spread and affect our national prosperity. Let us, therefore, with all the more earnestness, hold fast to the good habit of going to church. It is the one remaining leg of the stool upon which America's greatness rests."

The Messenger says: "We may at first be somewhat surprised to hear such a statement from the lips of such a man as Babson, that national calamity follows spiritual decline; but nevertheless the statement is true, and shows a right knowledge of Scripture as well as of history. Contempt of the word of God brings punishment upon the individual as well as upon whole nations."

J. T. M.

Decency.

Film Censorship. According to a report in the "Gemeindeblatt", the strictest film censorship is practiced in the province of Quebec, Canada. No film depicting crimes, divorces and the like or ridiculing religion is allowed.

may be shown. Last year in Quebec 6, 630 films were subjected to censorship, of which only 2, 686, or forty per cent, were admitted unaltered. Forty per cent of the remaining films were cut by removing all parts which contained anything objectionable. The remainder, twenty per cent, were rejected altogether. At this severe censorship the film-makers, all of whom are in the United States, are greatly indignant, and are now seeking to place their pictures in other provinces of Canada, while they intend to impose a boycott upon the province of Quebec. The Premier of Canada, Mr. Tescherau, has told them, however, that this will result in no film being permitted to be shown in any province of Canada in the future which has not also been offered for showing in Quebec. The Premier said, "If the film producers threaten us with withdrawal of their films unless we cease our censorship, let them keep their films. We will not cease our censorship nor let them take away our right to censor."

The "Gemeindeblatt" remarks: "What is practised in Quebec would probably be necessary in all countries and cities. In general, the films, one is assured, are everywhere of the same morally reprehensible character, and represent vice in such a manner as not to deter, and therefore to ameliorate, but rather to weaken, nay, to extinguish, the awe of evil, and thus to increase the transgression. Already, in view of public morals, public safety, and the easier management of the regiment, the films are acknowledged to be a great pity, nay, an imminent danger. One can hardly understand the governments and authorities. On the one hand, they complain of the increase of crime, of the diminution of security, and of the more and more difficult supervision, which requires, on and on, the employment of more guards, and, consequently, greater expense; but, on the other hand, they acquiesce in everything that works straight towards the harms they greatly complain of. This is just as if a country man were to fight the weeds by all means, and at the same time sow weeds. The Quebec government is managing to create change. Why doesn't everybody do it?" J. T. M.

Where the authorities order matters of religion. The Legislature of the State of Vera Cruz, Mexico, as reported in the "Lutheran Herald," has recently adopted laws limiting the number of preachers of the different church communions in proportion to the number of inhabitants of the localities concerned. Localities of less than ten thousand inhabitants may have only one pastor for each communion, from ten thousand to twenty thousand two, and towns up to sixty thousand three. Vera Cruz shall receive six pastors.

As often as the state allows itself to intervene in matters of religion, it does it wrong. History and experience confirm this, as they do here. God, of course, does not want there to be different church communities. All Christians who believe in Jesus Christ are to accept and confess all the teachings of the Scriptures. If this were to happen, there would be only one church fellowship, and that one would be of the nature that God wants. This, however, does not allow the state to dictate to the various communities how many pastors they should appoint, but this remains a matter for the communities concerned.

On the 4th of July let us again give special thanks to God that we have in our country the glorious good of religious liberty. J. T. M.

Corpus Christi procession in the open air. Up to now the Catholics in Stuttgart, Württemberg, held their processions in the churches; now, however, it is reported in the "Allgemeine Ev.-Luth. Kirchenzeitung" that "the Corpus Christi processions are to be held in the open in the future as a procession with a band through the streets". This decision gave the city dean, D. Traub, cause to write the following important words in the "Evangelisches Gemeindeblatt für Stuttgart" about the position of all Protestant Christians on the Corpus Christi processions: "This is cause to remind the Protestants that we know and want to know nothing of a present Christ carried around in the host, to be worshipped, but rather reject the whole doctrine of consecration and mass, like our fathers, who well recognized that here lay the deepest contrast between 'Protestant' and Catholic. (Compare Luther in the Schmalkaldic Articles.) Nor shall we forget what the Roman Catholic Council of Trent (13th Session, chap. 6) declares of the solemn Corpus Christi processions in the streets and public squares: "In the same way truth must triumph as the victress over falsehood and heresy, so that her adversaries, exposed at the sight of such great glory and at such great joy of the whole Church, either fall silent, powerless and discouraged, or, seized with shame and bewildered, at last come to understanding, that is, become Catholic. Protestants, therefore, will show worthy restraint and disregard towards the Corpus Christi procession."

The twenty-eighth Eucharistic Congress, held in Chicago from June 20 to 24, was nothing less than a Corpus Christi celebration in grand style. We shall return to this Congress in another place, but we would like to remark here that these words of D. Traub's apply fully to what took place in Chicago those days. Just read them again. J. T. M.

Our synod of delegates to St. Louis.

Brief excerpt from the daily negotiations.

2.
Teaching Institutions.
St. Louis, Mo.
Library.

The library at St. Louis Seminary is such that it does not fully serve its purpose. None of the subjects is adequately provided for. There is a lack of large reference works. In order that the library may be reorganized, the necessary books purchased and

older ones can be incorporated as well as missing volumes of important journals can be supplemented, one should have about P10,000. This sum was approved.

The establishment of the new professorship in St. Louis was subsequently approved.

The request for a librarian to be a member of the faculty was granted.

Educational Department.

The Board of Supervisors and faculty of the seminary in St. Louis were authorized to establish a pedagogical department along with a training school and to hire a staff for it.

D. W. H. T. Da u.

D. Dau spoke quite a few words about Valparaiso University, where he has accepted the position of president and to which he will be moving in the next few days.

The supervisory authority of our St. Louis Seminary draws attention in its report to the loss which our Seminary suffers because D. Dau has accepted the appointment at the aforementioned university.

Synod thanked D. Dau for the faithful and valuable service he had rendered our church for many years as professor at our theological seminary in St. Louis, as editor of the *Theological Monthly*, and as contributor to our other synodical periodicals, and through the publication of several papers. She wished him God's richest blessings in the discharge of the heavy duties of his new position.

Sale of the old seminary in St. Louis.

Communications to the Synod concerning any use of the old seminary were referred to the Board of Directors. Since in the past the relations between the seminary, the faculty, the student body, and the Holy Cross congregation and the directors and staff of Concordia Publishing House have always been the friendliest and mutually supportive, Synod, in grateful recognition of this commendable Christian unanimity, resolved that the Board of Directors first confer with them before finalizing the sale of the old seminary building and the professors' apartments.

River Forest, Ill.

Another sum up to \$5,000 was appropriated for this establishment for side walks and grading.

Fort Wayne, Ind.

A motion was made to abolish the military order at our college at Fort Wayne, on the ground that it was incompatible with the character of an ecclesiastical institution, that education was thereby conducted in a legal rather than an evangelical spirit, and that a race of preachers was being educated who had imbibed a dictatorial spirit. The synod could not convince itself that these reasons were valid, and decided to allow the institution to continue.

Milwaukee, Wis.

For Concordia College, Milwaukee, the following subsequent appropriations were made: for the farm building, \$12, 719. 57; for professors' apartments, \$15, 000; for furnishings and improvements, \$3, 272. 23. Total, \$30, 991. 80. The request of the Board of Supervisors for a new residence building was denied, but the sum of \$2, 581 for converting the heating plant into a central heating plant was granted. For footpaths and driveways a sum up to the amount of \$2, 572 was suspended, the request for \$8, 146 for the conversion of the old director's residence was granted, and for thorough repairs to the first residential building there the sum of \$24, 015 was granted. The request for a gymnasium was denied.

Other grants were: for furnishing the farm building: \$2, 276.08; repairing a residential building: \$1,000; leveling the land: up to \$5,000; miscellaneous: \$3, 675.

St. Paul, Minn.

Our institution at St. Paul, Minn. was subsequently granted: for a dwelling building, \$10, 388. 96; for the Etz Hall, \$4, 623. 67; in the aggregate, \$15,012. 63. Further, \$145,000 for a farm building and \$3,000 for a laboratory were suspended.

Concordia, Mo.

Subsequent appropriations for Concordia, Mo. were as follows: for the new apartment building, \$9, 197. 42; for the director's apartment, \$775. 66; for other apartments, \$10,000; for the gymnasium built by the Western District, \$15, 232. 10; for furnishings and improvements, \$11, 242. 63; in all, \$46, 447. 81.

Resolved, That the gymnasium, the gift of the Western District, be accepted with thanks, the request for a new instructional building be denied, for side walks \$865 and for maintenance of the Athletic Field \$1,000 be approved.

Bronxville, N. Y.

Concordia Institute at Bronxville lacks a teaching building to house classrooms, the library and an auditorium. Now there are two classrooms on the ground floor. Also, there are not enough classrooms so that all classes can be taught at the same time; often a class has to wait until another class leaves the room. The auditorium is not large enough for all students to attend the services held there.

However, the Synod decided not to grant the necessary sum this time.

Further, Bronxville requested a gymnasium. The Lutheran Education Society has hired a gymnastics instructor, but in bad weather gymnastics cannot be held outdoors. The State of New York has a law requiring that instruction in physical exercises be given at institutions such as Bronxville is.

This request was also not granted by Synod. Director Kohn of River Forest and Vice-President Bernthal of California took this opportunity to announce that the money for gymnasiums in River Forest and Oakland, Cal. had been raised by private individuals, which could serve as an example to the brethren in Bronxville.

The sum of \$7, 875, for repairing the walls in the dwelling-house at Bronxville, was appropriated, and the following subsequent appropriations were made: for the dwelling-house: \$33, 960. 90; for the director's dwelling: \$18, 162; for land purchase: \$24, 782; for equipment and improvements: \$3, 607. 29. Sum total: \$80, 512. 19. Further appropriated for Bronxville: for two dwellings: \$26,010; for ways: \$500; for drains: \$2, 500; for side ways: \$1, 840.

Winfield, Kanf.

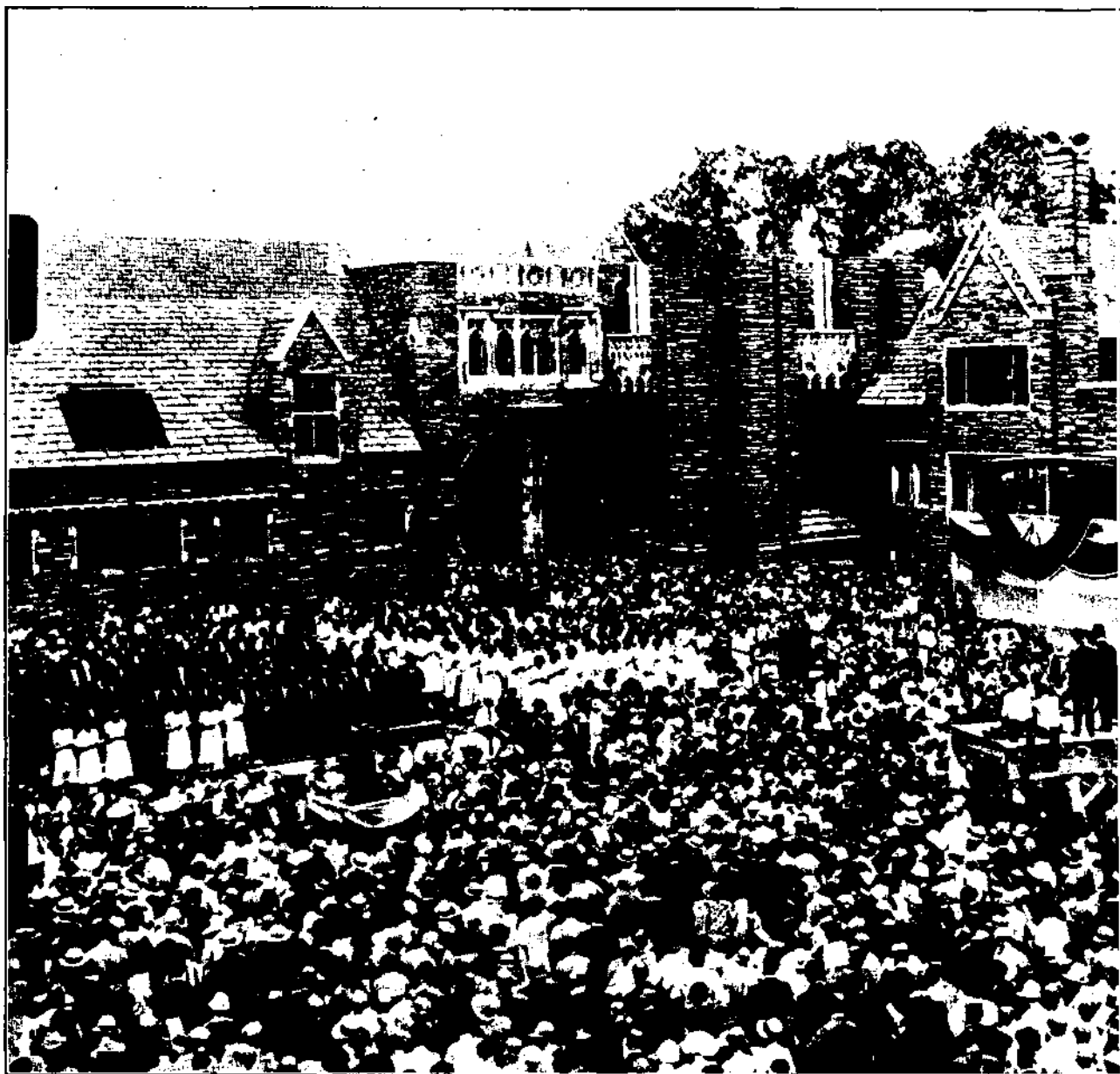
Subsequent grants were made: for the educational building: \$24, 089. 31; for Baden Hall: \$3, 025; for the heating plant: \$15, 215. 47; for equipment and improvements: \$10, 301. 64. Total: \$52, 631. 42. This institution was also granted: for a laboratory and equipment: \$2, 183; for teaching aids: \$1, 000; for the alteration of the Lacken Dali an allowance of \$10, 000.

There was still a debt of \$3, 860. 84, on the east property of the institution. The Kansas district, which had purchased this property and donated it to the synod, thought it could discharge this debt. The synod decided to ask the Kansas district to make another attempt to pay off this debt.

Synod resolved to include in the budget the sum of \$20,000 appropriated by the last Synod. for a hospital.

Oakland, Cal.

Post-approvals: for the dwelling: \$9, 502. 68; for fixtures and improvements: \$1, 717. 81; in the whole:



Stoeckhardt Hall, the Wobn building for the candidates, / and next to it the first floor value those studying in the fourth year. of
The inauguration

the future Luther Tower.

On the left in the background the Lutheran mass choir, in the middle in front of the administration building the flag-draped, erl)

P11, 220. 49. Further granted: for a teaching building up to \$175,000; for alterations in the present building: \$9, 500; for side walks and for leveling the square: \$4,000. The request for \$50,000 for another dwelling was denied.

Portland, Oreg.

Approved: for a new teaching building: \$66,000; for two professors' apartments: \$12, 200; for miscellaneous: \$17, 950.

Edmonton, Alberta, Can.

The request to enlarge Edmonton to a full anftalt was granted by Synod. The following was granted: for levelling the land: \$4, 500; for necessary equipment and teaching materials: up to \$5,000.

Austin, Tex.

New permits were: for a steel roof: \$1, 500; for furnishings: up to \$10,000. The request to also have students in Austin for our teachers

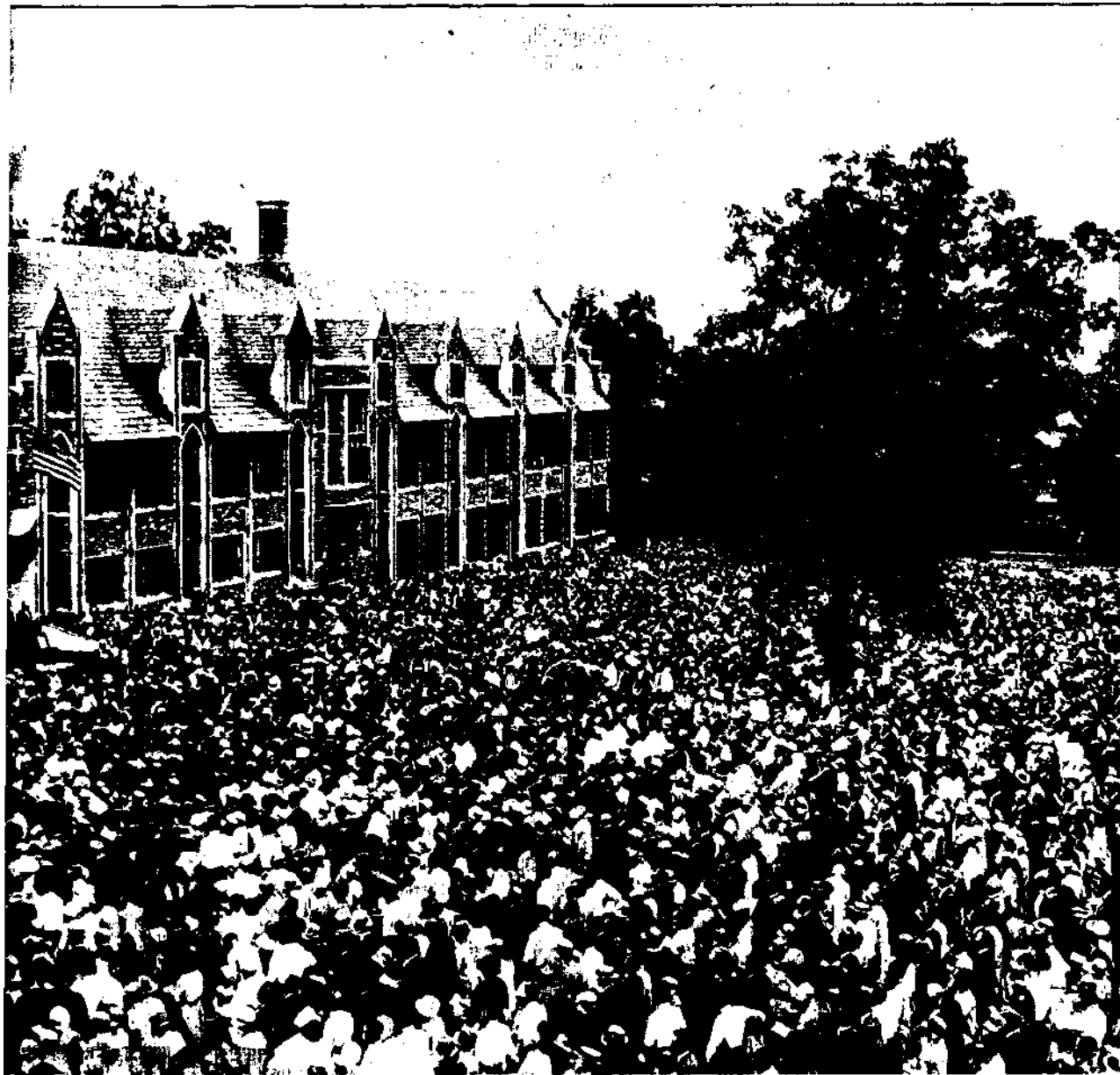
was granted. The Board of Supervisors was asked to make the best possible accommodation during the next three years. However, the Board of Directors was authorized to provide temporary accommodation for students who could not be accommodated in existing buildings.

Porto Alegre, Brazil.

The four-year course at this institution was extended to a six-year course; but the request for the establishment of a pedagogical department was rejected by the Synod. The following grants were made: for the purchase of land: \$2, 500; for a teaching building: \$5,000; for miscellaneous: \$5, 556. Subsequent grants were made \$23, 203.

Teaching courses at our colleges.

Synod resolved that the curriculum submitted by the Survey Committee be followed in our colleges and that the



Wyneken Hall, the Administrations building
ordia seminar. with the teaching subjects.
 onstage. The countless crowd that spread all over the fairground was estimated at 60,000 and above.

Professors' Conference make any changes and improvements and put them into use.

The appointment of an Educational Secretary shall be dispensed with for the time being.

The St. Louis faculty shall exercise its right to set admission requirements and demand observation of the same.

Substitute teacher.

The present practice of employing so many assistant teachers should be kept to a minimum.

Salaries of professors.

Under the present circumstances, the Synod could not take pleasure in deciding on a general salary increase for the professors at our teaching institutions, especially since the Board of Directors is empowered to grant assistance in special cases. Where necessary, this should also be done in the coming year.

Triennium. The Board of Directors shall thoroughly investigate the question of the salaries of the professors at our institutions and report to the next Synod.

W accreditation of our institutions.

The accreditation of our institutions of higher learning was referred to the Professors' Conference for further discussion. Praeses Pfotenhauer was also instructed to raise this matter during the visitation of the institutions.

Training of female teachers.

Since, according to God's Word, within the limits set by God Himself (1 Cor. 14:34; 1 Tim. 2:12), and with due regard to the proper calling of the members of the female sex, these members of the Christian community may also be well employed in certain parts of the work of the Church, including some branches of the Magisterium; since, further, the history of the Church during the longest period of its existence has shown that the female members of the Christian community are not only the members of the Church, but also the members of the female sex.



P. G. A. Bernthal.



P. H. P. Eckhardt.

The previous Vice-Presidents G. A. Bernthal and H. P. Eckhardt, who before the election declined re-election out of consideration for their congregations.

Since the experience of the Synod and of our own Synod, especially in the recent past, has shown that the use of female personnel in the manner indicated above, and the training of female teachers for the teaching profession, can be accomplished with good success, it has been decided that the institution now existing in our Teachers' Seminary at Seward, which is conducted without special expense to the Synod, shall be retained for the time being for the training of female teachers, in the manner hitherto followed, namely, that the number of female pupils shall not exceed 20 per cent of the total school population.

It was further resolved that Synod would also permit the Edmonton Institution, in the same manner, to admit girls for the purpose of training them as teachers in our parochial schools, but that here also the number of female pupils should not exceed 20 per cent of the total number.

In this connection, attention was called to the fact that courses of instruction for the training of female teachers had been held at various times within our Synod, and the General Board of Education was instructed to take cognizance of this state of affairs, and for the present to serve with advice and counsel if desired.

Further resolutions on our educational institutions.

(1) Every pupil seeking admission to our educational institutions shall be required to enclose a medical certificate of health with his application for admission, which shall be sent to the director of the institution.

The students in our colleges and seminaries should be examined by the institution's physician at least once a year. In this way, the students and their parents may become aware of a possible pathological condition of the student and be able to intervene in time.



Vtzeprises F. Brand.



Btzepritses J. W. Miller.

The previous and re-elected Vice Presidents F. Brand and J.W. Miller.

3. the following sums were appropriated for libraries: for the theological seminaries and for the teachers' seminaries \$500, for colleges \$350, for progymnasia \$200, for Porto Alegre \$350 annually. For the endowment of the library at Winfield



Vice-President D. W. Dallmann.

\$5,000 was appropriated, and \$10,000 for the seminary library in St. Louis.

4. for laboratories were granted: for Springfield, for the teachers' seminaries and for the full colleges annually \$200 each, for the other institutions \$50 each.

5. in order to make the heating plant in Milwaukee uniform, \$6,000 was suspended for another steam boiler.

6. since the request for a new residential building in Concordia,



Vtzeprises F. J. Lankenau.

The newly elected Vice-Presidents D. W. Dallmann and F. J. Lankenau.

Mo., had been knocked off, P 1,000 was appropriated for repairs to the institution and P 1, 500 for repairs to two professors' apartments.

After all other approvals for the educational institutions had been made, the Synod also decided to build the desired residential building in Springfield at a cost of H95,000. The necessary repairs to the old building were now left to the Loarä ot Director.

Miscellaneous.

New professorships were created: at St. Louis, 1; Springfield, 2; River Forest, 3; Seward, 3; Milwaukee, 2; Fort Wayne, 0; St. Paul, 2; Bronxville, 1; Winfield, 2; Oakland, Edmonton, and Austin, 1 each; Porto Alegre, 2; in all, 21. There were 31 professors coveted by the various institutions.

Synod recognizes the advantages of a course in public speaking. The faculties of the institutions should consider this carefully.

The question of whether professors may temporarily interrupt their work in order to continue their training at other institutions was referred to the local supervisory authority and the Board of Directors.

Although the Synod favors the education of Lutheran girls in Lutheran schools, it finds itself unable to open the doors of its institutions for this purpose, especially since other institutions in distant circles can provide it.

Thirty professors' apartments at our institutions were coveted, as high rents are now being paid everywhere. It was decided to provide the Board of Directors with the sum of P3 50,000 for new professors' apartments.

Missions.

Inner Mission in North America.

The General Commission on Internal Mission in North America asked for P223,000, and on the recommendation of the committee concerned it was resolved that this sum be granted to them. Grants were made to the individual districts:

Alberta and British Columbia	\$30,000
Atlantic	18,000
California and Nevada	24,000
Colorado	18,000
Eastern 7	,000
English (for community schools) 4	,000
Manitoba and Saskatchewan . . .	25,000
North Dakota and Montana	20,000
Oklahoma	7,000
Ontario 3	,000
Oregon and Washington	20,000
Southern (Cuba, Isle of Pines)	18, 200
Texas (Mexico)	28,000

\$222, 200 Brazil and Argentina.

The Brazilian District celebrated its twenty-fifth anniversary last year. The mission work there has grown so much lately that a painful lack of workers is felt. We have now in Brazil forty-nine pastors preaching in 164 places. The number of souls is 18, 542, the number of communicating members 9, 335. - Synod resolved:

1. to express our heartfelt thanks to Father A. Burgdorf for his faithful service in the Commission for South America and in the Mission in South America;

2. To ask the Commission for South America to continue sending encouraging letters both to the churches and to the missionaries in South America;

3. to express their joy that, in spite of the difficult circumstances, the missionary work in South America has made such beneficial progress;

4. to ask the churches in South America to do everything possible to become independent as soon as possible;

5. to agree with the opinion of the Commission for South America that for the time being no further institution should be founded in Brazil, but that the seminary in Porto Alegre should be maintained with all possible care.

In Argentina we have 15 missionaries. The number of souls is 6, 569 and of communicating members 3, 193. Since Argentina is quite different from Brazil in terms of language and customs, the brothers in Argentina felt it necessary to have their own college in Argentina. In Crespo, Argentina, they independently acquired property, a ge-



Our previous and re-elected Rosary of Directors.

From left to right, seated: Treasurer E. Seuel, Secretary P. M. F. Kretzmann, President D. F. Pfotenhauer. Standing: P. W. Hagen, Messrs W. H. Schiüter, A. H. Ahlbrand, H. W. Horst.

building and appointed a professor. - The synod decided:

1. to express their joy at the blessed progress of the missionary work in Argentina, especially that some churches have become independent;

2. to approve the action of our Commission for South America with regard to the acquisition of the necessary land and the establishment of a chapel in Buenos Aires, and to authorize the Commission to raise the necessary money for this either from the church building fund or by collecting extra contributions;

3. Considering that the Commission was willing to advocate at this Synod for the establishment of an educational institution in Argentina, and considering the importance of such an institution in Argentina, approving the action of the friars in Argentina.

4. to authorize the Board of Directors to make any grants for the salary of teachers for this institution;

5. That visitations in South America shall henceforth be ordered by the Commission, the Board of Directors and the Presidency of the Synod.

Heathen Mission.

Missionary F. R. Zucker from India, who is on home leave in our country and was able to attend the Synod, was given the opportunity to convey the greetings of the missionaries to the Synod. In a short address, Mission Director F. Brand, who has just left for a visitation in China, gave an overview of the situation of our heathen mission.

India.

The work of the mission in India is going on briskly. In the service of this mission are 21 white missionaries, 1 teacher, 1 missionary assistant, and 3 nurses. Native laborers: 2 pastors, 44 catechists, 169 teachers, 8 Bible women, 1 physician, 1 orderly, 1 nurse. Souls: 6, 589; communicants: 3, 671. Our 76 schools are attended by 3, 220 children. There are 12 students in the seminary at Nagercoil in Southern India. In the school connected with the Bergheim, 13 children of our missionaries are taught.

A number of Indian Lutherans, who had formerly belonged to the Leipzig Mission, but during the war had come under the care of the Swedish National Church, appealed to

zeal for it is awakened and sustained. To this end the Mission Board was instructed to continue in the publication of material for missionary lectures, which may be published in the Homiletical Magazine, the *School Journal*, and elsewhere. The churches were also encouraged to have the work of the Gentile mission demonstrated to them in special missionary hours.

The Commission on Heathen Missions in connection with the Board of Directors and the faculty of St. Louis Seminary was instructed to make the necessary arrangements for the special preliminary training of all mission workers abroad.

The Missionary Commission was empowered to send a member of the Authority or a deputy of the Authority to the field of heathen mission during each triennium for the purpose of visitation.

A call to do mission among Asians on the Pacific Coast was referred to the Commission on Heathen Missions. This agency is to work out a plan with the officials of the California and Nevada Districts during the next triennium and present it to Synod at its next meeting.

D. F. Zucker, a member of the Heathen Missionary Commission for many years, but now retiring on account of advanced age, was expressed the heartiest thanks of Synod for his services.

Tanbustummission.

Our synod's mission to the deaf and dumb is the only one of its kind in the Lutheran Church. It has a firm foothold in the nation's capitals from New York to California. At present 134 congregations and stations are served by 17 missionaries. The centers of the various areas are: New York, Pittsburgh, Cleveland, Detroit, Chicago, Milwaukee, St. Paul, Minneapolis, Duluth, Kansas City, St. Louis, Omaha, Spokane, Seattle, Portland. - Synod resolved:

1. to grant to the Commission for the Mission of the Deaf and Dumb the sum of 843, 200;
2. to grant to this commission, in addition, \$5,000 annually for the next three years for the erection of chapels and missionary dwellings.

Immigrant Mission.

In the Immigrant Mission at New York there were until recently two missionaries, the Rev. O. H. Restin and A. G. Dick; the latter, however, has recently followed a calling to the pastorate. By the restriction of immigration, the revenue of the treasury has also been affected.

Synod approved the arrangement made by the Immigrant Mission Commission for city missionary H. Gallman to take over Fr. Dick's work on Ellis Island and the docks until it is seen how immigration will develop and what laws will be passed concerning it in the future. It was also approved that the apartment of the Immigrant Missionary be converted into two apartments, thus saving the rent for the second missionary.

It was also reminded that all who travel to Europe should have the tickets obtained through our commission. They are just as cheap as with any other agent, and one thereby secures the help of the missionary.

Immigrant missionary in Winnipeg, Can.

Since the war, many people from Russia, Poland, Galicia, Romania and Germany have been looking for a new home in America. Among them are thousands of fellow believers. The Canadian government is pulling out all the stops,



Mr. A. G. Brauer, St.
Louis, Mo.



Mr. A. H. Hillmann,
Minneapolis, Minn.

Two loyal members of our institutional oversight boards.

Both have served the Synod continuously for a full third of a century in a prudent and skillful manner, Mr. Brauer our Seminary at St. Louis, and Mr. Hillmann our College at St. Paul. They were both elected to their offices by our Synod in 1893, and are probably the oldest active members of our fifteen Boards of Supervisors. Both were also re-elected at the last Synod.

us for service. They have adopted the name "Evangelical Lutheran Church of South India" and number 209 souls. One of our missionaries and the indentured Father Samuel preach to them.

China.

In China there are 13 white missionaries, 2 teachers and 2 nurses. Native workers: 7 students doing substitute services, 32 teachers, 2 Bible women. In 6 wards we have 477 souls and 309 communicant members. The seminary in Hankow is attended by 9 students.

The Synod expressed its heartfelt thanks to all sister synods, congregations, associations and private persons who have supported the work of the Gentile Mission, and concluded with the request that these friends and benefactors may continue to show such love to the poor Gentiles.

In order to successfully carry on the work in China and India, \$343, 300 is needed for purchase of land and erection of buildings. This sum was approved by the Synod.

The Synod again encouraged all conferences and congregations, pastors and teachers, to bring the cause of the Gentile mission to the attention of our Christians, so that interest and

Canada with immigrants. In Winnipeg, Man., the gateway to the West, all immigrants are offloaded. Therefore, an immigrant missionary should be employed here. We already have an Immigrant Mission Commission to deal with the immigrant matter, but this commission is too remote, and the work in western Canada is of a very different nature from that in the United States.

Synod addressed heavy immigration in Western Canada by ordering an Immigrant Mission Commission empowered to hire an immigrant missionary. This commission is to be appointed by the president.

Seamen's Mission in New York.

Missionary M. Pinkert takes care of the seamen in a pastoral way, talks to them on the ships about the one thing that is needed, and holds church services on the ships whenever he is given the opportunity. This work is to be continued under the leadership of the Immigrant Mission.

Foreign language missions.

By foreign language missions we mean missions among Estonians, Latvians, Lithuanians, Finns, Italians, Spaniards and Persians in our country.

1. The Northern Illinois District has lately taken over a mission among the Spaniards at Chicago and Joliet, Ill, and supported it out of its Inner Mission Fund. But as this mission was supposed to be conducted by the Commission on Foreign Language Missions, the Synod resolved that it should be taken over by the Synod and assigned to the said Commission.

2. The Northern Illinois District has also started a Persian Mission in Chicago. Fifty-two families and 47 single men are holding forth for services. One congregation has been organized and has already called a pastor who has been received into the association of our Synod at this Synod. This mission was also adopted by Synod and referred to the Commission on Foreign Language Missions.

In Hoboken, N. I., and in other places in the East, our Synod is successfully carrying out missions among the Italians. On the advice of Praeses Pfotenhauer, a deaconess was employed for this mission, who is to assist the missionary, A. Bongarzone, among the women, since missionary work among them can only be done successfully by a deaconess. The employment of this deaconess was approved.

The sum of H25,000 was appropriated for foreign language missions. The Commission was encouraged to recruit and train young men for this mission. Students preparing for service in this mission, and in need of assistance, are to be supported, not from the mission treasury, but from the student treasury of the district from which they come. There is at present an Italian named Messina studying in St. Louis.

Indian Mission.

The Synod is carrying on Indian missions at Red Springs, Morgan, and Neopit, Shawano Co, Wis. and at Oneida, near Green Bay, Wis. There are two missionaries working in this mission: P. O. W. C. Boettcher at Red Springs, and P. C. Aaron at Oneida. There are 160 souls at Red Springs, and 75 at Oneida. In both places are flourishing schools for Indian children. Aaron, a native of Indiana, who studied at our institutions at Winfield and St. Louis, addressed the Synod on the mission among his people.

enjoyed. P.Karl Rose of Laval, Wis. has begun a mission in the Industrial School for Indians at Tomah, Wis.

At Arlington, Cal., is located the Sherman Institute, a higher Indian school. There have been 18 Lutheran pupils there during the past year from the Indian Mission of the Wisconsin Synod in Arizona, Rev. G. Hillmer has pastored these pupils as best he could under the circumstances. However, as his church is six miles away, a chapel was to be erected near the institution. It was stressed that this matter should be discussed with the Wisconsin Synod brethren. For such a chapel, P4,000 was exposed by the Synod.

Jewish mission.

Resolved:

1. in addition to the annual budget of the Commission for the Mission of the Jews, to grant the sum of P250 per year for the printing of tracts and possibly a small magazine;

2. To encourage the Jewish Mission Commission to hire a deaconess to work more effectively among the sick and women. This will require an outlay of P100 monthly.

Negro Mission.

Among the twelve million Negroes of our country the Synodical Conference is carrying on a successful mission. More than once our missionaries have been able to receive forty or fifty persons at a time into the church by baptism or confirmation. The number of souls is 4, 709, a growth in the last three years of 18 per cent. The mission extends over fifteen states. The largest mission fields are in Alabama, Louisiana, and North Carolina, and 5, 500 children attend the Negro schools. During the last three years the negroes have raised P85, 482 among themselves for church purposes. Owing to lack of money and missionaries, requests from Oklahoma, Texas, and six places in Alabama could not be considered. There are at present 15 ordained and 22 colored laborers in the service of the negro mission. A number of buildings have been listed in the Mission during the last three years.

For the next triennium, the Commission will ask for larger sums for buildings at the Synodical Conference, which will meet in August of this year. In North Carolina, schools by name need to be built. At least H75,000 will be needed to build these schools. In all, P215,000 will be coveted. One-fifth of the coveted sum will be raised by the Wisconsin Synod.

Mission to the Blind.

Statistics collected revealed that there are quite a number of blind people in our Synod. The Synod decided to publish the following printed matter for these blind people in the revised Lraills Festem: Luther's Small Catechism with brief explanation, a short Biblical History, and a monthly journal. These writings will require an expenditure of P650 in the first year. This matter has been placed under the Deaf Missionary Commission.

General church building fund.

On the recommendation of the General Inner Mission Committee, Synod decided to add the sum of P1, 500,000 to our budget for the General Church Building Fund for the next three years. Half of the sums will remain for the districts to raise.

The next issue will report on the further negotiations and decisions of the Synod.

living faith. Throughout the whole circle of our synod there is a prevailing walk in right love and good works.

But this we must now also confess, that all this is still going on in great weakness and is afflicted with many defects. Who among us would say that love is as fervent as it should be according to the abundant grace that has been bestowed upon us? Who among us would say that we gave ourselves so willingly and so perfectly to God for sacrifice as he deserved for us, and that love to the brethren and to all men so consumed us that we were ever ready to lay down even our lives for them? Does it not begin, to mention but a few, with some among us, that they are disgusted with the loose food of the Word? Do not children grow up among us here and there without the abundant education in discipline and admonition to the Lord that God intended? Has not here and there, almost everywhere, the carnal mind and conformity to the world invaded our churches like a devastating storm tide, threatening to ruin everything? Are sinners everywhere punished with holy severity, and persistent sinners put out of Christian congregations? Are we all together filled with the fire of love to bring the word of life to those who, near and far, still sit in darkness and the shadow of death, or have strayed again from Christ? Where all the doors of the world to heathen nations and tongues and languages are wide, wide open, inviting us to rush through with the word of life, do we press in to be messengers of the gospel there, light-bearers of the Lord, and to signify those who have gone out for Christ's sake with our gifts and with our prayers? If we do this, why do the missionary commissions of the Synod groan and complain about the lack of workers and about the almost unbearable burden of debt, which hinders the activity and lames the joy of missionary work? Why then do our emissaries abroad cry themselves hoarse: "Come over and help us to go!"

In short, is love for God and for one's brothers and for one's fellow men really as consuming and fervent as it should be? Who would dare to say so?

Now, the apostle calls us to humble, penitent contemplation, and to new and greater fidelity in love. The rich treasure of God's grace, the great abundance of spiritual goods given to us, the glorious hope we have: all this should drive us to a warmer love of God, of our brethren, and of our fellow men. He saith, "Let us be mindful of ourselves one of another with charms to love and good works!" The apostle wants us to take care of one another, not to judge and indignant one another in an uncharitable, legalistic way, but to encourage and entice one another to love and good works in a loving, evangelical way. To this end it is necessary, first of all, that each one of us should place himself before the riches of the divine grace he has tasted, and then hold up his love and thanksgiving against them. How humbled, how ashamed he will be! How powerfully will the love of Christ toward him drive him to new, richer, more sacrificial love to God and to the brethren! But then let each one of us also speak to his brethren with the experienced love of God and urge them to greater zeal in love.

and spur them on in good works. And this we are not to do once and for all alone, but continually and for God's sake. This, for instance, is what the apostle means when he says, "Let us be mindful of one another with provocations to love and good works!" Thus the apostle encourages faithfulness in love.

Do we not, my dear brethren, let this be said to us, let us gladly accept the apostle's exhortation? For God's sake and Christ's, we want to perceive ourselves with stimuli to love and good works?

If we do this, oh what a blaze of love we shall then experience among ourselves! Then we will not only in this Synod deal with the many important matters before us with new fidelity and new devotion, but in all our houses, in all our congregations, in all the Synodal districts, a new zeal for the Lord and for the spiritual house of the Lord will be kindled.

O Lord Jesus, Savior seated at your right hand, you who are our head, make us faithful through your Spirit, faithful in confession, faithful in love! Yes,

JESUS, strengthen thy children, and pour out	upon us the spirit,
And make those to overcome",	Thereby love flees
Which thou hast bought with thy blood!	Into the hearts.
Create in us new life,	So we keep
That we may always rise to thee,	True to thee.
When our courage fails us! In death and life for and for.	

Amen. F r. Brand.

Friendly blessings for the seminary consecration.

On the occasion of the dedication of our new seminary buildings, our faculty received a large number of congratulatory letters and dispatches from officials of other synods, from faculties, from conferences, and from individuals. They could not be read on the day of the dedication, and we cannot print them all. However, we feel that our readers would like to hear at least some of these greetings, and share the following.

The faculty of the Wisconsin Synod Seminary at Wauwatosa, Wis. wrote:

R. 2, Wauwatosa, Wis. June 18, 1926.

To the Honorable Faculty of Concordia Seminary, St. Louis, Mo.

Dear Sirs, dear Brothers!

Allow your brethren of the Wisconsin Synod Seminary to congratulate you heartily on the completion of your new seminary, and to assure you of their brotherly sympathy in... the successful work. The building for whose completion you thank God today, how it stands out from the nondescript log cabin that housed your first theological seminary, and illustrates the great change in the outward circumstances of our church that eight short decades have brought! We rejoice and thank God that one thing has not changed: the theology taught in your seminary; that it still rests on the old foundation, the foundation of the apostles and prophets, Jesus Christ being the cornerstone; that the word of the cross, which a Walther, a Stöckhardt, and other blessedly accomplished teachers of your seminary have taught their students, and through them thousands of souls, in proof of the Spirit of God, has not changed.

and the power preached, is still today the object and focus of your teaching. We beseech God that he will preserve you and us in this word, and you and us in this word, and so in unity of spirit, that in a time when he is a sign universally contradicted, by us and through us with one accord and with one mouth may JESUS Christ be praised, yesterday and today, and the same also forever.

On behalf of the faculty sign

Joh. Ph. Koehler. Wm. Henkel.

The faculty of the Free Church Theological College in Zehlendorf near Berlin sent the following letter:

Zehlendorf, May 27, 1926.

To the Reverend Faculty of Concordia Seminary, St. Louis, Mo.

Dear colleagues, dear fathers and brothers!

On the day when your institution will consecrate its new home to the service of God, we too will remember you with heartfelt praise and thanksgiving to God and in earnest intercession. It has not been possible for us to send a representative of our institution to the celebration because of the great distance that separates us and the small means at our disposal. But in spirit we will be among you. We thank God with you for all the blessings he has so far bestowed on the entire faithful Lutheran Church throughout the world through your institution, and in which we have also been able to share. And we ask him that he may also in the new home let the dear Concordia be and remain a place where there is no speculation, but where the right theology of Scripture is practiced, which alone is capable of raising up righteous servants of the church, men of God, sent to all good work. He equip teachers and hearers at Concordia with His Holy Spirit! May he keep you and us in true unity of spirit, and help us over there and over here to build his kingdom and promote his glory!

The Faculty of the Theological College of the Evangelical Lutheran Free Church in Berlin-Zehlendorf:

M. Willkomm. Ge o. Mezger. P. Peters.

The faculty of Wartburg Seminary of the Iowa Synod at Dubuque, Iowa, sent the following greeting:

Dubuque, June 11, 1926.

To the Honorable Faculty of Concordia Seminary, St. Louis, Mo.

The faculty of Wartburg Seminary takes note of the fact that you are about to begin using your new seminary. Since God bestowed the same blessing upon us not long ago, we rejoice with you and wish you God's rich blessing in the work of building up His kingdom and bringing glory to His name.

Attention

On behalf of the faculty of the seminary

Geo. J. Fritschel, Secretary.

G. A. Gullixson of Chicago, the President of the Norwegian Lutheran Synod, P. J. S. Bradac of Whiting, Ind., the President of the Slovak Lutheran Synod, and ?G.E. Bergemann of Fond du Lac, Wis., the President of the United Synod of Wisconsin and other states, all sister synods associated with us in the Synodical Conference, were present in person at the Synod and the dedication ceremony. The latter presented his wishes in writing to the President of our Synod. They read:

Dear fellow believers in our sister synod!

I consider it a special privilege to be in your midst on this day of joy and thanksgiving, and it is with great pleasure that I offer you the warmest blessings of the Wisconsin Synod.

We rejoice with you in the manifold blessings of the Most High that rest upon you and upon your work. Jehovah, the God of the covenant, has shown his faithfulness in blessing you and your work. In gratitude for the blessing bestowed upon you, and moved by the joy of the blessed work in which you stand, you have erected these buildings as the future home of your theological seminary. This new seminary is a gift of God as a result of and for the spread of the Gospel. May it be and remain a fountain of blessing, from which come forth streams of blessing upon this curse-laden earth, so that here and there and everywhere trees of righteousness may grow up and bear fruit in their season to the glory of Him who redeemed sinners from the curse and in whom they are blessed with spiritual blessings in heavenly goods: to the glory of JESUS CHRIST, who is yesterday and today and the same forever! Amen.

From Hamburg came a cablegram with the greetings and blessings of the "old and young Concordians in Germany", that is, all alumni of our institution, signed by Mezger, Lamprecht, Hanewinkel, Nickel, Willkomm, Michael, Reuter, Werdermann, Petersen, Hermann and Paul Eikmeier, Kern, Albert and Friedrich Hübener, Hempfing, Schmeckenbecher, August, Heinrich and Hermann Stallmann, Scherf, Lsch, Herrmann, Naumann.

C. Gausewitz of Milwaukee, the president of the Synodical Conference, sent a telegram, as did D. J. A. Aasgaard, the president of the Norwegian Lutheran Church, and cablegrams were received from D. Th. Nickel, the president of the German Free Church, and P. J. Darsow, the president of the Eastern District of the Australian Synod.

To these and all others who remembered us on this day, we also express our heartfelt thanks. May God in mercy make their good wishes come true! L. F.

We have our own barns and educational institutions.

Cornerstone laying at our new college in Austin, Tex.

The cornerstone of our Lutheran Concordia College of Texas was laid in the name of the Triune God on the afternoon of June 27. God had provided us with a glorious day. About a thousand guests from surrounding communities gathered for the celebration. Although the celebration was held in the sunny south, in the middle of summer, it was so cool in the building that one did not even need a fan.

The cornerstone was laid by Father K. G. Manz, the secretary of the Board of Trustees, which had hitherto presided over the college, assisted by the members of the previous Board of Trustees and the newly elected Board of Trustees, and in the presence of the architect and master builder and a number of pastors and teachers. A copper box in the corner stone holds the things usually placed in such a stone. Father G. W. Fischer of Giddings preached the English sermon on 1 Cor. 3, 11, and Father P. J. Klenk of Olney preached in German on Eph. 2, 20. Blessings ran in from Praeses J. W. Behnken and

Our delegate synod at St. Lonis.

Short excerpt from the daily negotiations.

3.

Decency.

European Free Church.

l). L. Fürbringer and ?TH. Kühn, the chairman of the Commission for Church Work in Europe, reported on the present situation and on the latest happenings in the field of the Free Church. A cablegram was also heard from Mr. Th. Lamprecht on the present state of affairs. Although it is not yet possible to predict how a leaving movement from the national church will develop, this much is certain, that God has opened a wide door for the Free Church. The Synod approved the sum of P25,000 for the especially important Rhenish-Westphalian Ruhr area, further for the synodal budget of the European Free Church annually PS6,000 and for the church work in the Elsenz P3, 600.

With regard to the building of chapels and schools in Germany, the friars were referred to the Commission for the Administration of the Ecclesiastical Fund, which will determine what part of the sum to be raised for this purpose should be given as a loan to the friars in Germany.

American Board for Relief in Europe...

A report on the work of our Relief Commission for Europe was received by Synod. The Board was given until about October 1 to distribute the money and other supplies on hand; then it is to cease its work. Synod expressed its warmest thanks to the Free Church Aid **Society** which has purchased and supported the seminary in Zehlendorf near Berlin.

D. G. Mezger.

Since in 1923 the Synod had sent Prof. D. G. Mezger from our St. Louis Seminary to Europe to serve as professor at the request of the European Free Church of the Theological High School in Zehlendorf near Berlin, the Synod now had to decide whether this temporary agreement with Zehlendorf should be made permanent. It was decided that D. Mezger be left permanently to the Free Church in Europe for the seminary in Zehlendorf, but that he at the same time serve as a representative of our Synod and remain on the payment list ' and, possibly, pension list of our Synod. For his thirty years of service as professor and editor, he was expressed the warmest "thanks and wished God's blessing.

..... . Australia.

In regard to the request of the brethren in Australia for the employment and salary of one or two professors at the Eoncordian Seminary at Adelaide, the Synod decided that, as much as it would like to fulfil this request, it hardly knew how this could be done, and therefore felt compelled to refrain from fulfilling the request .

Manic Free Church.

In Finland, four pastors, former members of the Finnish state church, have fully embraced it for reasons of conscience and have organized a small synod of their own, which is entirely based on our own synod in terms of doctrine and practice. The brethren ask for recognition from our Synod and are well worthy of our support in every way, including financially, in their distressed situation. The Synod

resolved to give a sum of P4,500 to the Finnish Free Church, and that the negotiations with this body should be taken over and carried on by our Commission for Europe.

Youth work.

Youth in the communities.

In the report of the Committee on Youth Work, reference is made to conditions which are of such a disturbing nature that the importance of working on youth cannot be overemphasized; therefore, it is in daylight that our congregations should do more for youth, the future of the church, than has been done. It was resolved:

1. That the report of the Commission on Youth Work (Juvenile Loarck) appear in full in the Synodal Report;
2. That the attention of Synod be directed to the decisions of the Synod of Delegates at Fort Wayne in 1923 (see Report, p. 161);
3. that in the work among the young people special attention be given to the recently confirmed;
4. that the official journals of the Synod should remind more often of the importance of youth work;
5. That Synod adopt the recommendation of the Commission to establish a course in youth ministry in our theological and teacher seminaries;
6. that the Commission be directed to find ways and means of best carrying out this decision and to make proposals to the faculties of the seminaries.

The studying youth on non-church institutions.

The statistics show that 19, 476 persons from our synod study at higher state institutions. Away from the parental home, they are exposed to many dangers in universities and other schools in larger cities, and this at a time when they are especially in need of parental supervision and care. In order that these young people may be maintained in the church, the synod has appointed a committee for work among the students. Quite a number of pastors take charge of the youth at such state institutions. A special magazine, the *Lutheran Student*, is to help to hold together somewhat the widely scattered children of our church. The Committee on Student Work asks the. Synod to employ a suitable person to devote its entire time to this work. - Resolved:

1. That Synod firmly and unequivocally recognize as its duty the spiritual care of our students in non-synodical institutions of learning;
2. that the synod charge the districts to make provision through their mission boards for the spiritual care of students within the district boundaries;
3. That Synod approve the continued publication of the *Lutheran Student*;
4. that the Synod should not establish congregations composed entirely of students, but that students should be ministered to in connection with existing congregations, or that new congregations, though initially established for the purpose of ministering to students, should be careful to enlist members who are not students;
5. That the Synod approves of the Commission on Student Ministries providing literature that addresses the unique needs of students, including a series on

contemporary individual writings from the pens of recognized experts;

6. That the Synod expresses heartfelt thanks to the American Luther League and the Walther League for the funds they have sent to support the work among students of our commission for this purpose;

7. That the interrelationships in all districts shall be provided for by the Commission on Student Ministries, but that this commission shall serve only as an advisory body to the missionary authorities of the districts or such authorities as may be chosen for that purpose;

8. that Synod approves of a pastor who devotes all his time to the general work among our students being called and placed under the Commission on Student Ministry;

9. That the Commission on Inner Mission, in conjunction with the Commission on Student Ministries, call this pastor;

10. that H5,000 for work among students be approved.

Parochial school and Sunday school.

Community School.

The committee in charge of our parochial schools reported as follows: We are heartily rejoiced that the General School Board, in its report, can emphasize that the parochial school system of our Synod is lifting happily, and that a new zeal in this cause is everywhere manifest. For this we should thank God with all our hearts, not only in word, but also in deed.

We would further emphasize from the report the widely ramified and far-reaching work of our General School Board, carried on by its School Secretary, A. C. Stelhorn. Points which deserve special notice are the many regular and extra meetings; the joint work with and in the various districts; the publication of the monthly *News Service*; the supervision of legislation; the publication of tracts and a Reference Catalog; the revision of a series of reading books; the work on a general curriculum -- all important work which is a great blessing to our Christian educational system.

The General Board of Education recommends that the members of the Synod should be much more resolute in their support of the parochial school, as was recommended at length by the last Synod and set forth in the "Synod Handbook".

In order that the Christian education of our youth may be more and more promoted, it was decided on the recommendation of the committee:

1. That the Synod express its grateful appreciation to the pastors who for so many years have administered and still administer the school ministry in addition to the preaching ministry, and encourage all pastors to continue to found schools as soon as possible and to conduct them themselves as long as this is necessary and possible;

2. that, however, since to demand both services from one person in the long run would hardly be justifiable, and would also in most cases be to the disadvantage of the congregations, the congregations are strongly encouraged to appoint their own teacher for the school as soon as possible;

3. That increasing matzos, wherever necessary, be contributed from the missionary funds for the establishment and promotion of Christian parochial schools;

4. that, where schools are found, the members of the congregation, pastors, teachers, and board members recruit pupils for the congregational schools with all diligence throughout the year and especially during the summer holidays;

5. that the teacher training colleges are also continually supplied with an abundance of pious and gifted boys;

6. that the professors in all the Synod's teaching institutions should continue to awaken and foster in the students and pupils a spirit of sacrifice for the Christian church school and a true love for it;

7. That the churches be encouraged to pay their teachers in such a way that they can live without food worries and devote all their time to school work, but also have the opportunity to attend conferences and summer courses;

8. that the teachers be encouraged, by private study and attendance at conferences, to train themselves ever better for their high profession, especially in religious subjects and in the godly way of Christian education;

9. that the Synod expresses its joy that teachers are not resigning in alarming numbers, as has been erroneously assumed from time to time, and that it encourages teachers to ever greater steadfastness and fidelity;

10. That the Synod express its appreciation to the School Board and its Executive Secretary for services faithfully rendered;

11. That no assistant be employed for the time being for the General School Secretary, but that the Board of Directors be encouraged to provide temporary help as needed for the coming triennium, as they have done for the past three years.

Sunday School.

It was reported that in ever-widening circles of the Synod there is an earnest endeavor to conduct the Sunday schools according to truly Lutheran principles. The Synod expressed its joy at this and encouraged them to continue in this endeavor. However, it was also regretted that the Sunday school literature published by the Synod was not used by all. The synod asked that this be done in general, and that those who have suggestions for improving the Sunday school literature make representations to the authorities concerned, but do not put their own writings on the market.

On the basis of these reports, the Synod again decided to remind all congregations, pastors and teachers of their duty to sufficiently train, guide and supervise their Sunday School teachers, who are, after all, teachers of religion, so that the purpose of their work, the Christian education of the youth, is carried out and that false doctrine and error do not unconsciously creep into the teaching.

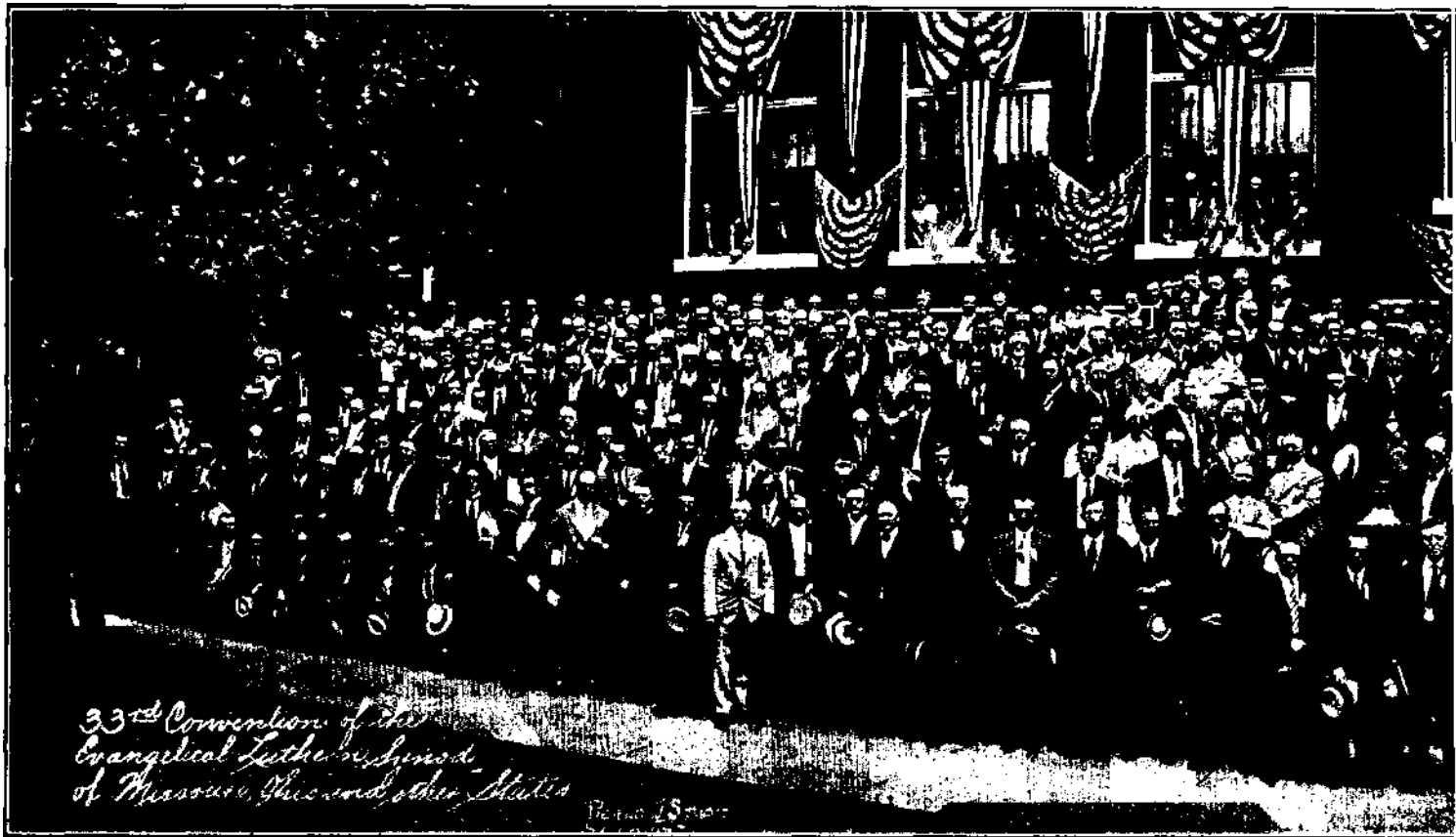
The heartfelt thanks of Synod were expressed to the members of the Sunday School Board for all the many services faithfully rendered, and two more members were added to the Board, so that the new Board consists of five members. The new Sunday School Board is to take office on January 1, 1927.

Just a school board?

At present the Synod has two authorities for the care and promotion of the lower education, a School Board and a Sunday School Board. The motion was made to have only one board for this purpose in the future. The matter in question is certainly important; but as the delegates were not sufficiently acquainted with it, it was resolved: .

1. That it be recommended to the District Synods and Conferences that they give thorough consideration to this question during the next three years;

2. that the decision on this question be postponed until the next synod.



The delegates shall

Because of the many committee meetings and because of other holding it did not want to succeed, all

Lodges.

Since the present circumstances make it necessary for us to express our position on the Lodge question anew, it was decided:

1. That the Synod take as firm a stand as ever against the lodges on account of their unchristian and anti-Christian character;
2. That we hold that it is the high, holy, and godly duty of every pastor to convince the members of his congregation of the sinfulness of the lodges, which deny the Holy Trinity, the deity of Christ, substitutionary satisfaction, and other Christian doctrines, in order to bring his congregation or congregations to discipline such members as refuse to leave the lodge in spite of all instruction;
3. That we consider it the duty of every brother in the faith and of every pastor of the synod, and especially of its officers, to admonish such pastors as may neglect their duty in this respect, and if Christian admonition in the sense of Matt. 18 is unsuccessful, that the officers of the synod bring such cases to the attention of the synodal district, that it may further deal with them;
4. that if congregations, in spite of careful instruction, refuse to take a stand against lodge members, the synod shall deal with them and finally, if all efforts are unsuccessful, deny them Christian brotherhood;
5. That the Synod urge the individual districts to carry out these resolutions and to assist their congregations in the eradication of the lodge system;
6. That an Information Bureau on Lodges be established to provide information and advice on Lodges and to publish relevant literature.

Two submissions (Nos. 407 and 408) make it necessary to deal with some questions concerning the practice in the congregations-as well as in the Synod as a whole-with regard to lodges. These the committee concerned could not sufficiently discuss for want of time. In order that these questions might be duly considered, and in order that there might be unanimity in practice, which is now lacking, the Synod resolved that the President of the Synod should appoint a commission of nine able and trustworthy men from the different districts of the Synod. This commission should thoroughly discuss such questions and make suitable proposals to the next synod on how to act in relation to them. This commission should therefore also compile the results of its deliberations and submit them to the larger pastoral conferences for further consideration before the next synod. Finally, this commission should also make appropriate proposals to the next synod concerning the election of synodal officers mentioned in petition no. 408.

Concordia Publishing House.

We have, by God's grace, the glorious publishing house which has been for decades a source of incalculable blessing not only in our own midst, but far beyond the bounds of the Synod. The business is in a flourishing condition. The publishing house is anxious to get its wares to men within and without our circles, and is succeeding in doing so. Three years ago the value of the publishing house was \$963,056. 59; now it amounts to \$1, 176, 177. 42. Last year an addition was listed, which, together with the remodeling of two old buildings, cost well over \$506,000. Of this all but \$171,000 has been paid, a debt, however, the burden of which is not felt to be heavy. The net profit in the last three years



ttcsynod of St. Louis.
and visitors in one picture. Their number was significantly larger than this picture shows.

amounted to \$533, 120. 74, of which \$320,000, namely, \$200,000 in the first two years of the triennium and \$120,000 in the last year, was paid into the coffers of the Synod. Appreciation was expressed to the Board of Directors of Concordia Publishing House, and especially to the General Agent, Mr. E. Seuel, for the skilful management of the publishing house, and for finding such necessary assistance in the employment of an able assistant, Mr. A. A. Grossmann. - It was resolved:

1. to express our joy that the publishing house has at last succeeded in bringing to market a complete Bible in German and English on facing pages;
2. that the publishing house would in future stock Bibles with and without the Apocrypha, but would only supply those with the Apocrypha on special request;
3. that the English hymnal of 1911 be retained and only the most necessary improvements be made;
4. That the series of antiphons now specially printed by the publishing house be added to the new edition of the English Hymnal;
5. that the old, so-called grey English hymnal should no longer be printed;
6. that the old Pittsburgh hymnal will also no longer be printed as soon as the English District has given its consent;
7. that, while maintaining that only the Lutheran text is a part of the confessional writings, one nevertheless deplores the fact that private catechism statements have arisen and are used in the synod;
8. that the established method of pre-payment of journals be maintained;

9. that we express our appreciation to the Commission for Children's and Young People's Literature for the excellent work it has done, and that we encourage the members of the Synod to make diligent use of the work of the Commission, especially in the selection of books for school and youth libraries;

10. that the work of the Commission for Children's and Youth Literature be extended to include popular literature for adults;

11. That we receive the report of the Literature Board with grateful appreciation of its work, and hope that in the future the publication of sound theological works in English may be hastened;

12. That the printing of the reports of all district meetings be left to each district; that all districts issuing a special report should submit the manuscript to the faculty at St. Louis for review in regard to doctrine; that all issuing a special report be encouraged to do so through the publishing house; for first, the manuscript is then submitted to the faculty at St. Louis, and so stands as a synodical publication; second, we thereby support our own publishing house; third, the customers receive uniform reports;

13. that the annual publication of the "Statistical Yearbook" be maintained.

Proposals were put on the table concerning a revision of the Catechism. The merging of "Lehre und Wehre", *Theological Monthly* and the "Homiletische Magazin" into a bilingual monthly of about 80 to 96 pages was postponed until the next Synod. In the meantime, D. L. Fürbringer, with several Synod members whom he is adding, is to be authorized to prepare the matter.

The next issue will report on the further negotiations and decisions of the Synod.

To the ecclesiastical chronicle.

Domestic.

Prof. D. Th. Engelder, of our Seminary at Springfield, Ill, who has been called to succeed **D. W. H. T. Dau** at our Seminary in St. Louis, has accepted this appointment, after it was made to him the second time, and will, God willing, commence his teaching here with the new academic year in September. God place him here also to rich blessing to our whole Church!

L. F.

The gifts are already beginning to flow. A letter came to us from the distant state of Washington. It said, "As I read in the 'Lutheran,' there is a great collection of money going on, and so we would like to contribute our mite also. We get so little after church, it is so far." Enclosed with the letter was five dollars. L. F.

In Philadelphia, the well-known exhibition is currently taking place, which will undoubtedly bring many visitors from our Synod to this city for a longer or shorter period of time. Our fellow believers may not forget that we have congregations of our Synod in Philadelphia also. The Rev. H. Brauns, 640 W. Luzerne St.; A. W. Lange, 1255 X. 58th St.; S. Michael, 3322 Lonnor St.; W. G. Schwehn, 524 Wharton St., and E. Totzke, 2961 Richmond St., stand at these churches. Besides, preaching there for the Lutheran Lithuanians, Poles, Latvians, and Negroes, are Pastors Brustat, Buchroth, Fehla, Graudin, Olszar, and Trumpoldt. Therefore, if our Synod members spend a Sunday in this city, they want to visit the church of their Synod there, for their own edification and for the joy and strengthening of our fellow believers there.

Philadelphia also offers much else of interest to the lover of the history of the Lutheran Church, which has had numerous congregations there for many years. The United Lutheran Church has its center there and counts more than a hundred congregations in this city, has its publishing and synodal house there, has also its theological seminary in the suburb of Mount Airy, where also a statue of the "Patriarch of the Lutheran Church in America", Heinrich Melchior Mühlberg, stands. Several churches of the United Lutheran Church are already well known in the older history of the Lutheran Church of our country. Unfortunately, the old beautiful Gloria Dei Church, once built by Lutherans and dedicated on June 2, 1700, has been in the service of the Episcopal Church for nearly a hundred years. It was a foundation of the Swedish Lutherans; Father Rudmann was its builder. For many years it formed, with the likewise Lutheran church at Christina, the largest and finest public building in the American colonies, and for 130 years Lutheran pastors preached in it in three languages, Swedish, German, and English.

Whoever can spare a little time in Philadelphia will also be able to visit some sites that are important both in the history of our country and of our Church. L. F.

The color red has once again made quite a stir in recent weeks as a result of Roman Catholic pageants and festivities. Red in the Roman Catholic Church is a color of the cardinals, the highest dignitaries of that church after the pope, from whose number the pope himself is chosen when a papal election is necessary. What does this color mean? When, on June 24, in the Vatican Basilica (church) in Rome, the present pope, with sensuous splendor and great magnificence, conferred upon the three Italian prelates, Ceretti, Capotosti, and Perosi, the

He also explained the meaning of this color, namely that those who were allowed to wear it were obliged to defend the Catholic Church to the death. It meant that those who were allowed to wear it were obliged to defend the Catholic Church to the death. This was then telegraphed to America and could be read in the daily newspapers. Friendly readers of the "Lutheran" sent us such clippings.

Diligent, attentive readers of the Bible, however, have other thoughts about the red color. They know that the Revelation of St. John, in the 17th and 18th chapters, describes the Antichrist's kingdom in strange visions and pictures. And in these descriptions you will also find the red color mentioned more than once as a concomitant of the Antichrist. The holy seer John saw the "woman sitting on a raisin-colored beast" depicting Antichrist. "The woman was clothed in scarlet and raisin sarbc." He saw "the woman drunken with the blood of the saints, and with the blood of the witnesses of JEsu." And he cries out a double woe over the seat of Antichrist, the seven-hilled city of Rome, "which was clothed with silk, and purple, and scarlet," Rev. 17:3, 4, 6; 18:16. It is a just doom that the Papacy, by its very outward show, should confirm the prophecies of Scripture concerning Antichrist. Our good Lutheran Confession says more than once in the Apology of the Augsburg Confession that "Daniel the prophet" (and likewise the Revelation of St. John resting on Daniel) "paints the Antichrist in this way." (*Concordia Triglotta*, pp. 234. 320. 370. 398. 400.)

L.F.

Children and schools. With regard to a remark that appeared some time ago in the columns of the "Chronicle," namely, that the number of children is decreasing more and more in our circles as well, a fellow minister sent us the following proof of the truth of that remark. Thirty years ago there were 116 children in a certain school district, most of whom were Lutherans. At that time a great many families, all living in the country or in a barnyard, had seven, eight, even ten children. This year the maximum number of children in a family is ten. One family has six children. Two families have five, one family has four, four families have three, eight families have two, five families have one, and four couples have no child. On the whole, the school district counts 63 children in 1926, a decrease of nearly half. There is neither poverty nor lack of housing nor anything else in the district to which the decrease in the number of children could be attributed. Also, the area is very healthy and has been spared the plagues of disease during the thirty years.

Is not another pestilence becoming more prevalent throughout our land?

J. T. M.

Universities. Through the so richly blessed work of the Lutheran Church Reformation, education has also been mightily promoted. There are hundreds of universities throughout the world, attended by thousands of students annually. Since the World War, however, there has been a striking shift in attendance at the various universities. The order of the great universities in 1913, before the war, was Paris with 17,400 students, Berlin with 14,000, Moscow with 10,000, Vienna with 8,800, Petersburg with 8,200, Munich with 7,700, Leipzig with 6,100, Minneapolis with 6,000, and Chicago with 5,700. Berlin thus came second before the war, and the largest American universities were ninth and tenth. In the

But in recent years, Columbia University in New York, with 32, 688 students, was at the top of the major educational institutions of the world. Paris, with 22,000 students, now holds the second place, while the third to eleventh place is again occupied by American universities.

Given these conditions, mission among Lutheran and unchurched students is of utmost importance. Our national universities have become mission fields on which we must keep our eyes focused. Never before have our universities been so visited by foreigners as just now after the war. Thus a great task has been set for our whole country. J. T. M.

About the situation of the Protestant missions in Mexico the *Foreign Missionary* writes among other things: "The arrangement of the relationship between Church and State presents great difficulties in Mexico, as in all the Latin republics of America. Through the all-dominant influence of the Roman Church, the laws of the land can be rendered completely ineffective. Even if a law establishes the powers of church and state, the influence of the church prevails in politics. Church and state were legally separated in Mexico in 1857. By the constitution of 1917 the provisions in this respect were tightened in order to break the opposition of the clergy to the government. Under it elementary schools may not be under church management, all church buildings belong to the state, and foreign pastors may not conduct religious celebrations. The struggle in Latin America is similar to that in France. The Mexican government sees in the power of the Roman Church a danger to the country and seeks to limit its influence on the government.

"Protestant missionaries and mission agencies are now asking how the government will relate to their work. At present there are 196 pastors and teachers from the United States in Mexico, sent out by 19 different mission agencies. They are in charge of 187 schools with 13,000 pupils. In the United States at the present time the opinion is widely expressed that our government should intervene and that the work of the American missionaries is endangered. The press is making the case that our American missionaries are being expelled. It may now be safely said that the State entertains no unfriendly feeling toward the Protestant mission schools and churches, and that it appreciates the value of their instructive and edifying work. The evangelical missionary authorities of the Purified States have always advocated that our government should not interfere because of the restriction of their work. The situation is serious, but not because there is any danger of the Christian workers being expelled, but because they may become involved in the controversy which the Roman Church is waging against the State. If the evangelical missionaries will seek the solution of the difficulties at this critical time with wisdom, prudence, and patience, we believe that such relations with the government will prevail as will not hinder their work."

No special difficulties have yet been thrown in the way of our missionary working in the capital of the country. J. T. M.

Abroad.

How far a copy of the "Lutheran" goes. A reader of the "Lutheran," who formerly resided here in America, but returned to Germany a number of years ago, and has lived through all the trying years of the war and

of the time after the war, writes to the "Lutheran" among other things:

"Since I am talking about the 'Lutheran', I would like to say at once how much blessing and joy it brings here - the one copy I get. After I have read it, Fr. v. G., who has it read to her by her Lisbeth; then some dear old women in our congregation read it with great joy. Afterwards I send it to Mrs. P. B., who wrote me that she always gets a longing for America when she reads the 'Lutheran'; even she, who has only experienced unspeakably hard times over there; how much more I, who was so very happy over there and consider it the greatest mistake of my life that I came over here in my old age. Old trees should not be transplanted, they say, and so it is with me. I let myself be talked into it, and now I can't go back, since I've also lost all my savings (due to the war). That is why I live so much in my poor care and work, to fight my homesickness and longing, until God calls me away in grace to the upper home, where there is no more separation."

These words may also move one or the other reader to satisfaction and gratitude. L. F.

From German letters. Mr. Th. Lamprecht from New York, about whose travels in Africa, Asia and Europe we have often brought short reports here, has now been in Germany for weeks. In May he wrote from Wartburg Castle, known to all Lutherans through Luther's sojourn: "We are spending Whit Monday at this splendid place, so especially significant to Lutherans." But he does not travel merely to visit beautiful and historically significant places, but always connects with them, as is also right, ecclesiastical interests. From Munich he wrote us, also in May, "I shall shorten my stay here and go to Berlin sooner." York he wanted to meet with I. Mezger, Director Willkomm and others to discuss matters of the Free Church. In Potsdam he attended the introduction of Vice-President Petersen to the congregation there. Then, however, he went to the well-known Ruhr area, where a door has opened for the Free Church and where our support money for the physical needs of the particularly hard-hit inhabitants also flows in part. In a letter he emphasizes "how exceedingly important it is to grant larger sums than hitherto for the church work in Germany through the Free Church. Men and means must come. It would be deeply to be deplored if this truly wonderful opportunity, certainly offered by God, were not seized with firm hands by the 'Free Church' and also by 'Missouri'."

Vice-President H.P. Petersen followed a calling from Flensburg to Potsdam. He writes under June 12: "Today I am already somewhat overlooking the work in Potsdam and Berlin. I am convinced that we are only at the beginning with our work in Germany. Even if there are setbacks from time to time, our work will prevail. Through the connections between Germany and America, the expansion of our Free Church is of great importance. Hopefully, the Synod of Delegates has provided us with the necessary funds. It would be extraordinarily short-sighted if a restriction of our work were somehow to begin just now. The multiple apostasies of the national churches from the divine inspiration of Scripture are increasingly bringing the ecclesiastical conditions into obscurity, blurring, disintegration. God help us that we may know our times! Work, work, while it is day!"

Mr. E. Tetzlaff of Minneapolis, Minn. also one of our well-known Lutherans familiar with German conditions, left for Germany on July 5. He will also pay special attention to Free Church interests on this trip, and will confer with Mr. Lamprecht and fellow Free Churchmen as to how the need of chapels, which is so great, may soon be somewhat relieved. L. F.

Blessed Work in Finland. The "Ev.-Luth. Freikirche" reports in a recently published issue: "That God the Lord also gives blessing and prosperity to the work of our brethren there is shown, among other things, in the last issue of the Finnish 'Lutheran', where it is reported about the congregation in Koskenpää, founded on February 6, 1925, with 12 members (two men, two women and eight children), that after a year it has grown to 61 members (ten men, eighteen women and 33 children). The area where this congregation is located is sparsely populated, but endowed with natural beauty, many mountains, forests and lakes'. The members live far from each other. The rent of the church hall is earned off, two weeks annually in their own board. When the hay harvest comes, the men and women of Koskenpää go to work on the farm of the owner of the church hall to pay the rent of their church. Als pastor of the parish, as soon as it was founded, its first pastor was appointed from the times of the state church. He comes there once a month to hold services. In the meantime, reading services are held in the homes. We heartily wish all the dear Finnish sister churches continued cheerful prosperity under God's and Christ's gracious protection and umbrella!"

We, who are accustomed to reckon with larger numbers in this country, can hardly form an idea of the difficulties which the mission in Finland has to reckon with. Members who separate themselves from the State Church, in which unbelief is becoming more and more widespread, and join a poor, despised Free Church, must possess almost a heroism. It is all the more a blessing from God that the work of our young brethren in Finland is increasing in some places and that the churches are growing stronger. Let us also pray diligently and fervently for this mission!

J.T.M.

Prison Sentence for Religious Instruction. The extent to which the freethinkers are bent on suppressing Christian religious instruction in Germany is evident from a short report in the "Allgemeine Ev.-Luth. Kirchenzeitung". We read there: "The 'Sächsische Arbeiterzeitung' publishes a bill of the Community of Proletarian Freethinkers, which the latter has submitted to the two Social Democratic and the Communist parties with the request that it be made the subject of negotiation in the Saxon Landtag. Paragraph 5 of this bill states: 'Persons under ten years of age may not be given religious instruction; nor may they be called upon to attend religious services or similar exercises before the time of school instruction (not even during free periods). Offences shall be punished on the organizers as well as on the parents with money or Einbützung, that is, imprisonment.'"

This draft will probably not be raised to the level of a law, but it does indicate the great hatred that unbelievers harbor against Christianity. Especially the time up to the age of ten is extremely favorable for Christian religious instruction. There the child not only easily learns the truths of religion, but also impresses them on the memory in the best possible way. It is positively a crime to withhold religion from them during these years.

J. T. M.

"Be not deceived; God is not mocked!"

Gal. 6:7.

The former pastor of the Jesus Church in Berlin, D. Schulze, tells a story about this scriptural word that is certainly authenticated. As a young candidate he had experienced and reported a strange judgment of God: Herr von K. had asked the candidate Schulze to go with him to visit the grand ducal stud. On the way a heavy thunderstorm came up. No sooner had they entered the stables than they heard the cursing and blaspheming of the stable master amidst the rolling of thunder. The grooms laughed aloud at the crude jokes. Schulze immediately asked the curser to cease his blasphemies. It was in vain. He asked more urgently, but to no avail. The stableman continued to blaspheme and more crudely. Then Schulze declared, "I dread the judgment of the LORD in your presence. I warn you once more: 'Do not be mistaken; God does not allow Himself to be mocked!' " Then he went with Herr von K. to the other end of the stable. The brute words of the stable-master and the laughter of his servants mingled with the roll of thunder to an unearthly music.

There is a flash of lightning, followed by booming thunder - a dense, thick haze fills the entire room: it has struck, and the stable master lies broken on the floor. The confusion is indescribable. The servants are barely able to hold and calm the horses. When the stable master finally came to, his face was half paralyzed. With a crooked mouth he muttered a few words with difficulty, but all heard him say: "Do not be deceived; God is not mocked!" And again all heard him stammer, "God is not mocked!" He continued to speak these words of self-judgment for many years - and he spoke them almost alone; he never recovered.

By heart, by heart!

It is necessary for a Christian to learn by heart many passages of Scripture, and not to consider this an occupation only in childhood and youth, but to continue in it always. He who has no word of God in his memory cannot be reminded of it by the Spirit of God in any situation or hour in which he needs it. To pray is to turn to the invisible, living God in faith in the divine promise of the Holy Scriptures, and to speak to him in this way, to tell him in this way, to lament to him in this way, to ask him in this way, and to make known to him the desire of one's soul or the joy and gratitude of one's heart in this way, as one would do if one saw him and was directly called upon to do so by him.

Inconspicuous things.

Old Heim", a famous physician in Berlin, was a great moss connoisseur. He himself possessed a large moss collection, which he sent to the University of Halle as a gift shortly before his death, as he did not really appreciate this treasure among his relatives. In his diary he wrote: "The smallest moss calls out to the connoisseur just as well as the whole starry sky: It is a god! Often, while examining a moss, I have looked upon it as a preacher speaking to me of the omnipotence of God, and the moss has edified and moved me more than I can say."

At his family's gravesite he had the inscription, "No place of mourning for the Heim family."

New inks.

All books, music, pictures, etc., shown at this place may be bezow^through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, please note whether to procure if not in stock.

Does the Bible Contradict Itself? By W. Arndt. Concordia Publishing House, St. Louis, Mo. 142 pages 5X7^2, bound in cloth with gilt title. Price: H1.00.

Opponents of the truth and enemies of the Bible have pointed out supposed contradictions in the Bible in ancient and modern times. Even faithful and attentive readers of the Bible sometimes come across passages in Scripture that do not seem to agree with other passages. Now every sincere and unprejudiced reader and true connoisseur of the Scriptures must admit that in comparison with the wonderful agreement of the Scriptures in innumerable places the isolated difficulties cannot be of any weight. Let not one's view be clouded by individual statements which are not at first sight comprehensible in comparison with the great harmony of the Bible. But in this book it is now also shown how such difficulties can be explained in the right way and how the contradictor and scoffer can be convicted and his mouth shut. The book, which we have already read word for word in manuscript, is not hastily thrown down, but is neatly and thoroughly worked, and will serve Bible readers well, for which they will be quite grateful to the author. After a twelve-page introduction on the question of what a true contradiction actually is, and that there cannot be such a contradiction in Scripture, because it is God's Word, intended for the instruction of blessedness, first historical statements of the Old and New Testaments are discussed in four parts, and then doctrinal difficulties, also in both Testaments. A brief conclusion gives a cheerful, certain expression to the unity and agreement and divinity of the Scriptures. L. F.

Medallion. 4X2^ inch. Price: tz1.00.

Pocket Medal. 124 inches in diameter. Price: 50 Cts. Concordia Publishing House, St. Louis, Mo.

Two lasting souvenirs of the inauguration of our new seminary, which those who took part in the celebration, as well as others who could not come themselves, will gladly cherish. The larger medallion, which can also be used as a paperweight, shows on one side the group of seminary buildings in artistic relief, and on the other side it contains the main dates from the history of the seminary. The round medal contains on one side the old, beautiful coat of arms of our seminary: the brightly shining sun illuminating the world with the Greek inscription: "From above comes the light"; on the other side the two hemispheres of the earth with the missionary command: "Go into all the world!" Both pieces find handsome; but we still give the larger the preference, although the statement that the Saxon immigrants settled in Perry County, Mo. "then a wilderness untrod by white men" does not correspond to the factual situation. Certainly the beginning there was terribly difficult, and the conditions were extremely primitive; but the fathers did not settle in an entirely deserted wilderness, or among Indians, but on the 4, 400 acres of land which they purchased there were already some prepared farms; on the Mississippi River was a landing-place for steamboats; the helper in distress, who once rescued the family of the preacher's widow Bünger, consisting of eight persons, from the bitterest embarrassment, was an English-speaking man; and among the first college students was an American boy named Price. L. F.

Introduced on behalf of the respective District Presidents:

On sund. Judica: p. A. Dille in St. John's Parish at Providencia, Entre Rios, Argentina, by p. G. Hühner.

On the 4th Sunday, n. Trin.: p. G. Gap at St. Paul's parish, Columbia, Pa. by p. Wm. Kraus.- p. A. J. Döge in the RackeainarGemeindc at Lincoln, Nebr. assisted p. T. Jöckels by p. H. O. A. Keinath. - p. H. W o i d k e in the parish at Swisvale, Pa. by p. Wm. Dale. p. A. H. Wessel as missionary to Duquoin, Ill. and vicinity by p. E. H. Bohrer. - p. E. R ö c k at Trinity Parish, Freedom, and July 5, at St. Peter's Parish, Knob, Pa. by p. J. K. E. Horst.

On the 5th Sunday, A.D.: Rev. E. Stoeckhardt at Ebenezer parish, Sheboygan, Wis. assisted by PP. C. P. Schulz, E. Krause, E. Schmidt and J. Biehuse by p. Karl Schulz. - p. W. Schrör as assistant pastor at Cape Girardeau, Mo. by p. F. H. Melzer.

Groundbreakings.

The foundation stone of a new church was laid:

On the 5th of Sunday, A.D.: St. Peter's parish at Petersburg, Mich. (P. O. Luebke). - The First Lutheran congregation at Pittsburgh, Pa. (p. W. Bröcker), on their new Trinity Church. Preachers: pp. P. Succop and C. Röper.

Initiations.

Dedicated to the service of God were:

Churches: On sund. Judica: The church of St. John's Parish in Providencia, Entre Rios, Argentina (p. G. Hühner). - On sund. Cantate: The church of Trinity Parish at B e n d, Oreg. (p. J. M. Kempff). - On sund. Rogate: the church of the Immanuel congregation at Fish Lake, Minn. (p. K. Schroeder). - On the 4th Sunday, A.D.: The basement church of the Bethel congregation at University City, Mo. (p. A. J. Korris). Preachers: p. W. Hallerberg and Prof. J. H. C. Fritz.

Anniversaries:

Anniversaries.

On the 3rd Sunday, A.D.: The St. John's congregation at Deep, N. Dak. (p. W. H. Gierke), the 25jShrige. Preachers: PP. A. Rubbert and J. E. Timian. - Zion church at Ellis, Nebr. (p. C. P. Pebler), the 25yr. Preachers: ?? John Meyer, H. Scheperle, S. Michael, and P. Matuschka. - On the 5th Sunday, n. Trin. the St. Paul congregation at Unionville, Mich. (p. F. J. Wilkening), celebrated the 50th anniversary.

Advertisements and notices.

Conference displays.

The Southwest Missouri Conference will meet, w. G., August 3 and 4, at Wheeler, Mo. in p. M. Reetz's church. Sermon: p. Drögemüller (p. Böhne). Confession: p. Lange (p. Seboldt). One reports, please, immediately to the local pastor. Al. Rohlfing, Sekr.

The Arkansas Valley special conference will meet, w. G., August 3-5, at Great Bend, Kans. (p. J. Resner). Please, sign up. K. J. K a r s t e n s e n, Sekr.

The Northern Nebraska Pastoral Conference will meet, w. G., August 12-16, at p. Just's church at Madison, Nebr. Homily: p. L. Brenner (p. L. Acker). Confessional: p. A. Lambrecht (p. W. Rehwaldt). Immediate registration or deregistration with the local pastor requested. Please also indicate whether you intend to come by car or train.

E. Eckhardt, Sekr.

The Colorado Pastoral Conference will meet, w. G., from August 12 to 16, at p. Otto Lüffenhof's church at Colorado Springs, Colo. Works have been done by the k? holiday, O. Hoyer, Theo. Hoyer, Bekemeyer, Heerwagen, Hannewald, Fritsche, Mueller, Hartner. While the conference is in session in its midst, the congregation there is remembering its twenty-fifth anniversary. The local pastor asks for timely sign-in or sign-out. Theo. A. Meyer, Sekr.

The Pellow Bank District Conference will meet, w. G., from August 24 to 26, at Fairfield, Minn. (p. H. C. Jaus). Work to be done by Möhring, Helmstetter, Bartling, Jaus. Sermon: p. Brauer (p. Fädtk). Confessional: p. Engelhardt (p. Gierke).

O.C. Wolfs, Sekr.

The Southeast Texas Special Conference will meet, w. G., on the 7th (9 Lc.) and 8th of September (4 i". Ll.) at p. Hob. Meyer's church (6üuroll ok tüa Llessisd, Loz^ snä Lose 8ts.) at Houston, Tex. Works: Augsburg Confession, art. XI: p. Appel. Catechesis (Swan, Question 179. 180): p. Hob. Meyer. Right enthusiasm in the work of the kingdom of God: p. Michalk. Exegesis (Ps. 69, 14 ff.): P. Trinklein. Is tke Lpistle to tle Lebrevs ^utkentio? p. Rast. When is faith wrought in children at the act of baptism? p. Brust. Confession (English): PP. Brust and Birkmann. Homily (English): PL. Urban and Appel. Please, sign in or out by September 1!

News about the community chronicle.

Ordinations and introductions.

At the turn out of the respective District Presidents were ordained:

On the 4th of Sonnt, n. Trin. candidates W. Schrör, A. Lange, and E. Höferkamp to Seymour, Ind. by P. E. H. Eggers.

On the 5th of Sun. a. Trin. chap. C. S i e t z at Bethany Church, Detroit, Mich. by p. R. J. Smukal.

On behalf of the respective District Presidents were ordained and inducted:

On the 1st Sunday, n. Trin.: Kand. M. M a t u s c h k a in the KLount Oulvsr^ congregation at Omaha, Nebr. assisted by PP. M. Niermann and E. T. Otto by p. P. Matuschka.

On the 4th of Sonnt, n. Trin.: Kand. W. R. R ö h r s in the 6rsoe congregation at Western Springs, Ill. assisted by PL. W. L. Kupsky, O. A. Rockhoff, P. W. Rohrs, T. W. Strieter and A. Ullrich by P. M. Röhrs.

On the 5th of Sonnt, n. Trin.: Kand. E. M. T e l s c h o w in the congregation at Mellen, Wis. assisted by P. W. Brockopps from P. H. A. Handrich.

To the ecclesiastical chronicle.

From our Synod.

The contract for the new KFUO radio station, which will carry the Gospel with a power of 1,000 watts to the farthest reaches of our country and beyond its borders, was signed July 20 at the KFUO office at Concordia Publishing House. The picture shows Praeses R. Kretzschmar, right, and Theo. Latsch, left, who signed on behalf of the



The first step to the new radio station KFUO.

Supervisory Authority of our Seminary. Radio director H. H. Hohenstein stands in the middle. Several months will pass before his giant voice will resound in the new seminary square. The members of the radio committee are: Mr. Louis H. Waltke, chairman; Dean J. H. C. Fritz; Prof. Walter A. Maier; President R. Kretzschmar, and Messrs. A. G. Brauer, L. F. Volkmann, and Edwin H. Fester, of Decatur, Ill. The lay members of the committee represent the Lutheran Laymen's League (L. L. L.), which, as has already been notified, will defray the expenses of strengthening, rebuilding, and maintaining the station. L. F.

Our Anniversaries. Fifty years ago, in the summer of the year 1876, 26 candidates entered the sacred preaching ministry from our seminary in St. Louis, 17 from our Synod, 4 from the Wisconsin Synod, and 5 from the Norwegian Synod. The



P. F. Brunn.



P. J. E. Penalties.

great majority have already passed to the rest of God's people, 12 from our Synod, all from the Wisconsin Synod, and all, as far as we know, from the Norwegian Synod. The survivors, some of whom are still in the preaching ministry, and some of whom are in well-deserved retirement, are: P. am. G. Birkmann, at Giddings, Tex. formerly president of our Texas district; P. F. Brunn, at Oak Glen, Ill. present president of our Northern Illinois district; D. J. Griebel, at Maplewood near

St. Louis, Mo.; C. Hafner at Haben, Kans. formerly president of our Kansas district; D. ein. J. C. Strafen, at Milwaukee, Wis. formerly president of our Wisconsin district, and for some years one of the vice-presidents of our synod.

In our Springfield Seminary, in 1876, 17 candidates passed their examinations, among whom were also some from the Wisconsin Synod and some from the Norwegian Synod, one also from the English Conference of Missouri. This was the first class to emerge from Springfield after the separation of the theoretical and practical departments in our St. Louis Seminary, and the removal of the latter to Springfield in August, 1875. Of these 17 candidates, only two, to our knowledge, are still living: P. em. Th. Händschke in Westgate, Iowa, and P. em. F. H. Iahn in Calgary, Alberta, Can. - May the Lord God be and remain to our jubilarians, in the evening of their lives, sun and shield and very great reward! L. F.



P. W. H. Lothmann.

Veteran. After nearly sixty years' effectiveness in the sacred preaching ministry, D. W. H. Lothmann, of Akron, O., recently retired to a well-deserved retirement. He entered the ministry in 1866, is now in his eighty-second year, and is now blind. He has faithfully served the Akron community fifty-four years. After the homegoing of Dr. Th. Brohm at Oakland, Cal. on April 26, he is the only survivor of the St. Louis class of 1866. "Around evening shall be light," Zech. 14:7.

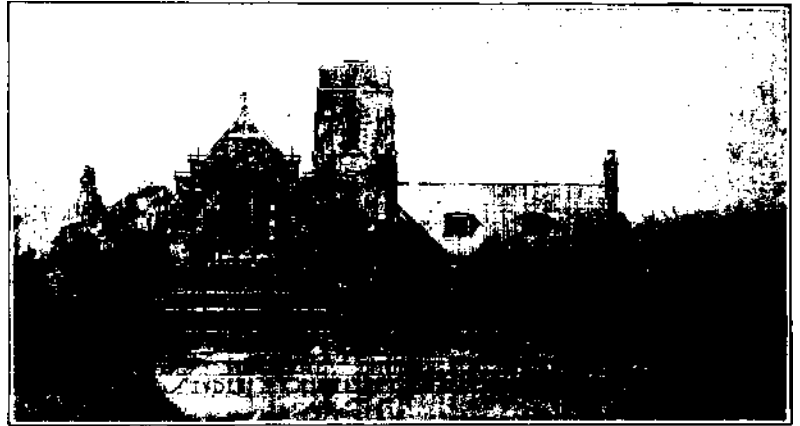
His former congregation has set an honorary salary of \$1,200 and free housing for their deserving pastor emeritus. L. F.

Preparation for the Mission Feast. One of our pastors writes in the "Lutheran Messenger of Kansas": "Two years ago, in the fall of 1924, we had our mission feast as usual. The neighboring congregations were invited, and also numerous ver-

The church was filled on both occasions, and two splendid sermons were preached to the people in support of the mission cause. The collection was H331.00. Last year, in the fall of 1925, we celebrated our mission feast on the Sunday after Synod. On the Sunday before Synod we had, German and English, so-called preparatory services, to which all families of the congregation were specially invited by card. Our congregation at that time numbered about 420 communicating members. The number of listeners in the German service was 237, in the English service 301. During the week before the mission festival, mission letters with envelopes were sent out to all communicants. Neighboring churches were not represented this time because the weather was not favorable. No food was served either. Our congregation celebrated alone. We listened to two again

heartfelt sermons. Whereas the year before there had been an audience of over 800 with visitors, this time there were only 277 in the German service and 338 in the English. The collection amounted to ^708. All but about H35 was given in envelopes. The collection amounted to nearly P400 more than last year. No doubt the preparatory services contributed not a little to this. On the other Sundays of the church year, P1, 400 was collected from our congregation for missions." We could bring more examples of the benefit and blessing of such preparatory services. L. F.

From the student mission at Iowa City, Iowa. Concerning the enclosed pictures, Iⁿ writes us. J. A. Friedrich, who is working in the Student and Institutional Mission at Iowa City: "Enclosed is the picture of my Concordia Lutheran Students' Club. I would not know much to say about it except about this, that nearly half of our students are missing from the: Picture is missing. It is just impossible to get all the students together on any given occasion. The student on my right is the president of the club, Mr. Russell Pederson. The picture was taken on February 14...



Planned chapel along with parsonage in Iowa City, Iowa.

The doctor in charge will prepare his private office as a nice chapel for the communion service. I also enclose a picture of the plan of our chapel and rectory. The building will be beautiful, noble, and genuinely ecclesiastical." This Student Center is to be built in close proximity to the State University, and construction has already begun. L. F.

Ans of the Kansas Inner Mission. Scott City, Kansas, has been served for some time by our Inner Mission in Kansas. However, because very few Lutherans lived in this area, and because the harvest was often a bad one, the planting of the congregation was delayed until September 25, 1925. Immediately the young congregation joined our synod. Since neither a parsonage nor a church was available to the congregation, it decided at the time of its organization to build a parsonage that could also be used as a church. Construction began on October 5, and on Christmas Eve it was dedicated to the glory of God. The service was held on the ground floor of the building. The dedication began with



Concordia Lutheran Students' Club.

P. J. A. Friedrich in the middle of the front row.

manufactured. Our church services are getting better and better attended. On average there are about 45 to 50 listeners present. Since February I have also been allowed to preach regularly at the large State Sanitarium for Treatment of Tuberculosis in Oakdale, Iowa. Every two weeks I hold services there on a Tuesday evening. The number of listeners varies from 40 to 60, and it is an invasive sight - all sick, all suffering, mostly younger people! I serve about twenty 'bed-cases', that is, patients who are not allowed to leave their beds. More and more of them call me. At the moment not one of the patients comes out of the Synodal Conference either. Three weeks ago I held a communion service and had eight communicants. The authorities, who at first were indifferent and cold towards me, are now doing everything possible for me. For example



a German-English children's service, the first that the congregation was privileged to celebrate. No one can imagine the joy and feeling of the members as they saw and heard their own children joyfully proclaiming the gospel of the newborn Savior of sinners at this dedication in their own house of worship. This was followed by a sermon in German and one in English by the undersigned local pastor, in which the Christmas message was emphasized and the house dedicated to the Savior. The building is 36X42½ feet in size. The parsonage itself has five rooms. The ground floor is used as a church and has room for from eighty to one hundred hearers. The members did most of the work in building it themselves. On March 1, everything was ready. The building stands just one block west of the city park.

E. H. Clausung.

Domestic.

The Norwegian Synod of the American Lutheran Church, which is connected with us in the Synodical Conference, was assembled this year at Rockdell, near Belview, Minn. from June 23 to 29. Rev. H. M. Tjernagel of Lawler, Iowa, our former Indian missionary, preached on Eph. 2:19-22. Pres. G. Gullixson of Chicago presided over the proceedings, N. A. Madson of Princeton, Minn., lectured on the divine call to the public preaching ministry, and Prof. H. M. Olsen, the president of Bethany Girls' Seminary at Mankato, Minn. recently taken over by members of the Norwegian Synod, lectured on Unionism in the light of the divine Word. Four candidates, all of whom studied at our St. Louis Seminary, are entering the ministry of the Norwegian Synod this year: F. Bale, A. Harstad, J. Nunholt, E. Mvisaker, the former at Bethany College, the other three at churches and mission places. Thus also this little faithful Lutheran synod is growing. Their church bulletin, the *Evangelisk Luthersk Tidende - Lutheran Sentinel*, is published weekly: once in Norwegian, the other time in English, and is edited by P. J. A. Moldstad and P. Dr. S. C. Mvisaker. Its future pastors receive their preliminary education at our college in St. Paul, where the Norwegian Synod pays a professor. L. F.

The largest theological seminary of the United Lutheran Church in Mount Airy near Philadelphia has been steadily expanding for several years. Land and apartments have been purchased, additions have been made to existing buildings, and scholarships have been endowed. A large collection is planned for the year 1930, so that new buildings can be erected and the institution can also be expanded inwardly. In the six years from 1920 to 1926 the number of students increased from 83 to 113; the number of preaching candidates from 19 to 32; the number of students in the "Graduate School" from 9 to 24 and the number of professors and assistant teachers from 9 to 13. At the end of the last school year it was announced that an unnamed benefactor had given \$50,000 to the institution. The long-time president of the Seminary, Prof. D. H. E. Jacobs, will retire from this office in September, but will continue to hold his professorship despite his advanced age of 82. He is the oldest teacher at a Lutheran seminary in our country, having served there for 43 years, second only to D. Pieper, who in June completed his forty-eighth year as a teacher at our seminary and his seventy-fifth year of life. For his position as President of the Seminary has been nominated D. J. A. Morehead, the well known present President of the National Lutheran Council, who in this latter position has been repeatedly and for long periods in Europe, and has done much to relieve the distresses there. L. F.

Why Rome has influence in our country. As the Eucharistic Congress proved once again, Rome is bent on establishing itself in this country. The papacy is using every opportunity to assert its influence, and it is forcing its way into the public offices of state. According to *Our Hope*, for March, sixty-two per cent of all official positions in the United States, both those subject to election and those to which the holders in question are appointed, are in the hands of Catholics. In New York, Chicago, Baltimore, Philadelphia, San Francisco, Buffalo, Cleveland, St. Louis, Los Angeles, and Boston, seventy-five per cent of the elementary school teachers are Catholics. Ninety per cent of all executed criminals receive the "Sacrament of Death" through a Roman priest. In all

In towns with a population of 10,000 and over, ninety percent of the police force belongs to the Roman Church.

Rome is old. and Rome is clever; and Rome is an enemy to civil and especially to religious liberty. J. T. M.

Lutheran Mission in Alaska. A Lutheran congregation was established in Juneau, Alaska, in April of this year, through the efforts of a traveling preacher of the United Lutheran Church. The new congregation called a pastor, promised to pay one thousand dollars toward his salary, and offered to defray one-half of the traveling expenses. This great country, which is as yet but sparsely settled, but may well expect abundant immigration in the future, has also been considered for mission by our Synod, and has already been partly explored. The earth is the Lord's, and wherever there are people, we must bring them the gospel.

J. T. M.

Jesuit morality. The "Lutheran Herald" writes: "A few weeks ago the expulsion of the papal delegate and Bishop of Portoriko and the West Indies, Caruana, by the Mexican government caused a sensation. On his arrival in the United States the Roman prelate announced his intention of protesting against the expulsion!" But his declarations are still a long time coming. In the meantime, the Consul General of Mexico in New York makes known the circumstances on which the government bases the accusation that the bishop obtained permission for his immigration by false statements and was expelled for this reason. Thus the apostolic delegate of the pope and bishop of Portoriko and the West Indies, as he himself incidentally admits, had posed to the Mexican immigration authorities only as a teacher. When asked if he was coming on business or merely as a traveler, he replied: 'As a tourist? When asked if he understood any other language besides English, the man, who is the bishop of a Spanish-speaking country but of Italian origin himself, replied, 'No, none? When asked about his religious confession, the prelate of the Catholic Church, the personal representative of Pope Pius XI, answered flatly: 'Protestant?'"

No wonder this liar was expelled from the country! No wonder, either, that he lies so! If the pope lies to the world that he, the Antichrist, is Christ's Vicar on earth, all other lies are but comparatively small things.

J.T.M.

Abroad.

Ans Potsdam. On Trinity Sunday H. P. Petersen from Flensburg was introduced in the Dreieinigkeitsgemeinde in Potsdam. D. Th. Nickel preached on Joh. 9, 4. Prof. D. G. Mezger and P. Dr. H. Koch assisted with the introduction. A family evening, during which Dr. Koch gave a lecture on the Koburg fortress, closed the memorable day.

The service still has to take place in the school hall of the Hohenzollern-Realgymnasium. And even this possibility the congregation owes only to the personal obligingness of the director of the institution. For the regional church seeks to hinder any expansion of our Free Church. Potsdam is a focal point of Unionist efforts, and recently also a field of lively and successful Jesuit advertising activity. Both, Union and Roman Church, work with rich means and many trained forces. Thus the necessity to build a little church for our young congregation in Potsdam becomes more and more compelling. Would our foreign brothers in faith

help in this important work for God's kingdom through prayer and external donations, so that our hope may be strengthened and the new pastor may work in his responsible position in the service of the Word with joyful courage!

A. Guardian.

The German regional churches, as is again stated in the above communication, constantly oppose the ecclesiastical activity of the Free Church and seek in every way to hinder it in its effectiveness. In some places in the national church they prefer to see the Reformed sects spreading rather than the Lutheran Free Church gaining ground. But there are also isolated voices which welcome it when work is done among the unchurched, those alienated from the church, and the churchless masses. Thus, in a Berlin paper sent to us from over there, it says about the ecclesiastical conditions of that city of millions: "Among the 80, or 97 to 98 percent of the church-estranged, there is so much to be done that one would like to welcome, I would even say, any competition on biblical ground. If the people do not go to church, let the church go to the people, and if the church lacks strength, let it welcome everyone even to the free ministry. If only Christ is preached!"

The sender remarks: "This obviously means that there is still enough missionary work to be done in Germany, or at least in Berlin

Radio service in Germany. The "Ev.-Luth. Freikirche" reports: "The Dreieinigkeitsgemeinde (Berlin-Süd) has made it one of its tasks to use the new invention of radio for the spreading of the Gospel. For this purpose the church choir of the congregation will perform some choir pieces as well as solo and organ pieces on July 11, 9 o'clock in the morning (morning event of the Berlin radio). On this occasion, Dr. Koch will deliver an address on Rom. 1:16: 'I am not ashamed of the Gospel of Christ. The whole event will be in the service of the Gospel, so that the pure Word of God may be proclaimed from one of the greatest pulpits in the world.' May God also bless our brethren in Germany in this way of sounding the gospel!"

J. T. M.

Baptisms in front of the congregation. The "Allgemeine Ev.-Luth. Kirchenzeitung" reports: "The 'Freimund' writes in the number of June 10: From the Upper Bavarian diaspora we learn that in some Lutheran congregations there it is gradually becoming the custom to baptize children in the main service before the assembled congregation. We would like to see this custom become naturalized elsewhere as well. For the high esteem in which our Church holds the sacrament of Holy Baptism on the basis of Holy Scripture is not well served by the fact that baptisms are performed in an empty church, so to speak, in the absence of the public, and that in most cases not even the brothers and sisters of the person to be baptized are present. Baptism is not a family affair, but a matter which concerns the whole congregation, and therefore it belongs before the congregation, and the celebration of this sacrament should also find its due dignity?"

Baptism in front of a gathered congregation has always been in use in our circles, not only for the reasons mentioned above, but mainly because every Christian should like to be reminded of his own baptism. Pastors as well as congregations should therefore take care to preserve this usage.

J.T.M.

Descendants of Luther. On June 12 and 13, in Eisenach, all still living descendants who had come to this rare

Feast could appear, gathered. Up to now one has 608 living descendants of the great reformer on the list. 537 of these are descended from Luther's son Paul, 71 from Luther's daughter Margaret. "The Watching Church" remarks on this: "The thought occurs to us that it is after all more salutary for the Church to attend to the understanding of Luther's teaching and his struggle than to his bodily descendants." This is true, indeed; but what Lutheran should not care that the seed of this great, meritorious man still exists today?

J. T. M.

Johann Friedrich Oberlin. On June 2, 1826, one hundred years ago, Johann Friedrich Oberlin, a pastor who had become widely famous in the Stein Valley in Alsace, died. He and his work are now much remembered in the church magazines. Through his description of his life, our dear D. Walther was also moved in his youth to devote himself to the study of theology. It would therefore also be of interest to the readers of the "Chronicle" to hear something of the life of this man. We therefore offer something from an article which the "Ev.-Luth. Gemeindeblatt" presents about this zealous and gifted pastor. We read there among other things:

"Johann Fr. Oberlin was born in Strasbourg on August 31, 1740. His father was a teacher at the Protestant Gymnasium there, his mother the daughter of a pastor. After Oberlin graduated from the Gymnasium, he devoted himself of his own accord to the study of theology. He was then only fifteen years old. After completing his university studies, he was a tutor for a number of years, until in 1767 he was called as pastor to the Stein Valley, where he ministered continuously for fifty-nine years until his death. The Steintal is a region on the border of Alsace and Lorraine. It takes its name from the castle of Stein. The whole area of the Stein Valley is mountainous and therefore not very suitable for agriculture. During the Thirty Years' War, the Stein Valley was repeatedly ravaged by savage war hordes, plundered and its inhabitants murdered, so that at the end of the war (1648) the population of the Stein Valley was almost completely extinct. It was then settled by people who came from Germany, France, Italy and Switzerland. The Reformation had been introduced into the Steintal at an early stage.

"Oberlin's predecessor in the Steintal was Johann Georg Stuber, a man who possessed significant gifts as a preacher and was therefore later called to the Thomaskirche in Strasbourg. Whether he did much good in religious matters is questionable, for later in Strasbourg he got into serious fights with his fellow ministers because of his laxity in regard to Lutheran doctrine and practice. Oberlin was similar to his predecessor in many respects. How should one properly evaluate this man? From all that one reads about him, one must conclude that he actually leaned strongly toward pietism. Pietism is something one-sided. He lacked the God-fearing, faithful adherence to and advocacy of every scriptural truth; pietism does not know the faith to which every word of God is dear and holy. It accepts all opinions and can unite with all kinds of faiths, as long as one is serious about sanctification. The very traits that have just been shown to be essential to Pietism are very prominent in Oberlin's life. Oberlin urged sanctification in his congregation, often with such severity and abruptness that even friends had to warn him. He is tirelessly active in improving the external situation of his parishioners. On the other hand, as far as faith and such adherence to the Word are concerned, no word of Scripture is to be ignored, nor is the falling away from the Word of God to be tolerated.

Oberlin is downright negligent in allowing any Scripture to be read. He admits Catholics and Lutherans to Holy Communion in the same way. He holds Swedenborg's, the spiritualist, writings in high esteem. Voltaire and Rousseau, two deniers of God, can inspire him, and he welcomes the French Revolution with joy. He likes to call himself a "Catholic-Protestant pastor," etc.

Nevertheless, Oberlin's merit, as far as it is due, should not be abridged to him. He did an immense amount for his community as well as for other counties: that they lived better, that their income increased and their fields became more profitable. He sent for seed and farming implements. He established industries and built country roads and bridges. In doing this he often had to overcome the greatest resistance; but he did not let up until he had won his people over to what he wanted to establish for their good. They saw this later on and willingly followed his advice. In the end they clung to him with great veneration and love and called him "Papa" for short.

J. T. M.

The League of Nations a hollow concept. The "Christlicher Hausfreund" writes: "The League of Nations, which a few years ago was raised almost to heaven and which was supposed to heal all damages on earth and bring peace, is losing more and more of its significance. At the recent meeting Brazil declared that it wanted to withdraw from the League because it did not serve any purpose. Argentina had already taken this step some years ago. Spain, too, intends to withdraw if its conditions are not met. The untamed greed of countries brings out again the old characteristics of the nations, which are called predators in the prophet Daniel. Every power lurks for the moment to attack the weaker, and there a league of nations is but an obstacle to them. It may conclude many treaties, but it cannot bring about real peace. In 1925 no less than 428 treaties, conventions and other international agreements were deposited with the administration of the League of Nations. This number, however, does not include the treaties resulting from the Locarno Conference, which would bring the total to 1,043. In spite of these many treaties, however, peace does not return to the world, but the longer the longer, the more restless the nations become."

In this piece, too, the Savior prophesied about the last days of the world: "You will hear wars and cries of wars; watch and do not be afraid. All these things must come to pass at the first: but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and grievous times, and earthquakes in divers places. Then first of all there will be trouble", Matth. 24, 6-8. So we should not expect a great time of peace before the end of the world.

J. T. M.

What Rome demands of the Protestants. The attitude of the Roman Church toward Protestantism is evident from a recent article in a Catholic paper published in Italy. The article says: "We do not think we ask too much of the government, which assures us of its willingness to preserve the moral and spiritual values of the country, when we demand that Protestant missionary work be suppressed. ... The zealous counter-campaign which the Catholics have undertaken against the continuing activity of the Methodists and Lutherans, which threatens our faith, must end in a victorious final act. No matter what means are used

be turned, Protestant activity must be brought to a halt at all costs."

The "Lutheran Herald," from which we take this report, remarks: "This reminds us of the words of that Römling: 'As long as you have the power in your hands, we demand from you freedom for our religion, for that is your principle; but when we have the power, then we deny you such freedom, for that is our principle.'" There are also in our country many who think that the papacy "stands differently today than it did in the past." These would like to be made thoroughly aware of the meaning of the words: "Whatever means are used, Protestant activity must at all costs be brought to a standstill. J.T.M.

"Since the birth of Christ." After all the other reforms in Turkey, the adoption of the Christian calendar is now to be made by the National Assembly at Angora. At least that is what is reported. If the Christian calendar is really adopted in Turkey, on January 1, 1927, the Turkish calendar will skip some 584 years. Private citizens will be permitted to continue to use the old calendar, which begins with 622, or of the lying prophet Mohammed's flight from Mecca to Medina; but all official reports and sheets must follow the new calendar. At the same time, the European division of the day will also be introduced. But whether the new Turkish government will succeed with its attempts at reform is still a question. Dissatisfaction with it finds itself generally, and revolts are at the order of the day. The Turk, of course, recognizes the advantages that result for him from the progressive European culture; he also reveres Christ as a human prophet. But that the Christian religion makes Jesus the only Saviour of the world, through whom alone sinners can be saved, incites him, as Luther said, to hatred and enmity against everything that calls itself Christian. The Turk wants to be saved by his good works; he therefore does not want a divine savior.

J.T.M.

Brotherhood of Man. The program of universal brotherhood of man, which was considered a peculiarly Christian thing at last year's church meeting in Stockholm, has now been taken up by the heathen in the "World Association for Universal Love of Man," whose main journal is headed by the Japanese Shintoists (followers of the pagan Japanese state religion). The association strives for the fraternization and unification of all mankind, which is to be achieved by returning to the original nature, whereas now, according to these people, race, nationality and creed divide men. The headquarters of the Society is in Japan, but it is intended to establish branches in other countries. Members should respect the faith of those of other faiths and strive to help each other. The association also tries to introduce improvements in the field of religion, education and social life by legal means.

This association will not achieve much, since the fraternization of men is impossible without the Gospel and faith in Christ. The Freemasons have long since attempted this, but when the unfortunate world war broke out, it was they who did not allow anything to be felt of the spirit of human brotherhood; indeed, if one may believe the reports, the hatred against certain peoples is said to have been stirred up precisely in the Masonic halls. Return to nature does not ennoble man; only return to God does that.

J. T. M.

Masonic propaganda.

The Masons boast that almost all famous and great men have ever belonged to their secret society, and that this is still the case today. The very latest assertion is that Martin Luther was also a Mason. With this assertion, which is made in the Lodge paper, one particularly wants to make propaganda among the Lutherans. Luther is said to have told his youngest son Martin Gottlieb on Christmas Eve 1536 that he had joined the Freemasons. Luther had been very sad and depressed on Christmas Eve 1520, when he had burned the papal bull fifteen days before, but had hoped that he would receive help and succor from friends. Suddenly, that same evening, three Masons came to him, whose spokesman, Hans Stauffenacher, said to him: "Well, Brother Martin, our guild has long thought that we have a kindred spirit in you, and therefore we are ready to give you protection and assistance. Are you willing to become one of our own?"

Luther then consented, whereupon they immediately led him into the Guild Hall, where, to his great joy, he found a Bible. Then he was introduced with many time-honored ceremonies and immediately promoted from degree to degree the same night, whereupon he was presented with a medal on which the secret signs, whose meaning had been explained to him, were engraved and which he was allowed to wear in public. Also Luther had learned the master song of the order in the same night. He had said to his son Martin Gottlieb that he would never forget this sublime, solemn hour of his initiation into the Order, nor the many friends he had found here.

To which it is now necessary to reply:

There is a great difference between the ancient guilds and Freemasonry. The guilds or guilds were of old Saxon origin, and all who belonged to them were skilled workmen. They engaged in great building, travelling from place to place, and assisting each other in their trade. The rules and knowledge of the art of building they secretly passed on to apprentices, journeymen, and masters.

Freemasonry, on the other hand, did not come into being until 1717 in London and does not have the character of the old guilds. Since there were no Freemasons in Luther's time, Luther could not join the order.

If Luther had wanted any protection and assistance from men in his struggle with Rome, he would only have had to accept the powerful protection and assistance offered him by the German knights. And these knights were so powerful that they could have annihilated the entire Roman priestly power in Germany. But Luther did not accept this protection and assistance, because in spiritual matters he wanted to fight only with the sword of the Word of God. If Luther had wanted to rely on the power of men, he would have joined the German knights instead of accepting the weak, doubtful help of the guilds.

3. according to the assertion of the above-mentioned journal Luther should have had four sons, but this is a historical untruth, because he had only three sons, namely Johannes, born June 7th 1526, died October 28th 1575; Martin, born November 7th 1531, died March 3rd 1565; Paulus, born January 28th 1533, died March 8th 1593. Besides these three sons Luther had still

three daughters, namely Elisabeth, Magdalena and Margareta. Since Luther did not have a fourth son named Gottlieb, he could not inform him about his alleged affiliation with Freemasonry. But one can see how this secret society deals with historical facts.

(Lutheran Church Gazette.)

Influence of Pastor Oberlin's biography on D. C. F. W. Walther.

In the description of the life of Blessed D. Walther, who had such great significance for our Church, it is said: "God did not want him to become a musician, but wanted to make him a chosen instrument in the service of His Church and therefore worked in him the decision to choose theology as his study. This happened through the reading of Schubert's description of the life and blessed work of the preacher J. Fr. Oberlin, which his brother Hermann, who had already been studying in Leipzig for two years, had brought home with him along with other Christian tracts. He (C. F. W. Walther) wrote about it in his diary: I live quite happily and philosophize with my brother about the most interesting objects from both our lives and read with true greed the life of Father Oberlin, presented by Schubert. This has filled my whole being and shown me that the prospects which a theologian can have are the most beautiful, in that he can, if he only wants to, acquire a sphere of activity such as no one who has chosen another profession can hope for. The anxious doubt: 'Will you also one day receive an adequate provision?' is now completely overcome; for an unshakable confidence in God and a firm faith in his providence and influence on our destinies I have sucked from that invaluable little book, after I saw it awakened by the conversations with my dear, good brother."

(Günther, Lebensbild 1). C. F. W. Walthers, p. 6.)

A right hand servant.

Father Oberlin in the Stone Valley one day found a note lying on his desk which his faithful maid had placed there. The following words were found on it: "Since I am now truly independent, that is, since I no longer have to maintain my father, I ask you to do me the favor of making me your adopted daughter. My clothes, stockings, and shoes will cost something, after all, but if I need new ones I can ask you for them, as a child asks its father." And so she remained until her death—a maid in the house with the heart of a daughter.

"God made a great light." Gen. 1, 16.

The Roman Emperor Hadrian said to Rabbi Joshua, "I want to see your God." To which the latter replied, "You cannot see him." The emperor said, "But I will." So Rabbi Joshua set him against the sun at the summer solstice and said to him, "Look into it!" Then said the emperor, "I cannot." "Well then," said Rabbi Joshua hereupon, "the sun, which is but one of the servants of God, thou canst not see; how wilt thou see God who made it?"

The funeral service was held at Town Sigel on May 12. At the home the celebration was conducted by Rev. W. C. Meyer. In the church Rev. F. H. Kretzschmar preached in English on 2 Tim. 4, 7, 8, and the undersigned in German on Job 19, 25-27. The earthly body was then removed to Crete, Ill, where the funeral was held on the following Friday. York, Rev. R. Piehler spoke in German on Isa. 55, -9, Rev. H. Nuoffer in English on John 12, 25, 26, and Rev. R. Geffert officiated at the grave.

May the Lord our God comfort the bereaved with his heavenly consolation
IG. M. Krüger.

too rich, and especially also that it is provided with quite excellent complete registers, just quite necessary and valuable for a song and chorale book. Also the arrangement and equipment is quite excellent. Further remarks belong in a professional journal. L. F.

Selected Organ Preludes for Tunes of the Ev. Luth. Hymn-Book.

Vol. VII, Op. 37. composed and arranged by *Herman Grote*, 1408 E. Prairie Ave, St. Louis, Mo. 16 pages 9X12. Price: \$1. 25. To be obtained from Concordia Publishing House, St. Louis, Mo.

Another booklet of the already repeatedly indicated good preludes of teacher Grotes. It again contains sixteen preludes, including those to:
"In the Cross of Christ I Glory," "Savior, Thy Dying Love," "There Is a Fountain Filled with Blood." The composer would like to know if there is also a need for interludes to the English hymns. L. F.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The Right World View. Lecture given by **D. F. Pieper**. Printed and published by Johannes Herrmann, Zwickau. 27 pages 5^X7^, Price: 35 Pf.

The well-known excellent lecture by D. Pieper before the Synod of Delegates in 1923. Whoever, instead of the fluctuating, unsubstantial, and changing opinions of the day, wants to be uplifted by the right worldview, which is certain of its basis, and at the same time also wants to enjoy luminous language and presentation, should take this booklet and not forget to send it to good friends. L. F.

Confessional Addresses by Lutheran Pastors. Concordia Publishing House, St. Louis, Mo. 117 pages 5s4X7sH, bound in cloth with gilt title. Price: tzl.OO.

A collection of English confessional speeches for pastors for inspiration and guidance. It finds in all 29 short speeches by 25 different preachers, so that thus nearly all who have contributed find represented with one speech each, only one pastor with three, and two with two speeches. 19 of the contributing pastors I salute as my former students; those who were not, find the Rev. L. Buchheimer, W. H. Dale, F. J. Lankenau, A. tz. Poppe, C. T. Spitz, H. M. Zorn. Prof. M. S. Sommer has written a preface to the collection, in which he emphasizes the importance of the confessional, which should not be omitted even in the present busy circumstances, when many pastors have to preach German and English in successive services.

L. F.

Law and Gospel, or, The Way of Life. By **G. C. Koch**, Professor at Concordia Seminary, Adelaide, S. A. Published by the Lutheran Publishing Co., Ltd, 238 Rundle St., Adelaide, S. A.

297 pages 5^X7^, bound in cloth with spine and cover titles. Price: \$2.00.

A doctrinal treatise in the right sense of the word, which everyone will read only with profit and encouragement. Four chapters (p. 15 to 102) deal with the law, five chapters (p. 103 to 297) with the gospel. The author is Prof. G. C. Koch, who is a native of our Synod and was educated in our institutions, but has now been working in Australia for more than 25 years, now for many years at the Seminary of the Synod in Adelaide. Six years ago he was once again on a visit to his old American home. Our Australian brethren find diligent buyers and readers of our books and magazines. It would be very desirable that their printed matter should also be well received by us. And that they have something to offer us is shown, among other things, by this book of 297 pages on the way to life. L. F.

The Hymnal and Order of Service. Authorized by the Evangelical Lutheran Augustana Synod. Augustana Book Concern, Rock island, 111. 937 pages 6X9, bound in cloth with gilt title. Price: \$2. 50.

This new English hymnal of the Swedish Augustan Synod shows great diligence and skill in the field of English hymnody and is obviously the result of many years of thorough, expert work, as should be the case with a hymnal. If this had been the case with us from the very beginning, we would probably not have the many different English hymnals. The compilers of this hymnal have obviously given a great deal of thought to the relevant questions: the selection, the text, the melody of the songs and the whole liturgical structure of the service. We cannot go into details here, but only note that this hymnal is of special value to all who are concerned with English hymnody, that it also presents many Scandinavian texts and melodies - and the Scandinavian churches are, after all, old Lutheran churches - that it also contains very valuable, rich appendices, sometimes nearly

News about the community chronicle.

Ordinations and introductions.

It was seconded to the Commission on Heathen Missions:

On the 5th of Sun. a. Trin.: Kand. M. S i m o n to Zachow, Wis. as missionary to China assisted by PP. D. Markworth, W. Plischke, W. J. Schröder, and A. Oswald of Pros. W. Arndt.

Ordained on behalf of the District President concerned:

On the 6th of Sonnt, n. Trin.: Kand. H. Borchers at Christ Church, Oak Park, Ill, by P. E. T. Lams.

Ordained and inducted on behalf of the respective District President:

On 2 Sonnt, n. Epiph.: Kand. T h. S t e y e r in Trinity Parish at Sitio, Rio Grande do Sul, Brazil, by Pros. Fr. Schelp.

In the exchange of the respective district presidents were introduced:

. 4. pastors:

On Pentecost Sunday, Rev. L. A. Schuessler in the Oood 8lwpuerdCongregation at Maywood, Ill, by Rev. G. Schuessler.

On the 1st Sunday, A.D.: Rev. M. M a t u s c h k a at Lount Calvar^parish, Omaha, Nebr. by Rev. Fr. Matuschka.

On the 3rd Sunday, n. Trin.: p. W. A. Meyer in the parish at Aliceville, Kans. by P. C. A. Lobitz.

On the 4th of Sonnt, n. Trin.: P. F. A. C. M e y e r in Trinity Parish at Centralia, Ill, assisted by PP. E. Köstering, J. Müller, Als. Fühler, F. Mahnten and J. Hesemann by P. P. Lehmann.

June 29: Rev. F. E. S c h u m a n n in St. John's parish at Salt Lake City, Utah, by Rev. O. Lüssenhop.

On the 6th of Sun. n. Trin. pp. O. W. Schreiber in St. John's parish at Hayes, Wis. assisted by pp. A. Oswald and H. Büfing by p. D. C. Markworth. - P. M. P i o n e i t in the parishes at Kress and Abernathy, Tex. by p. V. J. Kollmann. - P. A. H. Kersten in the parish at Hiawatha, Kans. by p. N. Sereres.

On the 7th Sunday, A.D.: P. G e o. J. M e y e r in the Immanuel parish at Bristol, Conn. by P. H. Wehmeyer. - P. Wm. Möller in the congregation at Charlotte Hall, Md. by P. H. M. Hennig.

K- Teacher:

On the 5th of Sonnt, n. Trin: Teacher G. Taggatz in St. John's parish at Fall Creek, Wis. by P. P. Schedler seu. - Teacher O. W. Wilk as teacher in Zion parish at Leigh, Nebr. by P. J. C. Kaiser. - Teacher H. F. S t i c h w e h in Zion parish at Belleville, Ill, by P. Theo. Stiegemeier.

On the 7th Sunday, n. Trin: Teacher W. G. S c h u l e n b o r g in the Salem parish at Farrar, Mo. by P. R. Rook.

Groundbreakings.

The cornerstone was laid:

To a new church: on the 3rd of Sonnt, n. Trin.: The Trinitalis congregation at Spencer, Wis. (n. H. H. Wegner).

To a new school: Äm 7. Sonnt, n. Trin.: Die St. Petrigemeinde zu Mac 0 mb, Mich. C- J. Beyerlein).

Initiations.

Dedicated to the service of God were:

Church: On Sun. Exaudi: St. Mark's Church at G l a s t o n b u r y, Conn. (P. H. F. R. Stechholz). Preacher: Pros. H. F. A. Stein, ?k. v., pp. G. A. Derwig and J. Kavasch.

Church and School: On Sund. Lätare: The renovated church and new school of St. Paul's parish at East Ghicago, Ind. (Rev. Th. Claus).

Anniversary.

On the 4th of Sun. a. Trin. the Zion church celebrated at Princeton, Minn. (P. A. O. Strauch), celebrated its 40th anniversary. Preachers: pp. H. R. Klemp, P. Beck and W. C. Krämer.

Our Synod of Delegates to St. Louis.

Brief excerpt from the daily negotiations.

4.

Intersynodal Committee.

For a number of years the so-called Intersynodal Committee appointed by Synod to this work has held meetings jointly with brethren from the Wisconsin Synod with representatives from the Iowa, Ohio, and Buffalo Synods to come to unity on disputed doctrines. Theses were laid down on the following points: Conversion and Election of Grace, Scripture, Position on Lutheran Symbols, Church Fellowship, Church, Spiritual Priesthood, Parish Ministry, Antichrist, Chiliasm, Sunday, Open Questions. The theses drawn up had been printed and sent out, and were now before the Synod. The Synodical Committee appointed to consider this matter made the following report to Synod, which was also adopted by Synod:

"An Honorable Synod Committee for the Inspection of Intersynodal Matters has conscientiously considered the matters under consideration, so far as it has been possible to do so in the time at its command, and hereby recommends the following for adoption by Synod.

"Let Synod express its joy that the negotiations of our Intersynodal Committee with similar committees of other Synods have not been in vain, but rather that the theses adopted and published by these committees in a number of doctrinal points express the right Lutheran doctrine, reject false doctrine, and can therefore contribute to the achievement of doctrinal unity.

"It must also be said, however, that the Lutheran doctrine has not yet been expressed in all points in a clear, definite, and complete manner that excludes all error. The changes proposed by the committee appointed by the last Synod, especially in the theses on conversion and election by grace, are well founded, and the theses cannot therefore be recommended to the Synod for adoption in their present form.

"This has also been recognized in individual circles of our Synod on the basis of detailed conference negotiations, as is shown by some unprinted submissions addressed to the Synod. However, the theses have not yet been thoroughly examined and discussed in general, partly because there was not enough time to do so after the amendments proposed by the examination committee became known. From individual parts of the Synod more time for the examination of the theses is expressly requested. We also add that leaders and districts of the Ohio Synod have publicly expressed their disagreement with the theses.

"4. We recommend, therefore, that the theses, at the same time as the proposed amendments, be everywhere and thoroughly discussed in the pastoral conferences, and that for the sake of our own synod. It can only be of profit and blessing if the doctrine is everywhere dealt with quite thoroughly, and we all speak as one man in the doctrines in dispute, and exclude all error.

"We further recommend that the same Intersynodal Committee continue to negotiate with similar committees of other Synods in a similar manner as has been done hitherto, in order to bring about a still more precise wording of the theses on the points objected to, or to issue other, shorter and simpler theses, and to remove other obstacles, to which our Intersynodal Committee also draws attention. Among the latter is what our Inter-Synodal Committee says in its report to Synod: that 'in regard to the article of church fellowship there seems to be a difference of opinion in the synods concerned'. (Submission No. 401, item 6, p. 146.)

"We also recommend that the same committee of examination continue and receive any further correspondence; both committees should then report again to the next Synod.

"6. Finally, we urge all the Christians of our Synod to pray diligently to the Lord of the Church that a godly, complete agreement in truth and in love may be reached for the glory of His name and the salvation of His Church."

Finance.

In regard to finances, the following resolutions were passed: that members of synodical authorities of congregations and associations shall not collect (funds in excess of the amount set for them in the budget unless authorized to do so by the Board of Directors;

that extra expenditures for a special purpose not included in the budget shall also be used for such special purpose;

That from February 1, 1927, all profit or dividends paid by Concordia Publishing House to the Synod shall flow into the budget coffees and each caste charged in the budget of the Synod shall receive a proportionate part thereof, according to the ratio of each caste to the whole budget of the Synod;

that the collection of a reserve fund to cover losses which might be caused by fire at our educational institutions should be refrained from at present;

That the appropriations made by this Synod shall not take effect until the beginning of the next fiscal year. But this resolution shall not be construed to affect appropriations for which the necessary money is already available or for which special ways and means are provided to raise the money.

A resolution of the last Synod that the Board of Pensions be authorized to strike any balance in the pension fund at the end of the year at least in part to the capital stock was rescinded, as was the resolution that the pension fund receive a grant of 10 percent from the net profits of Concordia Publishing House.

Cash Report.

In connection with the report of the Treasurer of Synod, it was resolved:

1. that of the Bemk proceeds received principally through the Building Fund, \$150,000 be appropriated to the Building Fund on January 31, 1927;

2. that the Synod commend Treasurer E. Seuel for the manner in which he has kept his books, and Financial Secretary Th. W. Eckhart, who has

assisted him in this, and to the committee which assisted in investing and securing the securities of the Synod, their warmest thanks;

3. that all (funds for any purpose in our educational institutions, be it budgetary or student funds, shall pass through the hands of the supervisory authority concerned;

4. that all such moneys shall be deposited in such bank or banks as the local authority concerned may designate and shall be enrolled in the name of the institution concerned;

5. that the treasurer of any authority shall disburse funds only upon receipt of a properly endorsed warrant (voucher);

6. That all stmodal authorities and commissions receiving and disbursing such funds shall submit a monthly report of receipts and disbursements to the auditors chosen by the synod. This provision shall take effect July 1, 1926, for teaching institutions, and February 1, 1927, for all other authorities and commissions;

7. that all educational institutions of the Synod shall begin their fiscal year on the 1st of July and close on the 30th of June, but all other authorities shall conform to the fiscal year of the Synod: from the 1st of February to the 31st of January.

L. L. L. Endowment Fund.

The Lutheran Laymen's League was encouraged, nevertheless, to do their utmost before December 31, 1926, to collect the remaining shortfall of H700,000 wherever possible, in order to obtain the P3,000,000 for the stuckowmout stanst for the care of our veterans in the preaching and school departments.

Miscellaneous.

D. F. Pieper's and D. W. H. T. Daus lectures.

Especially beautiful and instructive were the lectures given by D. Pieper and D. Dau, the former on three, the latter on two days. **D. Pieper spoke in German on "The Christian Religion in its Relation to all other Religions"** and D. Dau in English on "The Pursuit of Sciences which God Approves." We hope that these lectures will be presented in their entirety to our readers through print.

Nominations.

As candidates on the ballot who are starred as previous holders of an office are usually elected, and thus the work of the Nominating Committee seems to be useless, the standing Committee on Constitutional Affairs was appointed to look into the matter and make suggestions about it to the next Synod.

Standing Press Committee.

Resolved:

1. That the Synod elect every three years a Standing Press Committee whose duty it shall be to offer news and other items of interest about our Lutheran Church to the press in appropriate form, and to ward off attacks upon our Church;

2. that this standing Central Congress Committee should consist of three members living in close proximity to each other;

3. that the various synodal districts be encouraged to also elect standing press committees to serve as assistants to the synod's press committee.

Church Architecture.

It was decided: ...

1. To express the thanks of the Synod to the members of the Church Architecture Committee for their valuable service to the Synod thus far;

2. to encourage the congregations to avail themselves of the extensive knowledge of this committee and to follow their advice, especially as regards the plan and proportions of the church, the efficiency of the architect and the actual work of the local building committee;

3. To request all congregations seeking the advice of this committee to contribute a decent sum to the current expenses of this committee, so that the expenditure approved by Synod for this work will not be exceeded.

Board of Directors.

Resolved, That the Synod approve the actions communicated in the report of the Board of Directors for the purpose of carrying out their duties, and commend the efficient and faithful services rendered by that agency. - *School Journal*.

The question of whether part of our *School Journal*, the Professional Journal for Parochial School Teachers, should be made available to your higher education within our church, was referred to the Professors' Conference to deliberate and make further recommendations to Synod over three years.

Station KFUE.

The Lutheran Laymen's League (L. L. L.) recognizes that radio is a splendid means of doing mission, and because the Synod is busy with many other tasks, the st. st. made an offer to the Synod to rebuild and maintain the KFUE station on the new seminary site. The Synod decided to accept this offer with thanks and to place the control of the ward in the hands of the supervisory authority of St. Louis Seminary.

Communion wine.

The Synod was asked to make a definite statement as to whether anything other than fermented wine was permissible in Holy Communion. This question, posed by a pastoral conference in Argentina, was referred to the faculty of Concordia Seminary in St. Louis for an opinion on the matter, and the faculty was asked to communicate their opinion to these brethren.

One-and-a-half-century anniversary of the Declaration of Independence.

The Synod asked all its congregations in the United States to observe the Fourth of July celebration, which this year fell on a Sunday, with thanksgiving and prayer: with thanksgiving for the goods God has abundantly bestowed on us inhabitants of this country; with prayer to God for the preservation of those goods; and it encouraged wider circles of congregations to hold appropriate community celebrations.

Architect Klauder.

On the day following the dedication of the Seminary, Mr. Klauder of Philadelphia, the architect of the new Seminary buildings, was given an opportunity to address the Synod. He expressed his thanks and appreciation for the assistance he had received from all quarters in the erection of the beautiful buildings. He was glad to see the buildings now nearing their completion. Nowhere had a more beautiful group been planned and erected by him. Praeses Pfothenauer thanked him on behalf of the Synod for his services.

Brief report on Synod meetings.

For the lay delegates a short report on the proceedings of the synod is to be produced. According to the decision of a previous synod, this short report will be published in the "Luthe-

raner" and in *Lutheran Witness*. Since it will be a short report not all negotiations and resolutions are mentioned. In general, the resolutions are listed according to their wording. Some English committee reports had to be translated in a hurry. It goes without saying that in all cases the wording of the minutes, as printed in the synodal report to be published later, is decisive.

Vacation for President Pfothenhauer.

On the recommendation of the lay delegates, the Synod granted to D. F. Pfothenhauer, who has served the Synod untiringly and faithfully for many years according to the grace which God offers, a vacation of sixty days without any restriction as to the manner, time, or place of such vacation. Synod asked him to accept this leave as an expression of appreciation for his services to the Synod, and wished him God's rich blessing on all his labors as well as on his vacation journey. A number of friends presented D. Pfothenhauer with a large sum of money to enable him to undertake such a holiday journey.

Hosting the Synod.

Since the accommodation of all delegates at synodal assemblies, consisting in free board and lodging (lodis), imposes a considerable burden on the congregations of a borough, and since it is just and also entirely in the spirit of Christian charity that a larger number of congregations should be called upon to defray the expenses, it has been resolved, That the Synod request all constituencies to defray in the future not only the expenses of their delegates but also the expenses of the fellowship meals provided by the inviting congregations, and for this purpose also request these congregations to state in advance the total expenses of the fellowship meals when announcing the Synodal Assembly in our periodicals. The president of the synod shall appoint a committee whose duty it shall be to draw up a plan according to which the costs of the hospitality of the members of the synod, especially with regard to the common meals and lodging, shall be distributed more evenly, and to report on this in three years.

Memorial Services.

In a German and in an English opening service the Synod alldiensten who passed away in the last triennium were remembered. We need only mention the names of C. C. Schmidt, E. Pardieck, E. A. W. Krauß, A. Crull, Fr. Streckfuh, J. H. C. Käppel, C. Huth, M. Lücke, Th. Brohm and G. Weller to recall what losses the Synod has suffered.

Worship services during synod.

On Friday evening, Rev. H. F. Brunn, of Bay City, Mich. preached the school sermon. On Sunday morning out-of-town pastors preached in all the St. Louis churches of our synod. On Wednesday evening pastoral services were held with celebration of Holy Communion. The confessional sermon was preached by Rev. L. A. Heerboth of Wheaton, Ill, and the pastoral sermon by Rev. E. Berthold of Danville, Ill.

Congratulations and blessings.

P. W. H. Lothmann of Akron, O., is credited with having served the church sixty years on August of this year, fifty of which years were spent at the Akron congregation. The synod wished him God's rich blessing.

As Praeses F. Brunn at Oak Glen, Ill, is celebrating his fiftieth anniversary in office this year, Synod instructed its secretary to convey to him the blessings of Synod. At this, attention was called to the fact that also.

Pastors G. Birkmann, C. Hafner and J. C. Strafen took office fifty years ago and have served the Synod as District Presidents. These fathers were also included in the blessings of Synod.

Vice Presidents Bernthal and Eckhardt.

The two previous Vice-Presidents, G. A. Bernthal and H. P. Eckhardt, retired from office at this meeting. They thanked the Synod for the trust it had shown in them, and at the same time declared that, although released from the office of Vice-President, they would nevertheless continue to devote all their energies to the service of the Church. The Synod, standing up, gave them heartfelt thanks for their faithful and diligent service.

Dankvota.

Heartfelt thanks were expressed to the pastors and congregations of St. Louis and vicinity for hosting the Synod, to the Holy Cross congregation and Redeemer congregation for the use of their church property, to all our local Lutherans for their warm hospitality, and to the many good friends who in any way participated in the preparations for the dedication of the new Seminary; also to the postmaster at St. Louis, Mr. Louis Alt, and his assistant, Mr. W. Lottmann, for the service rendered to this congregation by establishing a post-office in the School of the Cross, called the Lutheran Convention Post-office: further, to the newspapers of the city and of the whole country, which have brought reports of our meeting and of the dedication of the Seminary.

Next Synod.

The invitation of the Chicago Pastoral Conference was accepted, and accordingly the next Synod will gather in Chicago over three years.

Conclusion of the Synod.

Friday, June 18, afternoon 1/2-6 o'clock, the Synod had completed all its business. The congregation sang the hymn "Now give thanks to God" and then said the Creed and the Holy Lord's Prayer together, after which the President, D. F. Pfothenhauer, dismissed the congregation with the blessing of the Lord. In a few hours most of the delegates hurried back to their homes. Now everything depends on the fact that what was decided in those days will also be carried out at home, as much as lies within the powers of the congregation.

"The LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may he promote!" Ps. 90:12.

Reporting.

Now a few words about reporting during the synod. For more than twenty years the writer of these lines has attended the sessions of the Synod of Delegates as a reporter in one way or another, and has watched the progress from Synod to Synod. In former times, at the first meeting on Wednesday afternoon, these or those men were proposed from the Synod as rapporteurs for the local sessions. Then, without any preparation, they had to go to a strange city and try to get acquainted with the editors. How everything has changed in the course of the years! Reports, clip-sheets, mats and plates have been sent out in great quantities all over the country. Mr. J. F. E. Nickelsburg and P. A. F. Meyer, and Prof. Polack and P. E. L. Roschke are due credit for their services. *)

*) Likewise to the diligent reporter for the "Lutheran", P. E. Eckhardt. L. F.

Eight men and eight clerks were employed during these days in connection with this committee. Synod had no expenses by it. We must not underestimate the reporting of our Synod; for by it our church members in the country learn in the quickest manner what is going on in their Synod, and other people learn from it that there is a Lutheran Missouri Synod. But let us also be careful that we do not fall into the other extreme and overestimate coverage of the Synod. That in itself does not win a soul.

Elections from the Synod.

General Officers.

President: D. F. Pfotenhauer.
First Vice-President: P. F. Brand.
Second Vice-President: D. W. Dallmann.
Third Vice-President: P. F. J. Lankenau.
Fourth Vice-President: Father J. W. Miller.
Secretary: P. M. F. Kretzmann.
Treasurer: Mr. E. Seuel.

Board of Directors: the president, secretary, and ex officio treasurer of the synod; P. W. Hagen, Detroit, Mich.; Mr. H. W. Horst, Rock Island, Ill; Mr. A. H. Ahlbrand, Seymour, Ind.; Mr. W. H. Schlütter, St. Louis, Mo.

Correspondent with foreign countries: D. L. Fürbringer.

Chronicler and statistician: P. E. Eckhardt.

Editor (from the English District) of the *Lutheran Witness*: Prof. M. S. Sommer.

Railroad Secretary: 8. E. G. Nachtsheim.

B. Supervisors of educational institutions.

The president of the district concerned ex officio.

St. Louis: The 88th Theo. Lätsch, R. J. Sieck; Messrs. Eug. Harms, E. Schüttner, O. Hüsemann, A. G. Brauer, Chr. Beckemeier, Jr.

Springfield: 8th Paul Schulz; Messrs. G. C. Bretscher, H. Ostermeyer, F. Van Horn.

River Forest: 8th E. Werfelmann; Messrs. Wm. Schlake, Paul Schulze, C. H. Zuttermeister.

Seward: 8th H. Mießler; Messrs. Aug. Beckmann, Rob. Buchholz, Paul Herpolsheimer, E. Kamprath, C. L. Wassermann.

Fort Wayne: 8th H. C. Luehr; Messrs. O. Bengs, H. H. Hartwig, H. Moellering.

Milwaukee: 8th H. Steege; Messrs. M. Keller, E. Pritzlaff, C. Tegge.

St. Paul: 8th E. G. Nachtsheim; Messrs. J. Henke, A. Hillmann, F. Jösting.

Eonover: the 88th H. A. Burandt, Geo. Mennen: Messrs. C.-R. Brady, E. S. Coyner, C. E. Hesner, J. K. Smith.

Bronxville: 8th Arth. Brunn; Messrs. Hy. F. Holtorf, Fred W. Lverbeck, H. Schroeder.

Winsted: 8th E. J. Dierker; Messrs. C. Bersche, C. C. Müller, W. H. Weinrich.

Oakland: 8th M. Love; Messrs. E. Hagist, E. Meese, A. Tisza.

Concordia: 8th E. Runge; Messrs. Thees Hinck, Hy. Rolf, Jul. Vogt sun.

Portland: The 88th H. H. Koppelman, J. A. Rimbach; teacher O. Kuhnau; Messrs.

E. Balgemann, A. Kumpel.

Edmonton: 8th J. C. Müller; Messrs. Sam. Gabert, J. H. Meyer, Jakob Ulmer.

Austin: 8th R. Ofthoff; Messrs. H. Fehr, R. Leschber, C. E. Waiser.

Porto Alegre: 8. O. Beer; Messrs R. Petzhold, W. Görl, E. Schachers lehrer.

C. Electoral authorities of the educational institutions.

The presiding officer of the synod and the local supervisor shall each have one vote.

St. Louis: 88th L. Buchheimer, O. Erbe, A. Fühler, H. B. Hemmeter, O. Kaiser.

Springfield: The 88th E. Berthold, J. Bertram, W. Hohenstein, O. HHorn, G. Schuessler.

River Forest: The 88th J. F. Bürger, Arth. Both, A. Pfotenhauer; teachers J. Tisza, W. Wegener.

Seward: The 88th H. J. Eggold, Th. Jüngel, W. Mahler; the teachers J. H. Brase, Paul E. Frese.

Fort Wayne: The 88th A. F. Bernthal, E. H. Eggers, P. Eickstädt, Theo. Schurdel, J. M. Gugel.

Milwaukee: 88th E. Dümmling, F. H. Eggers, F. A. Hertwig, F. F. Selle, H. Kowert.

St. Paul: 88th H. Bouman, P. Brammer, J. Clöter, J. C. Meyer, F. Randt.

Conover: 88th L. Buchheimer, Sr, W. H. Dale, K. H. Ehlers, F. H. Freed, J. F. Wenchel.

Bronxville: The 88th Chr. Kühn, Otto Sieker, A. C. Theo. Steege, F. C. Verwiebe, Martin Walker.

Winfield: 88th A. C. Dubberstein, F. W. C. Jeffe, H. Kröning, P. D. Müller, E. Lischläger.

Oakland: 88th P. Felten, C. Fickenscher, G. C. Jacobsen, G. E. Kirchner, A. M. Wyneken.

Concordia: The 1>8th C. Bernthal, F. Niedner, C. Niermann, H. Schabacker, L. J. Schwartz.

Portland: 88th E. Dobberfuhr, H. C. Ebeling, F. Schoknecht, F. Westerkamp; teacher P. Hillmann.

Edmonton: 88th H. J. Böttcher, E. Eberhardt, J. E. Herzer, C. TWetzstein, Paul Wiegner.

Austin: The 88th W. H. Bewie, C. M. Beyer, G. W. Fischer, H. C. Gärtner, M. H. T. Solls.

D. Mission authorities.

Inner Mission in North America: The 88th C. F. Dietz, Sr, E. F. Schüler, F. F. Selle; Messrs E. Küchle, F. Runzel - all in Milwaukee.

Mission to South America: 88th L. Schmidtke, A. Burgdorf, E. G. Jehn, F. G. Mießler; Messrs. L. C. Wieting, H. F. Rohrmann - all in Chicago.

Mission to Europe: 88th A. G. Dick, H. Engelken, H. C. Wo"; Messrs. Geo. Overbeck, Fred Baumann - all in or with New Pork.

Heathen Mission: Professors M. S. Sommer, W. Arndt; 88th A. Kühnert, H. H. Hohenstein; Messrs. Gottl. Schmidt, Wm. Lehr - all in St. Louis. - Foreign members of the commission: the 88th E. A. Mayer, H. C. Steinhoff, H. M. Zorn, J. F. Bürger, K. Kretzschmar.

Taubstummenmisfion: The 88th A. H. Kuntz, Th. H. Schrödel, Jul. Huchthausen; Messrs. J. P. Miller, Geo. Kölln - all in or near St. Paul.

Foreign language missions: The 88th F. J. Markworth, L. Wambsganß, W. Nordsieck; Messrs. Fred Behrendt, F. W. Vehling - all at or near Indianapolis.

Jewish Mission: The 88th H. C. Steup, S. Frey, A. Wismar; Messrs. J. Bunke, J. Burmeister, W. Selle - all at or near New Pork.

Indian Mission: The 88th Geo. Fierke, W. J. Jäger, O. Neumann; Messrs. W. Böversdorf, P. Kufferow - all at or near Wittenberg, Wis.

Immigrant and Seamen's Mission: the 88th J. C. Barth, E. Kurth; Messrs. J. C. Stemmermann, Theo. Fischer - all in or near New York.

L. Various authorities.

Board of Directors of Concordia Publishing House: superintendent Theo. Kühnert; 8th R. H. C. Meyer; Mr. Hy. Lührmann - all in St. Louis.

Church building committee: the 88th F. Niedner, W. Hallerberg; the teachers R. A. Mangelsdors, H. Papke; Messrs. B. A. Schieferdecker, C. Bürde - all in or near St. Louis.

School Board: 88th A. Both, H. C. Steinhoff; teachers H. J. Lange, C. H. Meier; Messrs. Theo. Kolb, Walter Meyer, Hy. Vetter - all of Chicago.

Sunday School Board: 8th P. König; D. P. E. Kretzmann; Superintendent Theo. Kühnert - all in St. Louis.

Supporting Commisfion: Prof. H. D. Menfing; 8th W. Klaufing; Mr. Paul E. Wolff - all at Fort Wayne.

Commission for Youth Work: Prof. Theo. Gräbner; 8th Theo. Stiegemeyer; teachers W. Weiherman, M. I- Roschke; Mr. Ed Erbe - all in or near St. Louis.

Board of Supply: 8th F. G. Kühnert; teacher O. Kolb, Sr; Messrs. C. H. Dehning, Theo. Döring, W. Schulze - all in or near Chicago.

Commission on Literature: Pros. M. S. Sommer; 8. L. Buchheimer; Teacher H. F. Bade - all in St. Louis.

Commission on Literature for Children and Youth: Prof. W. G. Polack; the 88th Geo. Lücke sun., Aug. G. Merz; teacher L. H. Becker - all in or near St. Louis.

Board of Auditors: Messrs. W. Schröter, Oskar Fischer, Walter Roschke - all in St. Louis.

Committee on Constitutional Matters: D. L. Fuerbringer; Prof. J. H. C. Fritz; Mr. J. W. Boehne.

Committee on Church Architecture: the 88th F. R. Webber, K. H. Ehlers; Messrs. A. F. Bernhard, J. C. Krietenstein, J. A. Fichter.

Survey Committee on Higher Education: D. L. Fuerbringer; Dir. C. F. Brommer; 88th W. Lichtsinn, P. Lindemann.

Committee on Student Welfare: The 88th A. Häntzschel, G. Stiegemeyer; Prof. M. Heimlich.

Committee to advise the National Lutheran Educational Association: the 88th C. H. Becker, Sr, O. H. Horn; Mr. Wm. Blankenbuehler.

Press Committee: The 88th Ad. F. Meyer, Geo. C. King; Mr. J. F. E. Nickelsburg - all at or near New York.

Election Commission for Nominating Committee for 1S29: The 88th C. P. Schulz, Ed. H. Schmidt, J. E. Elbert; Teacher M. E. Dobberfuhr; Messrs. Otto Jung, Fred Schöning, Wm. Kaufmann - all in or near Sheboygan, Wis.

To the ecclesiastical chronicle.

From our Synod.

The General Teachers' Conference was assembled in our seminary at River Forest from July 6 to 9. Nearly three hundred teachers and pastors from all parts of the country and from the various Lutheran Synods attended the sessions. It was a blessed, instructive, and edifying four days, and every visitor went home newly strengthened for his ministry. A fine Christian, brotherly spirit dominated all the proceedings. Truly, as long as such a spirit as was displayed here prevails among our teachers, our schools are in good health. Each meeting was opened with a devotion and also with an organ recital by four outstanding organists.

In order that our congregations may know what their teachers are engaged in at the conference, here is the list of the papers discussed, together with the names of the speakers: "Where Mary is in the house, Martha is not left out": Prof. A. F. Hunter. "Disposition of the Teacher's Time": Prof. H. Hardt. "Study of American Literature in the Grades, with Special Reference to *Evangeline*": W. L. Meyer. "The Advantages and Disadvantages for a Teacher in Society Work within the Congregation": A. Felten. "The Curriculum": P. A. Both. "Attention to the Spirit of the Times": R. W. Petrowsky. "Glaciation in Northern Illinois": A. H. Miller. "Talents Wasted and Used": W. Burstadt. "Beacon Method": R. Engebrecht. "The Educational Influence of Music in the School and Home": Prof. H. Gärtner. "Christian Discipline": K. J. Buchhop. "Hebung unsers christlichen Schulwesens durch Anerkennung": Prof. M. Wagner.

"Why Have the Teachers a Duty toward the Young People of the Church?": F. L. Weber. "The Only True Education": S. J. Richter. "Worldly-mindedness": E. R. Krohn.

It can be seen, then, that almost every field of our teachers' ministry came up for discussion. Two papers, one by School Secretary Stellhorn ("Wrong Ideas about Education"), the other by Prof. Ed. Köhler ("Is Our Method of Teaching Religion as Effective as It Might Be?"), could not be completed for lack of time.

Next year's conference will, God willing, gather again in River Forest in July. Congregations should not only encourage their teachers, but make it financially possible for them to attend this conference. The blessings of it will benefit our schools and churches. W. Wegener.

A right mission school. In the parish bulletin of the Immanuel congregation at Kansas City, Mo. (PP. L. J. Schwartz and E. W. Brokers; teacher J. G. Sebal), we read that on May 11, at the same time, thirteen children, ranging in age from two to twelve years, were baptized in the church of the congregation. These baptisms were the fruit of diligent and faithful Christian instruction in the parish school and the missionary work that followed. For nine of these children are pupils of the local parochial school, and the four others are brothers or sisters of one or the other of these school children. The baptisms took place in the presence of all the school children in a short service with a baptismal address specially arranged for the occasion. The parish school can and should also be a true missionary institute. L. F.

A beautiful endowment. From Los Angeles, Cal., O. A. C. Bode, of St. John's congregation there, makes us a communication worthy of further notice. First, it is right and good that our congregations in the East should hear what is being done for the Church in the far West of our country. And secondly, such an example will also stimulate others, such as

Therefore St. Paul tells the Christians in Macedonia what the Christians in Corinth did and adds: "Your example has provoked many," 2 Corinthians 2.

P. Bode writes among other things: "A member of our St. John's parish, Mrs. Helene Walker, made the announcement through our treasurer that she wanted to build and donate to the parish a hall corresponding to the size of the parish in memory of her husband, Karl Clamor Walker, who died on June 12, 1925. All costs connected with the building, which is to be a modern one in every respect, are to be borne by her. This is to provide the clubs of the parish, but especially the young people, with a suitable place for their meetings and gatherings. P60,000 and more has been pledged. The said Karl Clamor Walker wanted to give such a building to the community for Christmas 1925, but was prevented from doing so by death. Now her husband's widow has fulfilled her wish. St. John's congregation has accepted the generous gift with thanks and is making immediate arrangements to carry out the building. The same family has also erected all the parish buildings worth P60,000 to a small parish in Oklahoma."

Last year we wrote on a similar occasion that there are three kinds of church building funds in our synod: the general church building fund for the whole synod, the district church building funds for the various districts of the synod, and the private church building fund, when individual Christians who have been blessed by God in the earthly realm build and donate a church or school or hall or parsonage to a congregation from their own resources. And we think again, as we did then, that such a private church building fund is the most beautiful, and will give the most pleasure to the givers themselves. L. F.

Big churches, big expenses. The "Messenger" of our Northern Wisconsin District writes: "One often hears hints that the parishioners in the large parishes have little to raise in proportion. From the "St. Luke's Messenger," the parish bulletin of St. Luke's parish in Chicago, we gather the following data: Communicating members: 2, 300. The expenses for the year are estimated at H45, 800. This averages nearly H20 for each communicating member. For salaries alone, the parish has to spend P23, 500. At their parochial school there are nine teachers and one teacher. For synodical and charitable purposes ^8, 000 is exposed.

J. T. M.

Inland.

The Wisconsin Synod dedicated a major addition to its teachers' seminary, Martin Luther College in New Ulm, Minn. on June 27. The institution can now accommodate sixty more students. The attendance at the fete was a very lively one. In the forenoon the President of the Minnesota District of the Wisconsin Synod preached, Rev. Im. Albrecht, in the afternoon Vice-President J. Plocher and Rev. A. Ackermann. The cost of the addition was H40,000.

The collection for the new Wisconsin Synod Seminary is still in progress; but it is hoped that the cornerstone will soon be laid. L. F.

Death reaps a rich harvest. At our last synod, in one session, special attention was called to the fact that death has recently called so many workers to rest. Other parts of the Lutheran Church in our country have also suffered such losses, especially the United Lutheran Church. York died in the last few months, to mention only a few of the better known men, Rev. H. A. Weller, the president of the Pennsylvania Ministerium, the old-

sth Lutheran Synod of our country; Prof. A. T. Clay, an eminent scholar in the field of the ancient Orient and professor of Assyriology in Yale University; D. J. A. Singmaster, for many years professor of theology and president of the theological seminary at Gettysburg, Pa.; D. A. Ramsey, for a number of years professor of church history in the theological seminary at Chicago.

There is almost no number of the "Lutheran" in which there is not one, or usually several, obituaries from among our pastors and teachers. Each such obituary is a reminder of the faithful services of those who have gone home, and a reminder to those who survive to work while it is day; night is coming when no one can work, John 9:4.

L. F.

Church Associations at the Philadelphia Exposition. Various church associations have taken the opportunity to illustrate their contribution to the welfare of the country at the Philadelphia Exposition. The following church fellowships have rented space in the Education Building for this purpose: the Federal Council of the Churches of Christ in America, the American Bible Society, the Seamen's Church Institute, the Catholics, Episcopalians, Presbyterians, Methodists, Baptists, some Lutheran synods, the Quakers, and several others. The Quakers have erected a meeting-house, after the pattern of 1776, with room for eight hundred persons, and wherein they worship in their own way. A special exhibition is given of the contribution of the churches to the welfare of the authorities, education, charity, public welfare, missions, etc. Special attention is given to the church at Jamestown, Va. where the first political convention of the new states was held, and to the ship *A mislead*, which is paraded in the picture because it gave the impetus to the abolition of slavery.

What has made our country great is the blessing of God upon the preaching of His Word. America, the land of sects and enthusiasts, was at the same time the land of diligent Bible study, simple piety of heart on the part of many of its inhabitants, and unceasing missionary efforts. Here also Luther's teachings found their way in very early and were proclaimed loud and pure. All this is grace from God. Unfortunately, however, in our time the Word of God is no longer valued, and many church communities have become loose clusters among whom Scripture no longer rules, but reason. The change is according to this. If our country will not return to the fear of God, we will have only curses and misery to expect instead of blessing. The churches should also think about this and create change where it has become rotten in them.

J. T. M.

From the Episcopal Church. The High Church, that is, the Roman, party in the Episcopal Church, which, it claims, comprises about ten per cent. of the church membership, intends to hold its second convention in Milwaukee in October. The intention of this party is not to separate from its church; for, as it asserts, there is room in the church for different tendencies, but to "spread the religion of the Incarnation of the Son of God and of the seven sacraments of the holy Catholic church." This statement indicates what a dreadful confusion of doctrine there is in this disorganized Church. Everything is tolerated there: the strictest Catholicism as well as the most resolute atheism. In their church there is just "room for different directions". Such a church is an abomination in the sight of God and a nuisance to all true Christians. That its members, from the

highest bishop to the least church member, no longer feel this is also part of the punishment that comes upon all who despise God's word. "They are men of corrupt minds, unfit for the faith", says Paul 2 Tim. 3, 8.

J. T. M.

Apostasy from the Confession and Closure of Andover Seminary.

The entire faculty of the well-known Andover Seminary, a Congregationalist theological institution in Massachusetts, resigned the other day, and the administrators of the institution have announced that all classes are cancelled for the year 1926-27. This seminary had conceived a plan to associate itself more closely with Harvard University, whose theological faculty is entirely unbelieving. This plan failed, however, because of the determination of the state supreme court, which ruled that the institution could continue under its charter only if it actually taught according to the creed of the original founders of the seminary. But the directors and teachers of Andover Seminary have long since apostatized from the old creed of the fathers, and have for years taught the most blatant creed of reason, while the charter of the institution required them to commit themselves to the old creed, and to renew this commitment every five years. The high court declared that the provision still applied today, and that all teachers at the institution were bound by the Confession. This decision led to the closure of the institution, since the teachers did not want to comply with this provision.

As with Andover, so it has gone with other high schools founded by devout Christians for the preservation of the Christian faith. In the chairs of many seminaries, once established for the preaching of the gospel, now sit unbelieving teachers, mocking the ancient faith and lecturing the modern unbelief. The decision of the Massachusetts Supreme Judicial Court is fully just. If teachers at institutions established to propagate Christianity no longer want to be Christians, they should no longer teach at "Christian" institutions.

J.T.M.

What the Jews are demanding. At a banquet recently held in Detroit by the Federal Council of the Churches of Christ in America, in a Jewish temple, and attended by twelve bishops and many pastors of "Christian communions," together with a number of Jews, Rabbi Franklin, in his address, declared the following: Mutual respect between Jews and Christians can only exist if 1. the Ku Klux Klan is condemned as un-Christian and un-American, 2. all attempts at Christian missionary work among the Jews cease, and 3. the story of the crucifixion of Jesus is told to the children in church and school in such a way that the Jews are not held responsible for it.

The "Friend of Zion," who reports this case, calls the claims of Rabbi Franklin an outrage, and deplores the fact that "these Christians" were silent about it. He thinks that the Rabbi must have said to himself with an inward laugh: "But these were true sons of Esau, who sold their firstborn for the sake of a dish!"

The rabbi's claims are easily explained from his point of view. Even today the unconverted Jew is an enemy of the cross of Christ, and as such he remains consistent. What is not consistent, however, are the adherents of the Federal Council of Christian Churches, who commit the impertinence of denying their faith and practicing unionism with the Jews. That these

then be mocked by the Jews, serves them right; the only thing to be deeply lamented is that our highly praised Saviour and his gospel are thereby also reviled.

J. T. M.

Guatemala expels priests. Following the example of Mexico, the Republic of Guatemala in Central America has now expelled a number of Catholic priests of foreign origin for interfering in the country's politics, as reported by the "Christian Ambassador". It has also published a decree which excludes all Jesuits from the country on principle and allows foreigners to exercise the clerical office only with special permission.

What moves the Catholic republics of Central America to take this brusque position toward the Roman Church has long been known to all the world. It is not based on the fact that these republics want to become Protestant, for even a man like Calles, the President of Mexico, wants to remain a good son of the Roman Church. According to her principle, however, the Papal Church wishes to be master even in earthly things, and to rule over princes and powers, and therefore she comes into conflict with the authorities who have power over her; the punishments which she suffers, therefore, justly accrue to her. Rome has not to complain of persecution; if, as President Calles testifies, it would do only what churches are properly for, it would not take a stand against the Roman Church.

J. T. M.

Abroad.

Meeting of the Youth League. The Youth League, which in our sister synod in Germany occupies about the same place as the Walther League with us, held its meeting this year in Königsberg from May 27 to 30. The federal meeting was opened with a solemn service, in which Father Dr. H. Koch of Berlin preached. The opening address was given by D. Ösch, in which he stated as a guiding principle for all youth work: "The youth should, above all things, acquire the rich treasures of the Word of God more and more, and thus become more and more giving Christians, so that they can then also give rightly and fulfill their Christian calling." The greater part of the meetings was devoted to a doctrinal lecture, in which Fr. Alb. Hübener dealt with the world being and explained from God's Word what it actually consists of and how exceedingly dangerous it is, but also how it must be fought in the right way. Two special lectures, given by Dr. Koch and Father Kirsten, further emphasized the cooperation of the youth in the congregation and showed how also the young Christians can help in the missionary work done by the congregation. Father Drechsler told the history of the Lutheran Church in the Baltic States and especially reported on its time of suffering under the rule of the Bolsheviks. Special attention was also given to the covenant paper "Junker Jörg", the purpose of which is above all to awaken missionary zeal among the youth. On Sunday a festive service took place, in which Fr Kirsten preached on 1 Cor. 16, 13.

The work of the Youth League is, as is evident from this report, a very important one. The purpose of the Federation is to bring the dear, righteous Gospel, which our sister Synod over there proclaims, to your young people in Germany, so that they themselves may be moved to ever greater zeal to work for the Kingdom of God. May the Lord of the Church therefore also bless the work of the Youth League for the good of His Church! J. T. M.

So-called Christian Science is paganism. In a series of articles on Christian Science published by our sister paper, the "Ev.-Luth. Freikirche", the pagan doctrinal position of Christian Science is stated as follows: "Since Christian Science does not accept the biblical

If Christian Science rejects the doctrine of sin and denies the whole redemptive work of Christ, we cannot wonder that it does not want to know about the forgiveness of sins through faith in Christ. Christian Science lies: "Principle never forgives our sins and errors. . . . The prayer for forgiveness simply contains the delusion that we need only ask for forgiveness and then we may repeat the sin. The destruction of sin is God's way of forgiveness. Sin is forgiven only by destroying it/

"There is, of course, no room for faith. God's Word affirms: 'Without faith it is impossible to please God', Hebr. 11, 6; Christian Science, on the other hand, insists: 'The Spirit, then, recognizes and simply excludes the necessity of faith?'

"Christian Science, then, has no need even of the means of grace ordained of God, and rejects the Gospel as well as the Sacraments. "Jesus^, she sounds, "attached no importance to dead ceremonies. By obeying his delicious precepts, and following his expositions so far as we apprehend them, we drink his cup, we become partakers of his immortality, and we are baptized with his purity. Our Lord's Supper is spiritual communion with the one God. Our bread, which comes from heaven, is truth. Our wine is being filled with love. Baptism is immersion in currency? Thus the Gospel is thrown into the rumpus by Christian Science."

In these few sentences, which we have taken very briefly from the article referred to, the paganism of Christian Science is sufficiently marked. Words which have hitherto been used in the Christian Church are retained, but under them something quite different, something heathenish, even devilish, is taught. Without Christ, without faith, without vicarious satisfaction, without the means of grace, without the gospel, without baptism, without the Lord's Supper, the Christian Scientist wants to be blessed. No wonder so many, even faithless Lutherans, fall for this delusion; it is just the religion of the old Adam that Christian Science teaches - works righteousness.

J. T. M.

Thanks.

Patriotic Women's Association
from the Red Cross,

Sterkrade Local Group. Sterkrade, 8 January 1926.

To our faithful friends in America, the members of the Evangelical Lutheran Synod of Missouri, Ohio and other states.

We here in the Rhenish-Westphalian industrial region have often issued a call for help to the outside world, but it has probably never been felt in such a heartfelt way as by the members of your Synod.

We here in the Ruhr area have had to experience the deepest hardship and greatest misery in the last ten years. The consequences of the war made themselves felt in the sharpest way. Our people have been impoverished and incensed. There were riots that shook our entire economic life, and it took great effort and work to bring our poor people back on the right track.

Then came a new shock: the occupation of the Ruhr. During this time I was entrusted with the care of the prisoners who had been taken into custody by the Belgians and the French. Some time ago, I had already taken the opportunity

reach. It is with the mission as with the church school. The quickest and surest way to win a school is to start a school and not wait until this and that happens and is in place and do nothing in the meantime. So also in missions the most direct and straightest way is to begin to proselytize and establish new stations. All our pastors, therefore, want to speak and work for missions, and to lay hands on them themselves as never before. All our pastors and teachers want to lay the missionary cause on the hearts of the children while they are still in school and Sunday-school, and to look upon school and Sunday-school themselves as a means of mission as if they had never done it before. Our churches want to give and sacrifice for missions as if they had never done anything for it before. I frankly confess that I have whole, full confidence in our Christians in this piece, if the cause be rightly laid to their hearts. A pastor of the Australian Synod, who came from our Synod, and was then nearly twenty years out of our country, but had then been again for a long time in our midst, said to me: we who were in the midst of the Synod did not notice it so much, but one who had again, after years of absence, taken a look at our church system, saw clearly how our congregations had advanced mightily in this piece, and were learning better and better their high privileges and sacred duties. Whoever was at the Synods of 1917, 1920, and 1923, and whoever visualizes how the work went on after these Synods, how our laity in particular laid their hands under the powerful cooperation of our deserving Lutheran Laity League (L. L. L.), will also be hopeful about the Synod of 1926. One of our young pastors, who came to the Synod only as a guest and soon had to leave, wrote to me after the Synod: "I am glad that I was in St. Louis. It was my first Synod of Delegates. Many things were learned. With renewed zeal and joy I go about the work which is incumbent upon me in X. In remote and 'lost' posts one must, I think, be doubly careful that one's courage does not sink. The four sermons every Sunday and the eighty miles of 'dreadful' sandy roads through the jack-pines sometimes take their toll on even a young person. But when one has the joy of seeing the word of the Lord being powerfully demonstrated in all kinds of people, and when this parish is made up of three races (red, black and white) and nine nationalities, a synod has a very healing effect. One comes to the realization that others are doing far more for the Saviour and his great kingdom. And then one is quite heartily ashamed and angry with oneself. In this very sense the Synod has done me much good." And if now, in particular, every delegate, whether pastor or teacher, professor or layman, goes to work, not desponding, as if what has been decided could not be carried out, but with holy courage and good counsel, if everyone, as one of my lay friends said somewhat drastically in 1911, takes off his skirt and works hard for the Synod - he did it then and still does it today - then the Synod of 1926 will also denote progress in the work of the Lord. May he himself, the good and faithful God, grant this by grace!

There are still many memories of the Synod that I would like to record in writing, many observations that I would like to share. I will mention only this very briefly: Especially in the matter of the lodges and the school, our lay delegates made such beautiful and valuable statements that they should not be forgotten, among them a former Freemason about the lodges and a former member of the Congress about the parochial school. - The closing words of D. Pieper's beautiful paper, which we hope will appear in print, were moving.

will seem. - The proceedings in both languages went smoothly, and everyone got his due without dispute or injury. - The inauguration ceremony of the seminary was overwhelming, for which God had given us beautiful weather, as for the whole synod, so that one of my lay friends again remarked quite aptly that he had always had to think of the gracious guidance of Israel with the pillar of cloud when the sun, which was at least somewhat warm, was covered by clouds during the ceremony. - News of the Synodal Convention and Inauguration went well and throughout the world properly, informing our Christians and our country of our Synod and its work. As a curiosity I mention that a letter came from a professor in a missionary college in Washington to D. Walther, who died thirty-nine years ago, offering him an old edition of Luther's Tischreden for sale, and that a French newspaper published in Lowell, Mass. presented in a false headline our D. Pfotenhauer in the picture as chairman of the Eucharistic Congress in Chicago. - The external preparations for the Synod and the inauguration ceremony were excellently made, as I think every visitor acknowledged. And so there are many things I would like to mention about the Synod, but space and time will not suffer. I am now on my way to the Synodical Conference at Lockport, N. Y., and will give some account of that journey and my experiences and observations there.

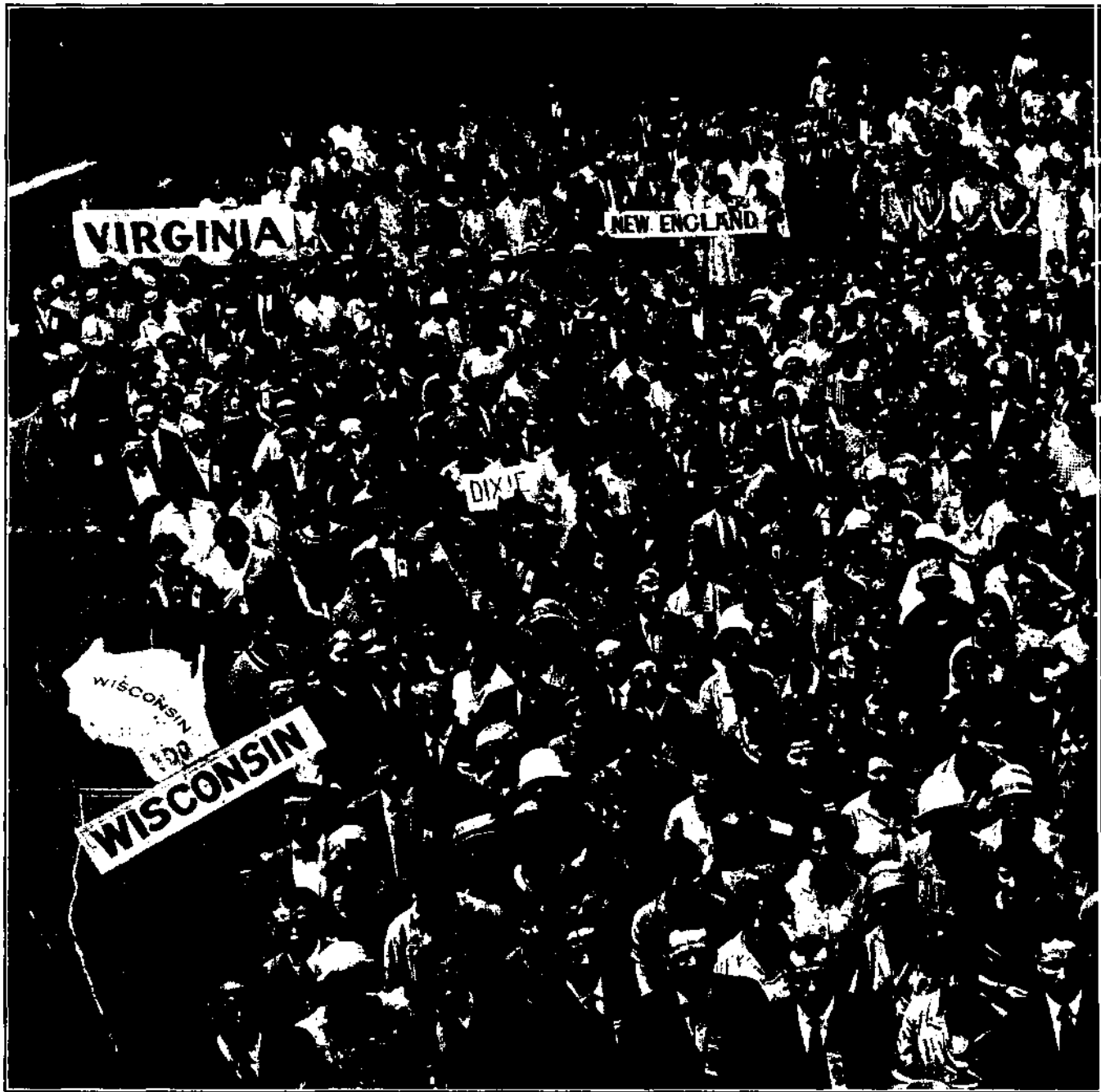
I close this review with what might seem to be a minor, yet noteworthy incident. During the synodal days, a younger pastor - he may have been in office for fifteen years - came to me and inquired inquiringly how he could get to the Lutheran churchyard and find there the graves of the deceased teachers of the seminary: a Walther, a Stöckhardt, a Gräbner and others. He owed so much to these, some of whom had been his teachers and who still taught him through their valuable writings, that he wished to take the opportunity of his Synodal visit to visit their gravesites and thereby also honor their memory! This insignificant and yet noble, reverent trait has given me food for thought in our restless, clinging, distracting, forgetful, busy, and many-busynessing times. Perhaps it will do the same for one or the other of our readers. L. F.

To the Ecclesiastical Chronicle.

From our Synod.

A rare celebration. On the 5th Sunday after Trinity, July 4, the Young Men's Association of the congregation at Altenburg, Mo., celebrated the certainly rare feast of its seventy-fifth anniversary. It was on the 5th Sunday after Trinity in 1851, twelve years after the Saxon immigrants had arrived here and founded this congregation, that a number of young men came together and founded an association whose main purpose was to support poor students. To this certainly noble purpose the association has remained steadfast during these long years, and thousands of dollars have been presented to poor students during the seventy-five years, although it has also done much good in the field of charity. The last of the founders, Mr. Gottwert Schmidt, had passed to his eternal rest three months before the anniversary.

Also the local virgins' association has already nine



Assembly of the Walther League

In the front row from the left first P. P. Prokopy, the fourth in the row Pros. Th. Gräbner, the eighth Prof. W. A. Mai

The two youth associations can celebrate a jubilee, namely the golden jubilee of its existence. These two associations have now joined together to form a youth association, and from now on they want to work together on their part to build and help spread the kingdom of their Saviour. A. Vogel.

A beautiful experience. One of our valiant workers in Argentina writes in a private letter to a relative: "On Sunday I had a beautiful experience here. In the collection there was an envelope on which was written: 'For the heathen mission.' Think of my astonishment when, on opening it, I found 200 pesos in it. The giver is unknown to me, but surely God will bless him for it. Two hundred pesos is about \$80 according to American money."

So in this respect, too, things are moving forward in the great South American field.

L. F.

Pastoral Conferences. About this highly important institution, which our fathers made right at the founding of our synod, the "Messenger from Northern Wisconsin" writes something that would also interest other circles. We read there, among other things: "There are always members of the congregation who do not understand why their pastor travels 'always once,' that is, every few months, to the conference. They think the pastor would do better to stay at home and spend the time he spends at conferences on his congregation. Add to that this, that something could happen in the church that would require the immediate presence of the pastor, and then the pastor is not there, but is attending a conference. The conference trips also cost a lot of money, and the pastor could just as well save these expenses, since he usually gets little enough salary anyway."



ie, Md. from July 11 to 15.

W. H. T. Dau, Mr. A. A. Großmann, who was re-elected President of the League, and beside him Prof. E. H. Engelbrecht.

"But, do not farmers also hold meetings from time to time at a centrally located place, where they are given hints by experts as to how they can most profitably carry on their farming? Do not the farmers like to attend such meetings in order to learn something more, where possible? Do they not benefit from the joint consultations with other farmers on all kinds of questions concerning agriculture? . . . Well, the main purpose of pastoral and teaching conferences is to learn from each other. But there is this difference: when people in a secular profession hold their conventions, they seek their own advantage; but in pastoral conferences the purpose and aim of the work and deliberations is the good of others, namely that of the congregation. The congregations should recognize this and not resent their pastors when

they attend conferences a few times a year and are away from the church for a few days. Yes, the churches would not do badly at all if they made it financially possible for their pastors to attend the conferences.

"But haven't pastors learned everything they need to know in college and seminary? It is true that a pastor must have acquired all kinds of knowledge before he ever enters the ministry. But how helpless does he not feel when he first has to stand on his own feet and lead the people of God! Tasks come his way, congregational relationships are formed, and he is put to the test in a way he never dreamed possible, and with all the knowledge he has acquired, he often does not know how to act. And throughout their lives pastors do not learn, neither what knowledge of the Scriptures,

nor application of what they have learned. Therefore, they go to the conference primarily for advancement in knowledge and officiating. of the kingdom of God. In general it will probably be the case that a

"For what is done at pastoral conferences? They discuss the teachings of Sacred Scripture. Furthermore, certain, often difficult passages of Scripture and whole chapters are discussed in detail. Oh, how much light is shed on such a precise and exact study of Scripture! How much clearer and brighter the understanding of Scripture becomes! Questions of ecclesiastical practice and all kinds of important questions of sacred duty, the whole gospel."

the times are also discussed. Questions of pastoral care and of service to the congregation in general are discussed. They draw each other's attention to dangers threatening the congregations from within and without; they seek advice from their fellow ministers in difficult cases; they encourage and exhort each other to faithful conduct of the ministry. In this way the conferences also serve to strengthen and encourage one another in the ministry. In addition, the pastors strengthen each other at the conferences through joint worship and the celebration of Holy Communion. The friendly and fraternal relationship of the pastors untcreinandex is also promoted by the conferences. Finally, the conferences are also beautiful times of recreation, which pleasantly interrupt the monotony of daily professional work. Yes, who can fully describe the blessings that have flowed upon our congregations all these years just through the pastoral conferences! May God's blessings continue to flow from these meetings held for the glory of His name and the furtherance of His kingdom!" J. T. M.

Domestic.

Wisconsin Synod's New Statistics. Just before our Synod of Delegates in June, the latest statistics of the Wisconsin Synod came into our hands, which, being so busy at the time, we laid aside. This new statistic covers the period from January 1 to December 31, 1924, but since it did not appear in print and come into our hands until June 1926, we unfortunately still had to print the old 1922 statistics in the "Statistical Yearbook." According to the new statistics, the Wisconsin Synod numbers 213, 120 baptized members (increase in two years: 21, 959), 145, 115 communicant . Members (increase in two years: 5, 889). The schools are attended by 15, 057 children, and the Sunday schools by 24, 357 pupils. When Dr. Carroll, in his statistics of the church denominations of this country, takes the new statistics of the Wisconsin synod of 1924, showing an increase of 21, 959 baptized members, and the latest statistics of the Missouri synod of 1925, showing an increase of 13, 878 baptized members (a total of 35, 837), the Lutherans would probably still have held the third place among the denominations of our country, since, according to his count, the Presbyterians have only 15, 859 more members than the Lutherans. The Lutherans will probably eventually lose the third place, but so far that case has not actually occurred. E. E.

Pulpit Brotherhood with Jews. "On Good Friday last," reports the "Lutheran Herald," "Rev. David J. Donnen, the preacher of the First Presbyterian church at Helena, Mont. preached a sermon in the Jewish synagogue there. The invitation was due to Kiwanis Club brotherhood, which connected the superintendent of the synagogue with the Presbyterian preacher. The Jewish congregation thanked the Presbyterian preacher by again attending his Easter service." The paper comments: "As beautiful as the currently fashionable exchange of Christian preachers with Jewish preachers in the pulpit may be in America, it is not a good thing."

The new Catholic Church in Mexico. The movement in Mexico for the detachment of the Mexican Church from Rome is still going on. The leader of the movement, Bishop Joachim Perez, declares that to worship God it is not necessary to belong to the Roman Church and to submit to the authority of an Italian. Therefore, he says, it is anti-Vatican to collect funds that go to the Vatican, that is, to the Pope. Some of the principles of the new church are as follows: "The Holy Scriptures are the cornerstone of our church. Public worship shall be conducted in Spanish. The holy sacraments are to be administered free of charge, in order to avoid the sin of simony (granting spiritual goods or offices by purchase or bribery). The priests of the Mexican national church must be useful citizens. They are to be directly subject to the visions of the country without foreign dependence, that is, without dependence on the Pope. The celibacy of priests is abolished because it is immoral and contrary to the laws of nature. The priest is to have his own home, that he may cherish the home of his neighbor. The Church shall be governed by its own primacy, which shall be in the hands of a patriarch independent of Rome."

- This church is held entirely in the spirit of the present President Calles, who, like his predecessors, has had evil experiences with the Papal Church for years, because it always interferes in politics without being called. J. T. M.

Abroad.

The four hundredth anniversary of the oldest grammar school. We are still under the impression of our last Synod, which again made special provision for our colleges, and our eyes at this time are directed especially to these institutions, which in the next few days will again open their doors for a new school year. At the dedication of our St. Louis Seminary we also remembered our very first institution in Perry Co, Mo. It may also be remembered that this year has brought the four hundredth anniversary of the founding of such institutions. They are also a fruit of the Lutheran church reformation. It was on **May 23, 1526**, that Luther's friend and associate Philipp Melancthon, the Praeceptor Germaniae (Teacher of Germany), founded the Nurem-

berger Gymnasium or College, as we now almost universally say in this country, opened. This memorial day was festively celebrated in Nuremberg. Many houses in the city were decorated. In the large hall of the town hall a special celebration took place with large participation also of foreign guests, particularly Bavarian pastors, who had received their preliminary education in this institution. The speeches emphasized the importance of a thorough humanistic or classical education, as imparted through the study of ancient languages. The students of the institution had already marched to the Melanchthon monument the evening before, ringing bells, and had organized a "spiritual evening music," that is, sang various chorales from the hymnal with musical accompaniment. In the St. Ägidienkirche, with which the institution had been closely connected for centuries, a special, also musically richly decorated festive service took place on the main day. The former pupils then had a memorial wreath laid at the Melanchthon monument and the old vow of "piety and scholarship" (*pietas et eruditio*) pronounced, and the participants in the festivities in the town hall were presented with a memorial coin with a suitable inscription.

L. F.

The Jubilee of the Diet of Speier: 1526-1926.

On June 27, the Lutheran churches of the Palatinate, Baden, and Hesse celebrated the four hundredth anniversary of the Diet of Speier, at which the Lutherans gained the right to carry out the Reformation in their territories. Services and festive gatherings in the two large churches of Speier made the commemoration an impressive manifestation of the Protestant spirit in the Westmark of the Empire.

That the Diet of Speier should be commemorated with thanksgiving to God is very fitting; for although it was not, as were later diets, of intervening importance in the cause of the Reformation, it was precisely at this Diet that it became evident that God had a hand in the Reformation, and that the Emperor prevented the suppression of the young Lutheran Church. Charles V., who would so gladly have eradicated the Reformation root and branch, had got into a most threatening political situation, so that he could not dare to proceed against the Lutheran princes, cities, and countries. Therefore, at the imperial farewell, it was agreed among themselves that until a general council was held, each imperial state should keep it in regard to the Reformation as it thought it could answer for it before God and the emperor. Thus, for the time being, the Lutheran Church could continue to spread undisturbed; for God kept the Pope's servant, Charles V, in check, on the one hand by the Turk in the East and on the other hand by the French King in the West.

J. T. M.

A Christian Master. The painter Prof. D. Ed. v. Gebhardt, who died in the last few years and whose beautiful pictures are shown elsewhere in today's issue, was one of the greatest religious painters of modern times, whose name is celebrated throughout the world. But he was also, what is more, during his long life a sincere, devout Christian. He adhered from the first beginning to the end of his life to the Old Lutheran congregation in Dusseldorf, in which he was honored like a father. He also painted the altar wall of the Lutheran chapel there and lastly donated an oil painting as a memento for the congregation, which found its place in the same chapel, one of his very last paintings. The pastor of the parish, B. Schubert, repeatedly served him Holy Communion during his last days, when he felt physically weak, and also gave him the eulogy. Gebhardt lived to be nearly eighty-seven years old. He painted the figure of the Saviour with special love, and

did not place the Saviour in his pictures in Jewish surroundings, but in the midst of German surroundings and German folk life, just to bring the Saviour quite close to his people.

L. F.

Mission schools in danger. In China, too, Christian mission schools are in danger in some parts of the country. For decades they have had to fight all kinds of battles with the colonial governments. First it was the language question which caused them trouble; for in the elementary schools the language of the respective government was not only to be taught but also taught in it, which caused many difficulties. Then in the middle schools, the material for real subjects was so heaped up that little time was left for religious subjects. Sometimes the mission schools were not even recognized by the state and their graduates were excluded from any state employment. Now the Canton Department of Education has issued a decree forbidding schools to include religion in the curriculum. School principals may only be Chinese, never foreigners. The dismissal of teachers is at the discretion of the Department of Education, and the Commissioner of Education may order the abolition of schools as he pleases. Finally, all schools must be registered. All pupils of unregistered schools are forbidden both to advance to higher grades and to travel abroad for further studies.

Of these provisions, the first is the most dangerous for the Christian mission. For if religious instruction is not allowed to be given in the elementary schools, the main purpose of these schools falls away. J. T. M.

From the old days.

1.

On the occasion of your anniversary of the Wisconsin Synod last year, which the "Lutheran" has also repeatedly mentioned, Prof. Joh. Ph. Köhler of the Synod's theological seminary at Wauwatosa, Wis. has written a detailed history of the origin of the Synod. This history we have read through with great interest from beginning to end, some sections twice. It contains much valuable news and exposition, especially for pastors, but also tells of the congregational life of the early days on the basis of old letters, minutes, news, etc. And even if what is told refers to the old congregations of the Wisconsin Synod, in the old congregations of our Synod things were very similar in many cases. And the remarks interspersed in the narrative deserve to be read with special attention. Prof. Köhler writes:

It was noted above that parishioners brought food to the parsonage. This raises the question of the maintenance of pastors and teachers at that time. In this respect there was almost complete informality. The pastors received what the parishioners brought in. It was not the case that a standard rate applied to determine the pastor's salary. The pastors went into the congregations and did their ministry, and the arrangement of the salary arose over time. It is true that some congregations, when asked for preachers, immediately determined by agreement among themselves what they were willing to offer. In these isolated cases, compared to the number of house fathers, it was so little that we do not understand today how it was possible for the pastors to live on it. It was, so far as can be ascertained from the material at hand, from fifty to eighty dollars a year. This refers only to the rural congregations.

To the ecclesiastical

From our Synod.

The first news **from our educational institutions are arriving**, but a complete overview will only be possible later, since some institutions have begun a new school year on September 1, others will begin on September 8, and still others will only open later due to unavoidable obstacles. The faculty, the Board of Supervisors, and the building committee of St. Louis Seminary had hoped to begin the new academic year in the new seminary buildings on September 15, but the opening must of necessity be postponed until October 6. The building committee has been making every effort for months to complete the buildings, and all that goes with them, but has not been able to see it through. It has been quite a tremendous undertaking to completely rebuild such a large institution on a new site, and obstructions due to work stoppages (strikes), rainy weather and other circumstances have been unavoidable. But we hope that by the date mentioned everything will have been completed to such an extent that we will be able to begin work immediately after the opening. The Seminary Library is already being moved and placed in the exceptionally beautiful and practical library rooms (Pritzlaff Memorial Library). The professors' apartments will, of course, not all be ready by the time the Seminary opens, and it will probably be November before all the professors' families have been able to move in; but this difficulty can be overcome and will not interfere with the course of teaching. May God also make the final work on the seminary building a success!

D. Th. Engelder will begin his teaching activities with the new academic year. Prof. R. W. Heintze of our college at Bronxville has been chosen as librarian. The other position vacated by D. Mezger's retirement will not be filled now, but only in a few months, just as at our other institutions not all professorships newly created by the last Synod will be filled at the same time.

From our St. Paul's College in Concordia, Mo., Principal O. Kruger writes: "The enrollment is a very gratifying one, namely 49 new pupils. The total number is 162. It is only owing to the newly built dormitory that we are able to accommodate all properly."

From our newest institution, the newly founded college at Austin, Tex. the newly elected first professor and director of the institution, Prof. H. Studtmann, wrote us in the middle of August:

"We are now trying to settle down in Austin. The building of our college is progressing, but unfortunately not without interruptions, so that we shall not be able to open the institution until Monday, October 18. Should the construction be delayed any longer, we will probably have to rent some kind of premises. The inauguration has been set for October 17.

"Since we only sent out the applications for admission about a week ago, not many applications have come in yet. However, if all indications are not deceiving, we will have over 30 students. Hopefully by September I will be able to report to you that all the rooms have been filled."

L. F.

Midwest Teachers Conference. We live in the season of vacations and holiday travel. Some travel to the mountains, some to the ocean, some to visit relatives. Many of our teachers had a different destination in early August. They headed to Seward, Nebr. where the Mid-West Teachers' Conference met at the seminary August 10-12. Beautiful

and blessed were the days we spent there. More than a hundred teachers from all over the world attended; even New York was represented. Also quite a number of female teachers from our parochial schools had come.

Five and a half hours were worked daily. A rich program was carried out by the following lectures: "Christian Education" (Prof. A. Schülke); "Mission-work for Our Schools" (Geo. Stohlmann); "How Should the Teacher Take Care of the Chastity of His Children?" (W. J. Braun); "Hints on Composition Writing" (R. T. Meyer); "The Importance of Biblical History in Our Schools" (M. F. Luders); "Disposition of the Teacher's Time" (Prof. H. Hardt); "The Spanish-American War" (O. Frceudenüurg); "Bible Study in Our Schools" (W. R. Schmidt); "Reading to Induce the Pupils to Think" (W. Reese); "Nature Study" (C. T. Brandhorst); "Collections in the School" (M. F. Kollmorgen).

Those who were discouraged in their work found new courage here; those who came eager to learn heard many instructions. Certainly every teacher returned home with renewed zeal and courage and goes back to work with joy.

After work, some took recreation; others shared their experiences with their colleagues or sought advice from members of the faculty.

Just imagine the joy of a teacher who has served for years far from other colleagues, has probably never attended a major conference, and now finds himself among hundreds of his peers. Here he can pour out his heart and find professors, superintendents, and colleagues ready to serve him in word and deed.

If all our congregations recognized the blessing of such a conference, they would surely gladly allow their teacher to attend.

One more remark. Whoever comes to Seward, Nebr. now and sees what our Christians have accomplished through the building fund and what they are still doing, will certainly not regret having given a gift for the building fund.

May God make many young people willing to enter the teaching profession, so that the need for teachers in our synod, which was also mentioned at this meeting, may soon be remedied!

O. J. Schneider.

Domestic.

Toleration of false doctrine. This word is much used in our day, and the thing signified by it is advocated by many, even by those who, as Christians, should be zealous for the preservation of the pure gospel. Now, however, we Christians are commanded in Scripture, "If it be possible, as much as is in you, be at peace with all men," Rom. 12:18, and again, "Pursue peace toward everyone," Heb. 12:14. True Christians are also peaceable people already because they have become children of God through faith in Christ. The apostle Paul writes. "In peace hath God called us," 1 Cor. 7:15, and, "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness, chastity," Gal. 5:22. But with this the Scriptures by no means permit us to be indifferent to false doctrine, which both robs God of glory and cheats men of their eternal salvation. How did not our Saviour rage against all false teachers! He warns us, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves," Matt. 7:15. To his disciple Timothy, Paul exhorts, "Take heed to thyself and to the doctrine; persevere in these things. For where thou doest these things, thou shalt make thyself blessed, and they that hear thee," 1 Tim. 4, 16. In his second letter to Timothy he writes:

"Preach the word, stop, whether in season or out of season; chastise, afflict, admonish with all patience and teaching! For there shall be a time when they shall not suffer sound doctrine, but after their own lusts shall they themselves charge them with teachers, after that their ears itch; and shall turn away their ears from the truth, and shall turn unto fables. But be thou sober in all things. Suffer thyself, do the work of an evangelical preacher, judge thy ministry honestly!" 2 Tim. 4:2-5.

Doctrine is not ours, but God's, who has entrusted it to us as his most precious treasure, by which we are to make ourselves and others blessed. He who is tolerant of false doctrine shows neither faithfulness to God nor love for his neighbor, but is a traitor to God and man and a deceiver of souls, whose condemnation will one day be great if he does not repent. The Lord once wrote to the church of Laodicea: "I know thy works, that thou art neither cold nor hot. Oh that thou wert cold or hot! But because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Thou sayest, I am rich, and full, and mayest not; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."-Revelation 3:15-17.

J. T. M.

Deceased. Recently the "Lutheran" reported in its Chronicle the passing of several distinguished men in Lutheran circles outside our Synod. Since then D. C. H. L. Schutte has also been called away, D. Schutte was born in Barrel, Hanover, in the year 1843, but came to America in his tenth year. He received his theological education in the Capital University at Columbus, O. After eight years' pastorate he was called to Columbus, and there served first in the college department and later in the theological seminary. When in 1894 the Ohio Synod created the office of General Presbyter, 4). Schutte was appointed to that position and held that office for thirty years. He died on the 11th of August. J. T. M.

The welfare of Christian youth, on this subject recently published thea series of Articles under the heading: "What Young People Think". In the second of these essays it is pointed out that the youth of today, in so far as they are still Christian and belong to the Church, need above all the pastor. Out of one hundred young people asked if they went to their pastor when they had trouble, only thirty answered in the affirmative; the great majority answered in the negative. From some letters came the complaint, "Our pastor does not care for us; we dare not come to him with our problems; he is too busy." Others said, "We cannot approach him; he is too buttoned up."

These responses have all come from non-Lutheran circles and are not from our own synod. But there is an important reminder for us, pastors and lay people alike. Nothing in congregational ministry replaces the personal intercourse of the pastor with the young people of his congregation. The pastor must be a pastor first and foremost, not only of the elderly, but especially of the young. This requires a lot of tact, practice and patience on the part of the pastor, and on the part of the parents also the necessary instruction which they should give their children in this regard. This also includes the correct use of the registration for the Lord's Supper, which is lacking in the sects, but is of great blessing in our congregations. Young people should therefore also register themselves for the Lord's Supper with their pastor and not have themselves registered by others. Of course, the registration should not be made a torment; but it must truly be more than that.

than a mere writing down of names. Finally, it is important that our young people always know who their pastor really is, namely, the servant of Jesus ordained by God to watch over their souls.

Hopefully, there is no need to complain in our circles about the lack of personal contact between the pastor and the young people; for such a complaint always proves that things are not right in such a congregation. Above all, parents must also keep in touch with their adolescent children, and not desist from ministering to them with teaching, chastisement, and consolation. Let the latter not be forgotten! Just the right consolation is an important part of pastoral care. In short, we believe that the writer in the *Christian Herald* is right when he says: "It is my firm conviction that our young people need a pastor above all else."

International Federation of Churches for the Friendship of Peoples. The eleventh annual meeting of the International Federation of Churches for Friendship among Peoples will be held in Pittsburgh, Pa. from November 10 to 12 of this year. The main subject to be discussed will be the question of disarmament, that is, how to induce the various nations to reduce their armies and fleets and thus prevent the danger of war. It will also be discussed how our country, for example, can ensure that the various peoples work together ever more unanimously and establish friendly relations. Speeches will be given in particular by the great puffer Dr. Cadman and the no less vociferous Rabbi Stephan Wise, both men who, during the last world war, were avid agitators and incited our people to hatred against the Central Powers. On the whole, therefore, little value will be attached to their "fine speeches," and the peoples will continue to prepare for the next war.

These are also questions which concern the State and not the Church, and on which, therefore, the experts chosen for the purpose are best qualified to judge. When the church proclaims the truthful gospel, it not only does its duty as prescribed by God, but also contributes in its part to the preservation of the noble peace of the world. Peace, even among the nations, is only where godliness reigns.

J.T.M.

Hope that will be dashed. About two years ago a French doctor traveled about in our country, who caused a great stir with his catchphrase, which he recommended to all the sick and suffering for healing: "Every day, with every stroke, it gets better and better!" Many have repeated the phrase to him every day, but they have not gotten better, and so people have finally forgotten the French doctor and his catchphrase. A few months ago now, on the 2nd of July, this doctor, Emile Coue, died, because in his zeal he transgressed the ordinary rules of health. An English paper, the *Presbyterian*, wrote On this occasion: "It would be better for all of us if we put God's word above science and its wisdom, about sin and death God says by the mouth of his apostle: 'By one man sin entered into the world, and death by sin; and so death came upon all men, because they were all sinners,' Rom. 5:12. We men need to remember that we are all under death, bodily and spiritually, and that we can only be saved from death in one way. God says: Just as through one man's sin condemnation has come upon all men, so also through one man's righteousness justification of life has come upon all men. For as through one man's disobedience many sinners were-

Therefore also by one obedience shall many righteous things be done Rom. 5, 18. 19. Christ says: The words that I speak are spirit, and are life Jn. 6:63. It is high time that the world should hear these words, and not be moved with human opinions, which after all come to nothing."

All hope in life and death that is not based on Christ and his word is hope that will come to nothing.

J.T.M.

Catholicism and parochial schools. It is part of the cross of an editor that he must read not only good and useful journals but also very unpalatable ones. Among these the Roman weekly *América* stands at the top. But there is one thing we must remember about this otherwise very reprehensible sheet praise, namely, his zeal for education and parochial schools. Almost in every number this subject is brought up, and the Roman parents are shown how necessary it is that they send their children to the church schools. In no other paper is it so clearly shown how the religionless schools have failed, and how it is not possible for them to educate even good citizens of the earth. That the Romans have every reason to keep their parochial schools is well known. Not only are their schools threatened with even more danger than even ours, but the Roman church is also entirely built upon the instruction of its children in its own schools. Where parochial schools flourish among them, so do the churches; where the schools are neglected, so do the churches fall down. When Luther's Reformation spread powerfully, the Catholics therefore worked against it especially by thorough instruction of their youth. The Roman parochial schools are the bulwark of the papacy against Protestantism. The lie of the Antichrist knows no better means for its self-preservation than the school.

From this let us draw one conclusion for ourselves, namely: If the Roman Church so zealously places the parochial school in the service of falsehood, how much more should we place our Christian parochial schools in the service of the Gospel and of mission! We, too, have every reason to call attention again and again to the importance of our parochial schools.

J. T. M.

Abroad.

Recently a warm greeting also came from **Poland** on the occasion of our seminary consecration. The elderly senior pastor and superintendent in Lodz, W. P. Angerstein, who has been a friend of our synod for years and is also known to many in our synod, wrote us the following:

"With great joy I have read the reports in the 'Lutheran' about the construction and dedication of your new seminary building. I wish with all my heart that the professors will always sow only good seed, the pure Word of God, and that the students will seek the Lord early, love Him and find Him, Prov. 8:17; that their hearts will not be like the way, like thorns or like rocks. May the Holy Spirit make good land of all, that the good seed also may sprout and bear fruit! What a pity that I am already seventy-eight years old and thinking of a trip to America [Fr. Angerstein was here in St. Louis in 1904 and also visited our institution] cannot think of going. I would too gladly come to St. Louis, see your new seminary, and sit in with you again for a week. But nothing will come of it."

P. Angerstein diligently reads the "Lutheran," the "Doctrine and Weirs," and other books and publications of our Synod. L. F.

The World War and the Mission. Our readers will remember how severely the World War disrupted and damaged the work of the Gentile Mission. Missionaries were taken away from their

fields removed, new missionaries were not allowed to go forth, whole regions were denuded and could at best only be provisioned in a makeshift manner. Now pretty much all obstacles and restrictions have been removed, and the world is again open to missionaries from all countries. The German missions, too, are allowed to resume work everywhere. Thus the well-known Leipzig Mission, at its General Assembly in May, decided to reoccupy its old field in East Africa, which had been temporarily supplied by the American Lutheran Swedish Augustan Synod. The Augustana Synod retains a portion of the same, Iramba. And likewise the Leipzig Mission will reoccupy a portion of its former Indian mission field, which was supplied by the Swedish Church Mission during the war and post-war period; but the said Swedish Mission retains the larger portion of the mission field. The present director of the Leipzig Mission, D. C. Ihmels, had just returned to the General Assembly from a five months' visitation to India. L. F.

The people of Finland. Through the preparations for the 19th World Conference of the "Young Men's Christian Associations," to be held in Helsingfors in the near future, the attention of many is at present drawn to Finland, which is at present the most Protestant country in the world. Ninety-eight per cent of the whole population of 3,364,807 profess the Lutheran Church. The attempts of the Russian authorities to introduce Greek Catholic doctrine have never met with any substantial success; the total number of adherents of the Eastern Catholic Church is only about 54,000. The Baptists number 5,000 members, the Methodists 1,000. The Roman Catholic Church is the weakest represented, with only 440 adherents. The Sunday-school work has developed tremendously in Finland; of 580,000 school-age children, 195,000 boys and girls attend the Sunday-schools, which number 20,000. The Finnish Young Men's Work comprises 215 associations with 8,800 members.

Unfortunately, the Finnish Lutheran Church has not remained completely pure in doctrine, but tolerates false teachers who even deny essential parts and pieces of the Christian faith. Against these testify especially some pastors and congregations who are in communion of faith with our Synod and who, in spite of all difficulties, continue faithfully and conscientiously in the work commanded them by God. J.T.M.

The Indian "World Saviour". The appearance of Krishnamurti, the new heralded "World Saviour," is described by an enthusiastic devotee in the organ of the English-Indian Theosophical Society as follows: "Krishnaji has a wonderful body. His features are regular, and his body is beautifully built. He takes great care to be properly and well dressed. He is scrupulously clean and carefully groomed. He is infinitely polite to everybody; he never remains seated when others are standing; he is always the last to go through the door; no one has ever seen him stand too confidentially against anybody. He takes great pains to make everything he does as good as possible; for instance, when he writes a letter, he spends so much time on it that it becomes really good; he pays attention to handwriting, punctuation, and layout of the whole. He is very fond of sports. He plays golf and tennis skillfully. He is a good horseman and a fine motor-driver. From all this it appears that, as far as his outward person is concerned, intercourse with him is a very pleasant one."

"Indeed a 'Saviour' after a new cut!" remarks the "Lutheran Herald" on this. Yes, a very pitiful "Saviour"! If that is all the new "Saviour" can do, he can do no more than what is done here in St. Louis and elsewhere also

many Jewish businessmen do. The only Saviour of the world chosen by God, JEsus Christ, was of a very different kind. He did not love sports, did not play golf or tennis, was not a horseman or a motor-driver. No, he tirelessly preached repentance and faith, though the world did not know or respect him, and at last voluntarily went to his death for the sinful world of men to redeem them from guilt and punishment. Krishnamurti is not a Saviour, but a miserable impostor, a wretched man, full of sins, who himself needs the Saviour JEsu Christ to be blessed. J.T.M.

From World and Time.

Actor and Educator. Two men recently died in the East, who had become well known throughout the country: one in the prime of youth, the other an old man of advanced years; one a Catholic, the other a Unitarian; one a voluptuary, the other an eminent educator of youth. Neither was a Christian; for while the one was still outwardly a member of the Roman Church, he led a shameful life, while the other, a respectable man of the world, rejected Christ, the God-man Saviour of sinners, and wished to be blessed by his own righteousness-Valentino and Eliot! We list their names here because it was so well demonstrated at their passing how little sense our people, on the whole, show for true worth and real merit to humanity. The actor Valentino, a foreigner, was crowded by thousands after his death to see his body once more, days after the daily press had reported his condition, and a vast crowd throughout the country had greedily devoured the news, while Dr. Charles Eliot, justly famous as an educator, was almost entirely relegated to the background.

This incident reveals the spirit of the world. To Valentino, the adulterer, who for a time has entranced her with his lecherous art, she exults, while she still scarcely remembers one of her most excellent educators in death. J. T. M.

The right use of wealth. A few years ago, a certain Leopold Schaff, a rich businessman of our country, made an endowment of P2,500,000 from his millions to support poor but pious and talented boys during their studies. Those so supported must all be members of a Christian church and promise to devote their lives to the service of their fellow man. On his eighty-fourth birthday, Mr. Schaff has now added another million to the endowment, so that pious Christian girls who find themselves in need of support will also have the opportunity to continue their studies and make their lives all the more beneficial to others.

It is very gratifying that while thousands in our land squander their acquired riches shamefully, there are always some Christian businessmen who heed the apostle's word: "To the rich of this world give, that they be not proud, neither hope in uncertain riches, but in the living God, who giveth us richly to enjoy all things; that they may do good, be rich in good works, give gladly, be helpful, lay up for themselves treasures, a good foundation for things to come, that they may lay hold on eternal life," 1 Tim. 6, 17. J. T. M.

Earthquakes. Violent earthquakes have again been reported in the daily press recently, after only a year ago both our country on the west coast and Japan were hit by earthquakes.

The earthquakes were felt as far away as Egypt and Palestine. This time it was the archipelagos in the Aegean Sea that were affected by these earth movements, the shocks of which were felt as far away as Egypt and Palestine. This time, of course, no great damage was done, especially because fewer people live in this area and there are no large cities there; the press therefore took less notice of it.

Nevertheless, we Christians cannot be indifferent to the news of the earthquakes that occur again and again. While the unbelieving children of the world turn little to them, they remind us, on the one hand, that with every earthquake the prophecy of our Saviour: "There shall be pestilence, and dear times, and earthquakes now and then," Matt. 24:7, is fulfilled, and, on the other hand, that these earthquakes are signs of the coming judgment of the world. Connected with this sign are two others, namely, the deceiving of many by false prophets, and the hating of all true disciples of JEsu for His name's sake, Matth. 24, 9-11. All three signs are being fulfilled almost daily, and remind us of our duty to preach "the gospel of the kingdom in all the world for a witness unto all nations" (Matth. 24, 14). J. T. M.

From the old days.

2.

Already in the last number of the "Lutheran" we brought some extracts from Prof. Joh. Ph. Köhler's history of the founding and gathering of the Wisconsin Synod, in which he vividly describes the parsonages and congregational conditions in the old days of sixty and seventy years ago. He now goes on to describe and say:

In the course of time, however, the needs of the parsonages grew. The families grew larger and older; and when the time came that the children should go to higher schools, as is not only natural and based on the family connection, but also arose here from the fact that it was thought that the first children of our Germans did not show much interest in theological studies, the economic conditions of the parsonages were no longer sufficient according to human judgment. And if we add to this a trait that develops in simple but well-ordered relationships of many years, namely, that it is considered a matter of honor to manage one's private affairs alone, a trait that should not be underestimated because of its rarity in this country, even though an incorrect element is often mixed in with it, then we can easily calculate from what has been told before that the income of the pastors was often not at all sufficient.

It was the pastors' wives, and later also the teachers' wives, on whom the economic burden fell, in that they cared for the men and children with the utmost thrift and with the expenditure of all their bodily strength, and often under real momentary need and poverty, so that they not only got by, but also, as was natural to them in their old-fatherly, honorable sense, so that this situation was not too noticeable to the outside world.

This is not told in the sense of a lament-for that would show little understanding of the greatness of the matter-but as a correct evangelical account of history, which, as Paul says, is written for this purpose, that through patience and comfort of the Scriptures we may have hope, Rom. 15:4. Whoever knows such examples of faithful, simple, uncomplaining, faithful performance of duty, may well, with the feeling of melancholy in the remembrance of

God, is idolatry. This duty is also recognized by the unbelievers in the outer Christendom, who in their misbelief are often actively involved in the so-called "go-to-church" movements. Only those Christians who serve the true God are tempted by Satan to become dissolute in their worship. This service the devil, that renounced enemy of God and of men, who seeks to destroy God's work, seeks in every way to thwart. The above objection, therefore, is nothing but satanic whisperings, which the Christian should firmly resist in faith, by repeating to him the commandment of God: Go to church! "Enter ye into his gates."

That is, our second answer to the above interjection would be, that you read the Bible diligently. Continue to read it diligently! That is God's will. And the more you read your Bible, the more it will urge you to go to church to hear the Word of God. And the more you take God's Word to heart, the more your inner self will say and sing, "I rejoice in that which is spoken unto me, that we shall go into the house of the LORD," Ps. 122:1. "I pray the Lord, and would that I might dwell in the house of the Lord all the days of my life, to behold the good things of the Lord, and to visit his temple," Ps. 27:5. My soul desireth and longeth for the courts of the Lord," Ps. 84:2.

Where such a longing and desire, such love for God's Word dwells in the heart, one does not long ask: Must I go to church? The Christian hurries cheerfully to church in the spirit of the Sunday hymn:

Open for me the fair gate, Bring me into
God's house! Oh, how my soul will rejoice
in this place! Here is God's face, Here is
all comfort and light.

Going to church is first and foremost a service. We go to church to hear God's word and to serve God by hearing the divine word. God has purchased salvation for us sinners through Jesus Christ and now offers us this purchased salvation in His Word. And this is then a delight and joy to the dear God, when His redeemed take every opportunity to hear the message of God's grace in Christ JEsu, to delight in it anew and to praise and glorify God for all the mercy and grace He has shown them.

He who does not have this disposition of heart only proves that, in spite of his reading of the Bible, he has not yet tasted the love of his God and Saviour, or else has spoiled his taste for the kindness of his God. He who can be quite content without the regular use of the means of grace, who can feel quite happy and at ease when he misses the divine service and stays away from the sacrament of the altar, let him indeed examine himself whether he still stands in the faith. He who has lost his appetite bodily has a certain sign that he is seriously ill or even dying. Likewise, he who has spiritually lost his appetite for God's word of grace, and thinks he can be happy and contented without God's word, has an infallible proof that he is spiritually dying.

or is already spiritually dead, at least is spiritually seriously ill. Christ says: "He who is of God hears the word of God; therefore you do not hear, for you are not of God", Joh. 8, 47.

Therefore, "Enter ye into his gates!" Go to church!

H. Harms.

The Assembly of the Synodical Conference.

The Evangelical Lutheran Synodical Conference of North America met this year from August 18 to 23, in the midst of the Trinity congregation at Lockport, N. Y. (P. H. Meier). The Synods belonging to this body, the Missouri, Wisconsin, Norwegian and Slovak Synods, especially the first named, were represented this time in somewhat greater numbers than usual, both by delegates and guests, partly because the place of meeting this year is so near Niagara Falls, which attract a large number of visitors, especially in the summer.

These were blessed days for the participants in this meeting, since the members of the Synods belonging to the Synodal Conference are united in faith and confession at a time when the apostasy from the Holy Scriptures, especially from the fundamental doctrines revealed therein, such as inspiration, the divinity of Christ, his substitutionary satisfaction, the justification of the sinner for Christ's sake, by grace alone, through faith alone, is becoming more and more general, open and unashamed.

This unity in faith and confession was so evident in the doctrinal discussions held in the morning sessions, which this time were led by Prof. Joh. Ph. Köhler of the Wisconsin Synod Seminary at Wauwatosa, Wis. He had chosen the theme, "Faith is the essence of the Christian life on earth," as the Apostle Paul expresses it Gal. 2:20: "Now I live, yet now not I, but Christ liveth in me. For what I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The content and execution of this subject can only be outlined very briefly here. The speaker explained the condition in which the natural man finds himself, and how this is especially evident now in the present perplexity and perplexity of mankind. Man has come to this state through his apostasy from God, which in its essence is unbelief. God, according to His grace, took care of this apostate man, promised him a Saviour immediately after the Fall, and sent Him to this world in the fullness of time. Through faith in this Savior and Redeemer, spiritual life comes into man who is by nature dead in sins. Because man is by nature dead in spiritual sins, faith cannot possibly be his own doing, but is wholly the work of God. In Abraham, the father of all believers, we see so rightly what faith is, how it comes into being, how it is formed and expressed in life. Out of faith also grows all the activity of the spiritual life of a truly believing child of God, both in private life as well as

in the congregation and in the union of congregations into synods. The spiritual life of the Christian is still hindered by the flesh that clings to him. Hence the struggle of the flesh and the spirit unto death. In this battle, however, faith retains the victory.

The lectures of the speaker were met with the keenest interest, and the lively participation in the doctrinal discussions proved how timely the subject matter was and how deeply it touched life.

The afternoon sessions were devoted to practical matters, such as intersynodal affairs, the deaconess matter, reports of committees, but especially the negro mission jointly carried on by the synods belonging to the Synodical Conference. The reports and proceedings on this mission were very interesting and occupied the greater part of the afternoon sessions. Father C. F. Drewes, the director of this mission, and the missionaries engaged in it, gave a very graphic picture of the work done in it, and of the evident successes which the Lord has laid upon this work, which was begun on the part of the Synodical Conference nearly fifty years ago now. Negro missions are being carried on in fifteen states of our country, most extensively in Alabama, Louisiana, and North Carolina. Preaching is being done in 71 different places. It has been reported that about 25,000 Negroes have been reached by preaching and schooling. In Alabama the success has been greatest. Although the mission was begun there only ten years ago, yet work is already going on in thirty places, and of the twelve new stations started in the last two years, eight are in that State. It was likewise reported that our Negro Christians in the South have a very good reputation among the whites.

We have two institutions of higher learning for our colored co-religionists, Immanuel Lutheran College at Greensboro, N. C., and Alabama Luther College at Selma, Ala. where young Negroes are trained as pastors and teachers. The living conditions at Greensboro, where young Negro women are also being trained as teachers, were reported to be quite intolerable. It was therefore decided that a change must be made there, that the construction of a new dormitory building, which had already been decided on several times but had still not been carried out, should finally be carried out. The commission was instructed to contact the synods connected in the Synodal Conference, so that the \$35,000 still needed for the construction would be raised as soon as possible. In all, \$145,000 was appropriated for the building of chapels and schools; among these was \$3,600 for the building of six teachers' dormitories in Alabama. When asked how it was possible that a dwelling could be built for \$600, Superintendent Geo. A. Schmidt, of Alabama, replied that these houses to be built for \$600 would be still considerably better for teachers among the negroes than the dwellings of the negroes there in the country. The total expenditure in the negro mission now amounts to \$175,000 annually; to which must be added \$75,000 the year for buildings.

It made a touching impression on the assembly when it was reported that our Negro Christians in the South, with all their poverty, had each built, out of their own means, a chapel on the fields of the Gentile Mission of the Missouri Synod at

India and in China, and in addition had gathered about \$3,000 among themselves to undertake a mission among their racial comrades, the Negroes in Africa. On the average, our Lutheran Negro Christians give an annual contribution of \$12 to their church.

The following services were held during the session. In the opening service on Wednesday morning was preached by Rev. G. E. Bergemann of Fond du Lac, Wis. president of the General Synod of Wisconsin and other states. On Friday evening Missionary Director Drewes of St. Louis, Mo. gave a lecture with light pictures on the Negro Mission. In the English service of the local church on Sunday morning, the Rev. Fred Foard, colored, of High Point, N. C., preached, and in German Prof. M. Gräbner, of Milwaukee, Wis. Sunday afternoon a communal celebration was held in a spacious Lockport auditorium, Prof. D. Kretzmann of St. Louis and Rev. Paul Horn of Morgan, Minn. speaking, and Monday evening closed with a communal communion, at which S. Meyer of Lakefield, Minn. president of the Minnesota district of the Missouri synod, preached the sermon and Rev. Karl Schmidt of Chicago delivered the confessional address.

The numerous delegates and guests all dined together at noon as well as in the evening in the hall of the school building of the local church. This made it possible for the representatives of the individual synods, who had come from afar and were therefore often not previously acquainted with one another, to do so easily; this certainly contributed to the cultivation of a fine, Christian brotherly intercourse among those present. The women's association of the local congregation as well as the women's associations of the surrounding congregations, through whose strong support the common meal had been made possible, were therefore thanked most sincerely for their efforts.

With joyful thanksgiving to God, who has led these synods belonging to the Synodal Conference to unity of faith and has kept them so far, and with the heartfelt petition to the Lord of His Church that He may also in the future keep them in unity of spirit, faith and confession in the midst of the temptations and dangers threatening us, the representatives of these synods parted from one another.

All officers of the Synodical Conference were re-elected. These are: P. C. Gausewitz, presiding officer; D. L. Fürbringer, vice-presiding officer; P. H. M. Zorn, secretary; Mr. Albert, Grütt, treasurer. F. C. Verwiebe.

The power of the gospel.

It was a meeting like others that was held in St. Louis on September 15 and 16, called the Financial Conference. And yet, I think, it was a special meeting. I did not say a word during the whole two days, but was an attentive, interested observer and listener. What was special about this meeting?

The conference was convened under the mandate of our last great synod to look at the whole financial situation of the synod and to make suggestions to our congregations as to how the present great debts might be paid off, and how they might be paid off,

long were held. It was discussed, decided and acted upon. It was now also necessary to win the congregations for this cause. For this purpose a mass meeting was held in the Immanuel Church (P. E. Hölter) on May 16, to which all the pastors, teachers and board members of the congregations of Chicago and the surrounding area were invited and, with a few exceptions, also appeared. Father H. Kowert was elected chairman and the undersigned secretary.

The chairman first stated the purpose of the meeting, then spoke about holding an exhibition of our Synod at the Sherman Hotel, emphasizing the benefit that would accrue to all participants. Other speakers explained how such an exhibition was envisioned. It should serve to acquaint our congregations more closely with the work which our Synod is doing. This work should be presented to them through pictures, scripture and word, so that they may better understand it, take a greater interest in it and feel obliged to support it better than they have done up to now, and become heartily concerned with the spread of the gospel of Christ.

By the speeches the assembly was convinced of the utility and advantage of such an exhibition, and passed the following resolution: "Resolved, That we, as the assembled members of our Lutheran Church, approve the plan of such an exhibition, and pledge our assistance to the committee, assure them of our support, interest and encourage the local congregations to attend the various meetings during the exhibition, for the advancement of the interests of the church, for the propagation of the word of God, and thus for the salvation of many immortal souls."

To execute the exhibit find about P5,000 needed, which it is hoped to raise in distant circles.

This notice is now intended to encourage our congregations to visit the hundred different exhibits at the Hotel Sherman, at the corner of Randolph and Clark streets, on October 9 and 10.

The exhibition hall will be open from nine in the morning until eleven in the evening. The time on Saturday from nine to eleven o'clock in the morning will be devoted to children. Prof. O. Rusch and P. E. Schüler will be the speakers. Saturday afternoon from half past two to four o'clock is for the women of the churches. Speakers will be Rev. J. M. Bailey and Rev. G. Schuessler. Saturday evening at half past six there will be a banquet for the young people, but older persons may attend. The chairman will be Fr. Hermann W. Meyer. An address will be delivered on the subject, "The Young People of To-day - the Lutheran Church of Tomorrow."

A service will be held Sunday morning at eleven o'clock, at which Rev. O. A. Geiseman will be the festival preacher. From three until half past four in the afternoon short addresses will be made by Mr. H. W. Horst, P. C. F. Drewes, School Secretary A. C. Stellhorn, P. C. Aaron, Mr. A. A. Grossmann, Mr. Edw. Jäger, P. O. A. Geiseman, D. W. H. T. Dau, P. G. Kuehnert and P. E. Duemling. The Bach choir will sing two songs. Sunday evening from eight to half past nine will be the last service. Luther's heroic hymn "Ein' feste Burg ist unser Gott" will be sung in ten different languages. The speakers will be, Rev. K. Kretschmar, Rev. F. F. Selle, and Rev. F. C. Streufert. The teachers' choir will perform two vocal pieces.

Numerous participants are cordially requested.

R. F. Nimmer.

Major ecclesiastical

From our Synod.

Ten new workers for our heathen mission. Our heathen mission in China and India is receiving a nice increase of workers this year, all candidates from St. Louis who were released here in June. Mission candidates A. Clöter, A. Meyer, M. Simon, H. Tisza, and E. Thode are now, as we write this, on their way to San Francisco, and intend to depart from there for China on the 25th of September. And likewise, missionary candidates W.-Gnuse, S. Lang, A. Rasch, G. Stelter, and D. Stevenson are getting ready to leave for India from New York on September 30. This is a much needed and therefore most welcome addition to these two of our Gentile Missions, for which we desire to thank God from the bottom of our hearts. May God protect the travellers on their long journeys, lead them happily to their destination, make their language studies successful, keep them physically healthy and then set them to rich blessings in the spiritually benighted heathen world!



Our new workers in the heathen mission at the Luther statue in front of our St. Louis Seminary.

In the front row the mission candidates for China, Mission Director F. Brand in the middle, from left to right: A. Meyer, M. Simon, A. Clöter, H. Theiß, R. Heins (who was also called to China, but finally felt compelled to decline the call), E. Thode. In the back row the missionary candidates for India, from left to right: G. Stelter, W. Gnuse, T. Stevenson, S. Lang, A. Rasch.

A nurse is also expected to travel to China again in November and a deaconess to India in January.

A few days ago a cablegram arrived from China, where there has again been a lot of unrest during the last few weeks, with the short but telling message: "Safe", that is, all our missionary brothers and sisters there are safe. The message came from Hankow and was sent by our missionary C. F. Schmidt. Mission Director F. Brand is probably now at the stations further inland. The last letter from him was dated August 18. May God keep his protecting hand over our missionaries in these troubled times and control the wars all over the world!

L.F.

From Charleston, Ill, it is written to us, "Here at Charleston, Ill, is a congregation of our Synod, consisting of fourteen families. These families have been gathered in less than a year. God has poured out a rich measure of his blessing upon us. But we would like this to be announced in the 'Lutheran'. There are still many pastors in Illinois who know nothing of this congregation. How



Assembly of the Synodal Conference

Seated in the front row, second and third from left to right, are F. Aiston and F. H. Foard, colored negro missionaries; then follow PP. Th. Bergemann, president of the Wisconsin Synod and preacher at the opening service, P. C. Gausewitz, president of the Synodical Conference, P. F. J. Lanlenau, ed. Nau, President of Immanuel Negercollege, Prof. M. Gräbner, the Berichters

great is the number of laymen who know nothing of us, you can imagine for yourselves. Charleston is a thriving city of 7, 500 inhabitants, with good schools, the Illinois State Teachers' Normal School, and quite a number of factories, and is a fine place to live. " L. F.

Domestic.

The battle over Sunday celebrations in Philadelphia. The International Centennial Exposition in Philadelphia will now, it is reported, remain open on Sundays. At a recent directors' meeting, no further consideration was given to closing. Accordingly, despite all attempts to the contrary, the exhibition will remain open on Sundays at least until further notice. The fight to close the Exhibition on Sundays, the keeping of which is seen as a breach of Sunday rest, is being led by the chairman of the Methodist Committee of the Hundred, and he now intends to make representations to the courts, as

however after the "blue-laws" in front of 1794 the closing of the exhibition is to be carried out on Sundays.

The struggle over the observance of Sunday has kept the minds of Philadelphia in suspense for months, has caused much discord, and has brought much contempt to the churches which have waged it. It is based on a perverted conception of Sunday, which, according to the Reformed view, is supposed to have taken the place of the Old Testament Sabbath. This view is neither evangelical nor scriptural, and accomplishes just the opposite of what its advocates intend. You don't get people to church by laws or enforced rest. Church-goers are made by the gospel alone.

J. T. M.

The so-called "Brethren" or "Dunkers" recently celebrated the fiftieth anniversary of their first college, Juniata College, at Harrisburg, Pa. Former Governor of Pennsylvania Brumbaugh, a pastor who was appointed president of Juniata College at the expiration of his term of office, delivered at the occasion



N. Y., from the 18th to the 23rd of August.

f. A. Wisler, both members of the Negro Mission Commission, Rev. H. M. Zorn and Prof. L. Fürbringer, Secretary and Vice-President of the Synodical Conference, Rev. G. E. and Vice-President of the Missouri Synod, Rev. C. F. Drewes, Mission Director and Editor of the "Missionstaube", Negro Missionary G. M. Krämer, Dr. H. Ites for Negro Mission, and Fr. Herm. Meier, the local pastor of Lockport, N. Y.

the keynote address. That the *Dunkers* or immersionists have made progress in these fifty years is evident from the fact that they now have ten colleges with 5,000 students. They attribute their success mainly to the fact that in the last few decades they have moved their mission especially to the large cities, whereas formerly they had only rural communities. The founder of this sect, formerly also known as Tunkers, Tumblers, or German Baptists, was Alexander Mack, who was at the head of the Anabaptist Separatists in Westphalia. About 1719 they emigrated to America and settled in Pennsylvania, whence they spread further over other states. Besides their Baptist heresies in regard to the holy sacraments, they held to all sorts of peculiarities, such as the kiss of love, anointing the sick with oil, refusal of the oath and military service, etc., which are now almost entirely abandoned by them. They number about 80,000 communicant members. J.T.M.

How are we Christians to judge the "good works" of the Lodges?

In a recent article on the 62nd annual meeting of the well-known Lodge of Elks, held a few weeks ago in Chicago, and attended by over 150,000 members from all parts of the country, the "Ev.-Luth. Gemeindeblatt" also reported on their "charitable purposes." In the article it says among other things: "From the annual report presented, it appeared that the Order spent \$2,407,008 for charitable purposes in the past year, provided employment for 5,647 unemployed persons and assisted 1,585 non-citizens in obtaining citizenship. Public playgrounds, summer camps for impecunious children, relief of the poor and support of the Boy Scouts, medical aid and gifts on Thanksgiving Day, donations to hospitals, and relief of distress in general were provided for by this order with its collected funds.

"This, however, sounds formidable and will affect many of its

We can't fail to make an impression. We are even in danger of being resented if we say a word against it. And yet we must do this for the sake of the members of Jesus, whom he has dearly purchased. Whoever may blaspheme us, we must draw and avoid even the most beautiful flower, if it be poisonous, lest any man poison himself with it. A high Lodge official once said: 'If anyone is looking for a lodge that is not religious, he is looking for something that is not sxiist.' The Lodge of Elks is a religious society like all other Lodges. And in what does its religion consist? It makes man the centre: man is not so bad. He can be good and do good if he will; and if he strives and does good, he is righteous. But if he is righteous, he will also go to heaven. According to the lodge religion, man stands in the middle; he creates his betterment and blessedness. It is from this attitude and from these thoughts that the whole 'activity of love' of the Elks and all other Lodges originates. But what does the Scripture say? The Scriptures clearly and definitely say that God alone does everything. The Scriptures place God in the midst. It says of man that he is evil through and through, that he can neither do good nor make himself righteous, and that he cannot stand before God with his works, which are evil forever. Step says that God alone can justify man, and justifies him by his free grace through the faith which he works. He justifies the ungodly; he converts, he regenerates - he does all things. And the Scripture is the truth.

"Therefore the religious ideas of the lodges are produced from the flesh by reason. They are carnal, sinful, from the wicked heart that will not obey the truth. And the works of the lodges, as well as their religion, which produces these works, are evil fruits. Works of the flesh. Sin. That is the truth of the matter. We Christians must not be deceived. We live in an angry, evil world. The temptation is great. Guard your souls! For the sake of God's zeroes, let your souls' blessedness be at heart! Time is short, and we are going fast. Woe to him who does not create his blessedness with fear and trembling!"

What the writer says in this article is summarized in the Word of God: "Without faith it is impossible to please God", Hebr. 11, 6; and: "That which is not of faith is sin", Rom. 14, 23. Rom. 14, 23. This condemns all lodge religion and lodge love. J.T.M.

The religious struggle in Mexico. A bitter struggle has arisen in Mexico between the government and the Catholic Church over the separation of the church from the state. The Roman Church maintains that the State has no right to educate the people, to improve the conditions of the laboring class, and to require priests and nuns to obey the laws of the land. It is the same struggle that has taken place in so many Catholic countries that have sought to free themselves from the bondage of the Pope even in earthly matters. The Roman Church in Mexico possesses immense riches which it has received from the people, while the people themselves are poor and kept in ignorance. After the announcement of the new regulations concerning religious communities, the Roman Archbishop Mora y del Rio issued a pastoral letter to the 15,000,000 Catholics in Mexico, which was read from all Catholic pulpits in the country at the end of July with the approval of Pope Pius XI. According to this pastoral letter, the Roman priests in Mexico must not celebrate masses nor administer the sacraments, and no bell must call the members of the churches to mass until the government has either etched its provisions or withdrawn them altogether. This comes close to the imposition of the great ecclesiastical ban on the

The Roman government and the country of Mexico are so close that the only thing missing is the papal bull formally pronouncing the ban.v The provisions of the government against which the pastoral letter is directed forbid foreign-born clergy to officiate in Mexico, to hold religious congregations and schools, to dissolve religious congregations, and to prescribe the nationalization of church property. The Roman Church knows that by these provisions, which in some respects, however, go too far, the power of Rome in Mexico will be broken. Hence the fierce struggle.

J. T. M.

Decency.

A German congregation in Constantinople. Evangelische Deutschland" reports: "The once flourishing German congregation in Constantinople, which after seventy-five years of existence came to an abrupt end immediately after the end of the World War, has reorganized itself in a relatively short time. In December 1918, as is well known, the then pastor, Count v. Lüttichau, had to leave Constantinople with the first transport of expelled Germans, and when in May 1919 Fr. Barbe and the last German deaconesses had to return home, the German Protestant community life in Constantinople had ceased to exist. The French also took possession of the church building, which had been placed under Swedish protection at the time of the expulsion, in the summer of 1920. For about nine months a French Protestant military chaplain held services every other Sunday in the German church, whose sanctuary he decorated with the tricolour. After his departure, the church room remained unused, while the living quarters were rented out by the French Embassy. In 1924 a new period of German Protestant congregational life began at the Golden Horn. Pastor Berckenhagen was called to reorganize the congregation. His first task was to gather the congregation together again in the large city. On Palm Sunday 1925 a service could take place in the German church for the first time again. In the presence of 250 Protestant Germans, the first German Protestant children were blessed at the Golden Horn after the war. At the same time, thanks to the efforts of Envoy Nadolny, it was possible to obtain the permanent restitution of the place of worship, the repair of which, however, involves great expense." J. T. M.

Deification of Man. In 1644, the Italian John Pamfili was elected Pope of the Roman Church. As such he called himself Innocent X. Rome has had thirteen popes who bore the name of Innocent. The one we report was that Innocent who condemned the Peace of Westphalia, which finally came about after the Thirty Years' War in 1648. The total extermination of the Protestants would have been much preferable to him than the religious peace. When this worthless Pope was raised to the throne, a Jesuit dedicated a panegyric to him, which was also accepted by the Pope. In this panegyric it says, among other things: "You, Innocent, are more beloved than the Son of God, for he, according to Matt. 3:17, is indeed beloved, but not all-loved like you. God hath from eternity ordained thee to be an all-beloved on earth, and also in heaven thou shalt be as all-beloved above the Son of God."

This blasphemous praise was put up with by Pope Innocent. As sacrilegious as this blasphemy may seem to every true Christian, it is no greater than that of placing Mary above Christ and making her an intercessor. The idolatry of man is part of the essence of the papacy.

J. T. M.

Beautiful example. That the heathen are often very grateful for Christians bringing the gospel to them is evident from almost every mission report. An example of the generosity of the heathen in South Africa is given by Missionary Warber of the Hermannsburg Mission, who reports the following about his congregation: "My congregation consists of ninety souls, thirty-five of whom are children. This small congregation raised 3, 600 gold marks last year for the upkeep and improvement of the church; besides which they sacrificed, chiefly for the mission, 250 gold marks. For the upkeep of the school the eight families whose children attended the school raised 2,000 gold marks. Other congregations did two, even three times more." In comparison with these gifts, which were raised by poor natives, our contributions for church, school and mission are very small. Let us, after all, be stirred to steady, blessed missionary work! J. T. M.

Travel Pictures.

Flying through seven states.

Now I have been travelling again in August, and have again come in some cases to quite new parts of the country and Synod. Not for mere pleasure. My destination was the meeting of the Synodical Conference in Lockport, N. A., and a mission festival in Ottawa, Can. Of both, therefore, I shall tell something, although elsewhere in today's number of the "Lutheran" P. F. C. Verwiebe gives the official report of the Synodical Conference which he was instructed to give. But if one has reason to undertake such long journeys, one may well make a few detours, partly in order to visit for the first time a child who has left the parental home through marriage and lives far away, and partly in order to get to know the church conditions elsewhere a little better and to observe the country and its people. I have still found that on such journeys I experience and learn quite a few things which are also of use and advantage to me for my profession at the Seminary and at the "Lutheran" and generally broaden my view. And since perhaps one or the other reader would like to accompany me in memory on these journeys, I am sketching some travel pictures here. At the same time I am interested in bringing various areas of our Synod, some of which are far away, a little closer to the readers in other areas, to describe their situation, their tasks, their opportunities and their difficulties, as far as I am able to do so. Our Synod, under God's blessing, has grown so large, and now extends over all the states of our country except Vermont (in South Carolina the Negro Mission is working, and in Arizona the Wisconsin Synod), and as far as eastern and western Canada, that it is desirable to take every opportunity to make the various areas known to one another, in the interest of togetherness and unity.

So, on the evening of August 1, I started on my journey by means of the Wabash Railroad, which, in its old kindness, through P. W. Hallerberg's agency, had again issued me a free ticket. That I used the night train to pass through the well known, somewhat monotonous, but strongly Lutheran States of Illinois, Indiana, Ohio, and Michigan, will be understood. But already in Detroit, now a city of millions, where our church has a large field and also establishes a new mission post or two almost every year, the picture changes. I have often driven over the Detroit river, with its beautiful green water, derived from the upper lakes; but every time

I am again fascinated by the moving river scene that one sees there, with its busy shipping traffic, the beautiful island of Belle Isle, which has long since become a real park and is becoming more and more magnificent, in the background the large city with its church towers and tall buildings. Southern Ontario, through which we now drove by day, is also similar in some respects to neighboring Michigan and Ohio, but different again. York we also passed near the oldest Canadian congregations of our Synod, Fisherville near Cayuga and Rhineland near Delhi. Already in the fifties of the last century they were founded by our pastors from Buffalo. But we could not stay there. Our goal went further.

Late in the afternoon we got to Buffalo, and then immediately we drove to Niagara Falls. I have visited Niagara Falls more than half a dozen times, but the more often one sees it, the more captivated one is by this great wonder of God, and I wanted to show it properly to my daughter who accompanied me. This time I saw the Falls for the first time in the electric illumination which is thrown upon them late at night from the Canadian side in various colours, and affords a fairy-tale sight. And yet I prefer to see them just as God created them, and I wish in my heart that the crowds of people who throng there, especially in the summer months, would disappear with their everyday remarks, and I think quietly of the Psalms of David, of the so-called natural Psalms, such as the 104th, which so powerfully proclaim the praise of God from the book of nature. This time I also thought to note that, however, as a result of industrial uses and electric power plants, the falls are not quite what they used to be. An old resident of Niagara Falls, Ont. with whom, from a peculiar concatenation of circumstances, I was for several hours-an earnest, finely educated, Scotch-born Presbyterian, who has taught Sunday-school for sixty years this year without interruption-told me vividly of the time gone by. Nevertheless, a visit to this great natural wonder always remains impressive, especially as this time I also got to know the wider environs a little better. I am just in a lucky position on my travels. Most of the time I meet former students who show their aging teacher a lot of kindness and, as happy car owners, show him what is worth seeing. Thus the local pastor of Niagara Falls, N. Y., P. M. C. Kretzmann, drove me the beautiful route along the Niagara flood below the falls through pretty villages and rich orchards to the shores of Lake Ontario. York we also visited old Fort Niagara, which was built more than a hundred years ago and played a part in the War of 1812, as did a hill near Queenstown on the Canadian side. In this fort, long since put out of use, one can still see the room in which, just a hundred years ago, in September 1826, Captain William Morgan was imprisoned, who revealed the secrets of the Freemasons and was then put out of existence by them. A monument to him I saw a number of years ago at Batavia, N. Y., not far distant. During this trip I heard all sorts of things about the growth of our community at Niagara Falls, N. Y., which is coming on nicely, has a handsome church, and is at present undertaking a parsonage building. From a small mission, as I first knew it about twenty years ago, it has now grown into a congregation of about 250 communicant members and 500 souls. The city, with its electric-powered factories, offers many opportunities for work and thus attracts people, including Lutherans.

could. From the hill to Cana! it was all one big lake. When I came back, I was asked to help put roofs on the hard hit houses and clean up.

On Sunday night the first news came about the city of Miami. You have read of it, at any rate; but not half enough has been said. Our Chamber of Commerce immediately organized a Relief Crew and sent 15 automobiles full of men down to the hard hit city. I was dead tired from the unaccustomed work and could not go. Then during the night cars drove down loaded with everything imaginable. 600 coffins were driven down on trucks. On Monday morning I got up early and went down to the city, ready to render any assistance. They made me a security cop on the street (traffic cop). **It's** not an easy job, I can tell you that now. I was placed on the main street corner. The relief cars drove by, fifty to sixty miles an hour. I worked there from seven o'clock until half past twelve, then went home to get something to eat, and then right back to town. Now more news was coming from Miami. Our relief crew brought in the homeless and injured, usually ten to twenty in an automobile. Our hotel opened its doors to them. You would have thought the people were coming from a battle - bandaged heads and limbs, some on stretcher beds, fatherless and motherless children. One man told of finding four children up to their waists in water; father and mother killed in the house collapse. Boats were driven by the storm onto Flagler street in Miami. Exactly how many perished is not yet known, but already 200 dead have been found in the streets. No one is allowed into the city unless they have a special permit from the Chamber of Commerce. Here in Delray, bread is now being allotted by the portion. No one can buy a loaf of bread without a permit. The Chamber of Commerce has taken over the sale of bread. Dear Father, it's terrible! Tomorrow I will try to get to Miami and see if our Father Niewald is alive and if they have anything to eat. We thank God from the bottom of our hearts that He has kept us safe and sound in this terrible storm. Give thanks with us and pray for us!

From Pensacola, Fla. the pastor of our parish there, Rev. W. C. Schrader, reports under Sept. 25:

"With praise and thanksgiving I would like to report that in the storm that hit our town last Monday s20. September, the gracious Lord kept his protecting hand over us and our community. The wind, which reached a speed of more than 120 miles an hour, caused considerable damage to property - two of our members lost their homes, several of our members who live in rented accommodation lost their furniture, the roof of our church was badly damaged, and shipyards were partially destroyed - but the town and the surrounding area did not have to mourn the loss of a single human life.

"Shortly after the service last Sunday my foster mother, Widow Henriette Schwerdt, who had lived with us for years, passed away in the Lord. As several bridges were destroyed in the storm, none of the officiating brethren could come to the funeral. After a reading corpse we buried her body to the ground. A memorial service will be held next Wednesday by Bro. H. Reuter of Birmingham, Ala.

"Yesterday I was talking with P. P. F. Stücker of Elberta, Ala. York as well as in Foley, Ala. where P. E. T. Tonn stands, the storm has also been raging. Yet even these congregations have no

deaths as a result of the storm. I haven't heard anything more from the South Florida congregations. Our congregations down there will probably have to rely on the help of our fellow believers.

"Thanks be to God the Lord, the Mighty, who has spoken to us in the storm, for His gracious protection!"

In the meantime we have learned that our Father Niewald in Miami - like all our pastors in Florida - has been preserved, and from the bulletin of the National Lutheran Council we see that our church in Miami has not suffered any further damage. More detailed news is still missing.

Our Synod has once and for all authorized our General Support Commission, in the case of special national needs, such as floods, earthquakes, etc., to take helpful care of the afflicted congregations and fellow believers, if necessary to send out petitions for gifts for such purposes and to distribute the incoming funds appropriately. L. F.

To the ecclesiastical chronicle.

From our Synod.

Our work in South America. That the work of our brethren in South America, in spite of all difficulties, is quietly progressing, is proven by the "Ev.-Luth. Kirchenblatt für Südamerika" (Lutheran Church Bulletin for South America), whose continuous numbers form a constant record of blessed successes. The confirmations, baptisms, church dedications, mission reports, etc. reported therein speak, if not loudly, then eloquently. Slowly, but inexorably, the work in the vineyard of the Lord is going on.

Thus one of the last numbers also reports of a greater success, namely the opening of a new area. Father A. Lehenbauer writes about it: "Porto Feliz is the name of a new settlement in the west end of the State of Santa Catharina, which has not yet appeared in our church reports. That this is happening now is due to the fact that some of our fellow believers who have moved there recently asked for a visit by a representative of the Synod. So I traveled there on May 10 on behalf of the Praeses. A congregation of nearly fifty members, which had gathered in Porto Feliz around Pastor Ramming, had very recently been admitted to the (Uniate) Riograndens Synod. This made it impossible for the Lutherans in the colony to join this congregation, and some who had previously joined decided in conscience to leave. I found about twenty families who for the time being agreed with the doctrine of our Lutheran Church and wished to be served by us. However, we did not immediately proceed to the founding of a congregation. Before doing so, each one should be instructed more precisely about our position in doctrine and practice through church services and doctrinal discussions, so that everyone knows what he is taking on by joining a Lutheran congregation. Only those who, with sufficient knowledge of our position, confess with conviction the Holy Scriptures as God's Word and the Lutheran confessional writings and promise to submit to God's Word will then be accepted as members of the congregation.

"There must be no delay in filling this promising field. But as our Mission Commission can hardly put a man there at once, an attempt should first be made to get an experienced man on loan for three months. In the course of that time further counsel will hopefully be found."

The whole report proves that our brethren in South America are earnestly endeavoring not only to extend God's kingdom, but also to follow the right, God-ordained practice. They do not break into foreign fields uncalled, do not establish new churches head over heels, but first teach the people who desire exception, and finally exercise thrift, as is evident from the last part of the report. The paper published by the brethren in South America is really worth reading, and helps to keep up the interest in this mission. For our prayers and gifts, and for our interest, our brethren in the South are heartily thankful. J.T.M.

We do not want to let **another commemoration day** of this year go by unmentioned, after a number of such commemoration days have already been mentioned here. This is the



The missionaries who left the Leipzig Mission (from left to right) C. M. Zorn, O. Willkomm, F. Zucker. The picture dates from 1889, when Praeses Willkomm visited our Synod.

In 1876, fifty years ago, the four Indian heathen missionaries C. M. Zorn, F. Zucker, O. Willkomm and A. Grubert left the Leipzig Mission. This resignation was for the sake of the Confession and has had not insignificant consequences. Two of the missionaries, Zorn and Zucker, came to America and joined our Synod, to which they had long been inwardly attached and for whose confessional position they had stood. D. Zorn then worked for many years as pastor of large congregations, and served wide circles of our Synod, especially through many books and diligent work on the "Lutheran" and other periodicals, as all readers of this paper know. He is now, at the age of eighty, living in retirement in Cleveland, O. D. Zucker soon came to our college in Fort Wayne as a professor, has worked there for over forty years and is still active as a librarian, despite his eighty-four years. Both were then especially active in founding and leading our own heathen mission in India, were members of the commission for many years, D. Zucker many years at the same time.

the director of the mission. - D. Willkomm went from India to Germany and has rendered great service as pastor of the Free Church, especially as its long-time president, as editor of its journal and other writings. He is probably the oldest of the European friends of our Synod and lives in retirement in Bühlau near Dresden. Grubert, already suffering on leaving, found an early grave soon after his return to Germany. The three still living are honorary doctors of our seminary through its faculty. May God the Lord make it light for these three deserving men in the evening!

L. F.

Domestic.

Slovak Synod Assembly. The Lutheran Slovak Synod, united with the Missouri Synod in Synodical Conference, assembled at East Port Echester, Conn. from August 25 to 31, in St. Paul's parish there, at which stands Rev. D. Bella, a Springfield candidate of 1899. In attendance were 35 pastors and teachers and 14 lay delegates. The opening service was preached by Rev. J. Ondov of Cudahy, Wis. on Synod Sunday, by Rev. J. Pelikan of Pleasant City, O., and the Schlutz service by Rev. Geo. Majoros of St. Louis. In the State of Ohio we have 8 Slovak pastors, in Pennsylvania 7, in Indiana, Illinois and Wisconsin 3 each, in New Jersey 2, and in Connecticut, New York, Michigan, Virginia, Missouri and Minnesota 1 each. Since the establishment of our Slovak Synod a number of "independent" pastors and congregations have always opposed it and tried to prevent its work in every possible way. For some years a number of these "independents" have organized and formed an opposition synod, called the Zion Synod, which is affiliated with the United Lutheran Church. Besides these two synods, there are a number of "independent" pastors in our country who talk a lot about the longed-for union of all Slovak pastors, but do not want to join either of these two synods. Their ideal is a union, but not unity in spirit - a vain dream. But in spite of all obstacles, our Synod is gradually growing. God is blessing its effectiveness in such a way that it can be seen and grasped. The Word of God is preached regularly in about 40 congregations; we also have almost as many preaching places. The Synod also receives a pastor in Czechoslovakia who supplies Word and Sacrament to two congregations. It also receives a teacher of the Slovak language at Concordia College at Fort Wayne. At the various institutions of the Sister Synod of Missouri we have close to 35 students, nearly all of whom are preparing for the preaching or school ministry. This school year we will have about 30 Slovak students at Fort Wayne alone, if all those enrolled actually enter.

Many papers and submissions were before the Synod at Port Echester. All the morning sessions were devoted to doctrinal proceedings. At the first session the undersigned delivered a short paper on the immortality of the soul and eternal damnation. In the following sessions he occupied the Synod with D. F. Pieper's propositions on Unionism. By decision of the Synod this paper will be printed in the Slovak language and distributed in all our congregations. For missionary and charitable purposes the Synod has raised about H30,000 in the last two years, and this in spite of the fact that most of our congregations are very small and poor. The undersigned gave a slide presentation on the Negro Mission of the Synodal Conference, in which our Slovak Synod participates. The collection made at this resulted in P50. The following officers were elected:

J. S. Bradac,

Praeses; Rev. Jos. Kucharik, Vice-President; Rev. Rafaj, Secretary; Rev. Jos. Dinda, English Secretary; Mr. J. Javornik, Akron, O., General Financial Secretary; Mr. J. Chovan, Garfield, N. I., Treasurer. The Synod publishes two ecclesiastical papers, the official organ (Witness), and for the youth, the *Mlady kuteran* (Young Lutheran). The Lord bless the work of our hands!

I. Vojtko.

Old Church. The oldest church building of the Lutheran Church in America still standing and in use today is the Augustus Church at Trappe, Pa. During the past summer special lectures were given in this church every Sunday afternoon, together with historical lectures from the days of the past. The first pastor of this church was Father J. Schultze, who came from Germany in 1730. In association with some others, the congregation later called Fr. H. M. Mühlenberg, who had become widely known through his zealous work, and who took up his office in 1742. Soon the old church became too small, and the next year the new church building, which still stands, was erected. The first service was held in it September 12, 1744. During the War of Independence the building served temporarily as a hospital, and George Washington also visited the sick and wounded here, attending services now and then. Even today, visitors are shown the pew where the future president of the country sat. Even the old pulpit where Muhlenberg once preached is still in use today. Certainly, an old Lutheran memorial, but it must also testify, along with the good, to the indifference of many Lutheran preachers and laymen to the pure doctrine of the Gospel.

J. T. M.

A blasphemer in the pulpit. A most appalling blasphemy was reported in the daily paper the other day. A minister in Kansas City, Mo. belonging to the Campbellite sect, had invited the notorious writer, Sinclair Lewis, who some years ago wrote the vile novel, *Babbitt*, to preach for him. The impudent visitor scolded "common preachers" willy-nilly, mocked Christianity, and finally put his watch on the pulpit, saying as he did so, "If the god of the fundamentalists is God, let him strike me dead!" That God did not strike down the wicked man is a proof of His grace, patience, and longsuffering. But the judgment will be all the more terrible when the hour of reckoning comes. But just as guilty of the outrage is the unbelieving "pastor" of the congregation, who must be of one mind with Sinclair Lewis; otherwise he would certainly not have invited him. Such incidents also prove how necessary and beneficial is the guarding of the pulpit fellowship.

J. T. M.

Abolition of Slavery. The Federal Council of Christian Churches in America is presently opposing the slavery still prevalent in parts of the world. The commission, appointed by the Council for International Justice, points out that slavery or indentured servitude is still found in nineteen different areas of the world. Even in the United States, in various places, people are forced to work under conditions very similar to those of forced labor. The Commission bases its findings on the reports of travelers and explorers, which have been corroborated by investigations conducted by League of Nations fides. The Administrative Committee of the Council has requested our Government to support the efforts of other nations to put an end to these abuses by participating in the International Conference on the Abolition of Slavery and Bonded Labor to be held in September.

That there is physical slavery is one of the consequences of sin. But much worse is spiritual slavery. Unfortunately, the aforementioned churches often fail to testify against the greatest slavery and to show people how they can be freed from the slavery of the devil, death, and eternal damnation through faith in Jesus Christ, the slave liberator sent by God, of which they no longer want to know anything because of their unbelief. Therefore they also miss their actual calling, which was intended for them by God, to be spiritual human saviours. This is to be deplored to the utmost. J. T. M.

San Salvador a place of pilgrimage. The Knights of Columbus purchased Watling Island, an island in the Bahamas group, and gave it to the Archbishop of New York, to the best diocese it belongs. It was on this island, as is well known, that Columbus first set foot on American soil. In addition to the purchase money, the Knights of Columbus, whose main purpose is, after all, to see to the spread of the Roman Church, raised sufficient funds so that the necessary buildings and roads could be built and the whole island established as a Roman place of pilgrimage. Since the archipelago belongs to the British Empire, the Parliament in London will be asked to restore the name San Salvador to the island, which Columbus attached to it when he discovered it.

The great discoverer of the world, who was later put in chains and left to die in misery, was elevated to sainthood by the Roman Church, which now declares his voyage of discovery to the West, which, as everyone knows, was entirely in the interest of science, to be a kind of missionary enterprise to promote the Roman Church and spread its religion. This explains why they now want to make the island of San Salvador a place of pilgrimage. The Roman Church knows how to exploit everything to its own advantage.

J. T. M.

Abroad.

Our fellow believers in the German Free Church also carry out missions among abandoned and morally endangered children. A Children's Friendship Society has been formed especially for this purpose. In the congregation of Sperlingshof in Baden, which also



The free church orphanage in Sperlingshof, Baden.

At the center of the back row is Fr. Ar. Lange, the housefather of the institution.

D. Krauß served for several years, an orphanage has been established in an old monastery building, where at present 22 children are housed, who are being educated by deaconesses who have left the national church for the sake of their confession. From the Kinderfreundgesellschaft, Fr. Lange, formerly a Free Church pastor in Hörpel, Hanover, has been appointed as a

He was called to the orphanage as house father; at the same time he serves the community of Sperlingshof. The climate of the area is healthy, and the foothills of the Black Forest extend all the way there. The home is located on the Karlsruhe-Pforzheim highway. The attached picture shows the residents of the home in front of the gate to the old monastery building. Perhaps one or the other of our readers will send a dollar to the home, which wants to serve God and neighbor, which it can well use. For this institution of love also feels the present economic need of Germany.

L. F.

Healing of leprosy. By the grace of God, the doctors have also succeeded in finding a cure for leprosy, of which we are told so much in the Gospels. It is called Aiouni and has brought about a considerable improvement in the condition of all the lepers in the asylum of the Brethren Church, "JEsushilfe" in Jerusalem, where it has been tested, so that the sufferers are temporarily free of pain, and can even be called upon to help in gardening and household work, which contributes significantly to beautifying their hitherto so lonely and terrible lives. Inspired by the hope that they will finally be cured, they look to the future with all the more courage. On May 21 of this year, a leper was released from the Brethren Church Asylum as cured. This is the fourth case, after one patient in 1924 and two in 1925 were declared completely free of this terrible affliction.

Our Saviour Jesus Christ healed the lepers by a mere word of His almighty power, while these doctors in Palestine, though deserving of merit, were laboriously seeking means to bring about the cure. By his healing miracles JEsus proved himself to be the Son of God, to whom all things, even sickness, are subject. It is also by His grace that physicians often succeed in finding remedies even for the most terrible ailments. He deserves praise and thanks for this.

J. T. M.

Pagan Altars Abolished in Japan. Recently the Department of Internal Affairs at Tokyo, Japan, sent out orders that hundreds of small altars in all parts of the country, before which the superstitious inhabitants have hitherto worshipped snakes, foxes, and other animals, should be removed. For centuries these altars served as places of worship in the service of nature and animals for the illiterate rural inhabitants of this powerful, but unfortunately still almost entirely heathen country. Now, with education and culture spreading further and further across Japan, the government no longer wants to tolerate them and has therefore ordered their destruction.

But this will not get rid of paganism in Japan. Only the gospel can do that, not a government decree. Paganism is in the heart of man and remains there until the Holy Spirit enlightens man through the gospel and leads him to Christ through faith. Then the idolatrous temples disappear not only from forest and valley, but also from the heart. It is a pity that our church has not yet come so far as to preach the pure gospel even in Japan.

J.T.M.

ancient biblical city of Kiriath-Sepher. This city was founded by the Canaanites about 2000 B.C., destroyed by the Israelites on their entry into the Promised Land, and finally destroyed by Nebuchadnezzar around 600 B.C., after it had been rebuilt. As the city is called in German "Bücherstadt," Dr. Kyle, a famous antiquarian, hoped to find cuneiform inscriptions here also. This hope did not come true. But he could perceive to his joy that also here the scripture reported quite truthfully. The area is exactly as described in the Bible, and even the two water springs near the city are still used today. During the excavation, the workers came upon a deep layer of ashes under which were remains from the ancient Canaanite period; above this layer were found remains only from the Israelite period. It is true, therefore, what the Scriptures Jos. 15:15-19 tell us of the taking of the city. To the pious investigators who, for the honor of the Bible, undertake these researches at great expense-Dr. Kyle has supplied most of the money for this enterprise himself-all our thanks are certainly due.

J. T. M.

A shooting star. Under this heading the "Apologete", the paper of the German Methodists in our country, writes about the death and funeral of the notorious film actor Rudolf Valentino, among other things: "On Monday, August 23, the well-known film actor Rudolf Valentino, the idol and idol of the American film theater audience, especially the female audience, died. With a wild youth behind him, he, the terror of the whole village, over whose departure from Italy everyone rejoiced, had come to America, and here he was "stranded" on the alluring shores of the movie paradise of Hollywood, California. His rare manly beauty, combined with a not inconsiderable acting talent, helped him to rise very rapidly. At thirty-one, he had already been married twice and divorced twice, and was about to marry a third professional woman. His earnings for the last ten years amounted to \$2, 500,000.

"No sooner was the "Adored" dead than theatrical poets and composers set to work to compose a "Schlaget, that is, to publish a song that would glorify "Rudolf. Such a song has already been given to the winds and reads: 'There is a star shining in the sky since tonight that will never be extinguished. There is a star at home in the distance of that high dome, which shines down from the beloved on earth. And a voice sings, O lead me, thou heavenly light, With a smile that makes the whole world full of sunshine? (The silly but blasphemous drivel about the deceased actor gone to his place has, of course, verse and rhyme in English).

"The strange thing about the funeral procession past the laid out corpse the next day was that there was no trace of solemnity even in front of the coffin. People were chattering and laughing loudly in the room where the corpse was, cracking jokes and telling each other whimsical stories about the dead man's life. It was scandalous behavior. Valentino's coffin cost \$10,000, the floral offerings \$25,000."

This is how America "honors" its movie idols. The rush of grief will blow away with the flowers of mourning. The "new star in the sky" who, like them all, was but a shooting star, will soon be outshone by another. Such is the law in the glittering, dazzling world of appearance and deceit to which these modern idols belong.

J.T.M.

From World and Time.

Scripture confirms. Dr. Melvin Grove Kyle, president of Xenia Theological Seminary here in St. Louis, returned from Palestine a few months ago. He reports that the research expedition he led in the Holy Land has found the

D. Pieper, for almost forty years D. Schmidt's parishioner and neighbor. Schmidt's parishioner and neighbor, says in the preface to the second edition - the preface to the first edition was written by Blessed Schmidt himself on December 1, 1911 - "R. Schmidt, with his excellent gifts and his long experience in ministry, could have put the study of Christian doctrine somewhat behind and still preached a good sermon. But to his old age he heeded the apostle's admonition: "Stop reading!" and, "Take heed to doctrine! He himself repeatedly told me that, where possible, he spent several hours a day in the quiet study of Christian doctrine in order to be able to give his sermons the right content. That he truly did not neglect private pastoral care over this, we had daily before our eyes."

My Church and Others. A

My Church and Others. A Summary of the Teachings of the Evangelical Lutheran Church as Distinguished from Those of Other Denominations. By *John Theodore Mueller*, Professor of Systematic Theology, Concordia Theological Seminary, St. Louis, Mo. Rudolph Volkening, St. Louis, Mo. 88 pages 5"X7", always paperback. Price, 75 Cts. To be obtained from the Oooooooooo RulrlrlsindK Uoose, 8t. Duois" dko.

A clear and practically quite useful aid for young and old in the ecclesiastical confusion of our time and our country. In the first part, pp. 5-57, it sets forth in thirty short chapters what our church teaches on the basis of the divine Word, brings proof from Scripture for each doctrine, and briefly names the opposing false doctrine and those who lead it. In the second part, pp. 59-82, the various church parties are named and briefly described in alphabetical order; their size and importance are also given with figures. An index concludes this handy little book. L. F.

Festival Program. Order of Service, Sunday, October 31, 1926. Concordia

Publishing House, St. Louis, Mo. 4 pages 6X8. Price: 5 cts; the hundred tzl. 50.

An order of service for the Reformation feast that can be used somewhere. It is liturgically correctly designed, beautifully printed, also decorated with the image of Luther, and two of the three songs presented are Old Lutheran chorales. So it should be. If at any feast, then especially at the Reformation feast, the Lutheran chorale should come into its own, not Reformed hymns such as "Oarvurä, Odrisbiun 8öläists", which betray the Reformed spirit in both text and melody. - Our publishing house also offers tasteful cards that can be put to good use as announcements or invitations at the Reformation Festival or at any celebration of our church. The white cards, 6X3, bear the well-known Lutheran coat of arms in color print, and cost individually 5 cents, the dozen 48 cents, the hundred 4.80. If one wishes to have the invitation printed, the price of printing will depend upon the kind and extent of the inscription desired.

Versicles for Festival Seasons and General Occasions.

8 pp. 3VsX5. Price, 5 cts; the dozen, 40 cts; the hundred, 75 cts. Ooneoräis.
kublisding Blouse. 8p. Douis. LLo.

For those who would like to follow exactly the German order of service common among us for English services, and insert the so-called versicles or antiphons, here is a list of ninety antiphons for all occasions and feasts, arranged according to the course of the church year. The size of the little booklet is such that it may be pasted into any hymnal.

**Convention Year-Book of the Thirty-Fourth
International Convention of the Walther League.**

Baltimore, Md, July 11-15, 1926. Complete Proceedings, Minutes, Sermons, Reports, Addresses, and Various Matters of Interest Pertaining to the 127 pages 6X9. Price: -1-00.

The "Lutheran" has not received a report of this year's meeting of the Walther League, but in this yearbook will be found everything complete, convenient, and clearly arranged that one would wish to know about it. I E

Propp by P. W. Melahn. - Kand. W. Ackmann in the parish at Eads, Colo. by P. B. Skov.

On the 14th Sunday, A. D.: Kand. A. W. Schelp in the Salem congregation at Martin, Wash. and the following Sunday in the Peace congregation at Rufs, Wash. by R. H. Brockmann.

On the 15th of Sonnt, n. Trin: Cand. A. W. Trin small in the parish at Prince George, B. C., Can., by P. H. Kuring.

On the 16th of Sonnt, n. Trin.: Cand. L. A. Menking, 21. A., in the Oruee congregation at Edmonton, Alta. can., by Prof. W. A. Bäpler.

Introduced on behalf of the district prefects concerned: ^.Pastors:

On the 9th of Sonnt, n. Trin: R. R. S c a e r in the Reäeemer congregation at
Birmingham, Mich. by R. H. R. Wacker.

On the 15th of Sonnt, n. Trin: R. C. Bensene at the Mission at Stillwater, Okla., by
R. E. Hauer.

On the 16th of Sonnt, n. Trin: P. J. H. G o c k e l in the Concord congregation at Pittsburgh, Pa. assisted by RR E. Brand and H. R. Lindke from P. J. K. E. Horst. - F. J. W e r t h in the congregation at Hudson, Wis. assisted by P. W. Dierks' from R. W. Mönkemöller. - R. W. H. Friedrich in the parish at Coon Rapids, Iowa, by R. F. H. Rudi.

On the 17th of Sonnt, n. Trin: Rev. H. W. Schmitt in the Concord congregation at Burbank, Cal. by Rev. H. O. Kringel.

L. Teacher:

On the 12th of Sonnt, n. Trin: Teacher A. L. Engelhardt in the Bethel congregation at Detroit, Mich. by R. J. M. Gugel.

On the 13th of Sonnt, n. Trin: Teacher F. W. Eberhardt in the Salem parish at Gretna, La. by P. E. Schmid.

On the 14th Sunday, Trinity: Teacher E. Kiekhäser in the Immanuel congregation at Albuquerque, N. Mex. by R. C. F. Schmid. - Teacher E. Sie braß in the Immanuelsgemeinde at St. Charles, Mo. by F. Niedner. - Teacher W. Rogner and teacher Lh. Scheiwe in St. Lawrence parish at Frankenmuth, Mich. by P. E. A. Mayer. - Teacher R. P. Möller in St. Peter's parish at Cornelius, Oreg. by R. L. Stübe. - Teacher E. J. Schreiner in St. Paul's parish at Royal Oak, Mich. by R. O. H. Frincke.

On the 15th of Sonnt, n. Trin. teacher J. C. C. Kruger in Trinity church at Long Prairie, Minn. by R. E. T. Heyne.

On the 16th of Sonnt, n. Trin: Teacher L. W. Meyer in St. Lawrence parish at Frankenmuth, Mich. by R. E. A. Mayer. - Kand. E. Winter in the Zionsgemeinde zu Walburg, Tex., by R. J. H. Sieck.

On the 17th of Sun. n. Trin. teacher R. Reese at St. Peter's parish, near Lester Prairie, Minn. by P. J. A. Schert.

Groundbreaking.

On 12 Sonnt, n. Trin. the Oraoo congregation at Cleveland H e i g h t s, O. (R. H. W. Bartels), laid the cornerstone of their new church.

Initiations.

Dedicated to the service of God were:

Churches: On the 16th of Sunday, A.D.: Immanuel Church at Davenport, Iowa (R. A. Bostelmann). Preachers: Rk. W. D. Litting and H. Harms. - The chapel at the home for the aged at Monroe, Mich. Preachers: (RR. H. C. F. Otte. - On the 17th of Sonntag, n. Trin: St. Paul's church at Houston o. Tex. (R. A. O. Rast). Preacher: R. J. W. Behnken.

School and Community Hall: On 12 Sonntag, n. Trin.: The School and Community Hall of Zion Church at Oakland, Cal. (P. G. Mieger).

Anniversaries.

On the 1st Sunday, Epiphany: The congregation at Uniontown, Mo. (R. O. R. Hitschen), the 50th church anniversary. - On the 14th of Sonnt, n. Trin.: The Zion congregation at Walburg, Tex. (P. J. H. Sieck), the 25th anniversary. Preachers: RR. J. H. Sieck and P. B. Miertschin. - On the 17th Sunday after Trinity: The Zion congregation at Bridgeville, Pg. (R. E. W. Düsfel), the 25th anniversary.

News about the community chronicle.

Ordinations and introductions.

Ordained on behalf of the District President concerned:

On the 13th of Sunday, A.D. Trin. cand. W. C. Wesche at Zion Church, St. Louis, Mo. assisted by RR. E. A. Fischer and C. Sieß by P. L. J. Sieck.

Ordained and inducted on behalf of the respective District Prefects:

On the 10th of Sonnt, n. Trin.: Kand. F. Brasch in the congregation at Logan Tp., Ont. can.. by P. S. B. Eix.

On the 13th of Sunday, A.D. Trin: Kand. H. J. Wesrløh in the congregation at Chisholm, Minn. assisted by kR. H. W. Weseløh and G. B.

Advertisements and notices.

Conference displays.

The New York and New England Teachers' Conference will meet, w. G., from the 14th (2 r. n.) to the 16th of October, at Bristol, Conn. Practical Work: "I believe ... u ko!n" Oksibian Kurok, bke ooin inuaioa ok suabi's: Gotsch (Scheiderer). 8impls Rorms in Bunkinx: Kern (Klopp). Dubios ok u Duitock 8b "bvs Oibisea (ʻrneuäiaß; bke Consibubition): Eggert (Stietzel). Rov bo Develop an Outline (Ilsson bkut can bo Deurneck Oub ok Doors): Rast (Bünger). Theoretical Works: RuKuo Oruckuubion in Our 8ckools: Cholcher and Prokopy. Tke leueker as a 8ooiul Worker: Mrs. Schoenfeld. What can a teacher do to excite, increase, maintain the interest of his community in the school? Kirchhofs. VVdab skull We Do vlbk oikbock kupils? Franke. Please, sign up immediately with H. Kern. 221 Divinibx 8b." Lrislob. Oonn.

O. W. Korbes. Secr.

our Orackuata 8ouool, are studying 16 this year, namely, 14 of our candidates, one candidate from the Ohio Synod, from their seminary at Columbus, and one young pastor from the United Lutheran Church, who studied at their seminary at Mount Airy, Philadelphia, and has transferred to us. Of these enrolled 413 students, 49 will be vicars and substitutes this school year, 42 from the first class and 7 from the second class, and 6 will sit out the whole year for other reasons, 5 from the first class and 1 from the second class, so that of the enrolled students 358 will be present and studying here this year.

God be with us in our new seminary, as he was with our fathers! May he keep his gracious, blessing, and protecting hand over teachers and students, and give to all their activity and work a rich measure of his Holy Spirit, strength, prosperity, and accomplishment! L. F.

Traveling to Calgary, Alberta, on Oct. 1.

Important meetings were held yesterday and the day before at our college in Edmonton, Alberta, Canada. A large number of brethren from our two western Canadian synodal districts were in session from morning until late evening.

In the morning of both days we attended classes in our local college. In the afternoon of the first day, the election of a new professor was carried out, and the needs of this new institution were discussed with the faculty, the supervisory authority and the electoral college. Our last council decided to raise the institution to a full high school and to train teachers for Canada in the future. There were many things to arrange and discuss.

Our college in Edmonton has been wonderfully blessed of God in the few years of its existence. The number of pupils is 74, and there are 14 in the second class (Sekunda). The pupils make a good impression. They are not only physically well developed thanks to the healthy Nordic climate, but also show diligence and interest in their lessons. The buildings are very practical. Everything is taken care of. They are an ornament to the town. I will never forget the view from Director A. H. Schwermann's apartment this morning of the wide landscape, which, traversed by the magnificent Saskatchewan River, showed itself in the rays of the rising sun in autumnal adornment.

Yesterday afternoon we discussed at length the Immigrant Mission in Canada. Representatives from Winnipeg as well as the mission commissions of the two districts were present. Since Canada has also opened its doors to German immigration, our last Synod decided to start the Immigrant Mission in Winnipeg. This is now to be carried out in such a way that an immigrant missionary will be employed in Winnipeg, who will take care of the immigrants in connection with the two mission commissions. The executive committee will consist of Pastors A. Eißfeldt in Winnipeg, Man. and W. Reitz in Estevan, Sask. and Prof. W. Bähler in Edmonton, Alta. Efforts will be made to direct immigrants, as far as possible, to the areas of our existing churches and preaching places, so that they may be supplied with God's Word and the work of our missionaries may be more concentrated. The mission directors of the two districts, in their visits to the individual congregations, are to draw the attention of the members to the fact that they are taking care of the immigrants by providing them with housing and work in their areas. Since the government in Canada strongly favours immigration and Canada more than most other countries favours the

If Canada offers a secure existence to the newcomers, there is no doubt that in the years to come many people weary of Europe will direct their steps here. Members of our congregations in the United States who wish to help poor relatives in Europe to emigrate can now secure them a home in Canada, if the United States is closed to them, by getting them a free ticket to Canada through our Immigrant Mission Commission in Winnipeg.

In yesterday's meeting the brethren were willing to carry out this work of the immigrant mission independently and not to burden the General Synod with it. They are quite capable of doing so. The kind God has again blessed Canada with a rich harvest. I have seen a harvest on my journey to Edmonton such as I have seldom seen before. On the long distance from Portal, N. Dak. to Moose Jaw, then again from Outlook to Macklin in Saskatchewan, and also this morning from Edmonton to Calgary in Alberta, large wheat fields are spread out on both sides of the railway, on which sheaf piles are lined up next to sheaf piles. If the Lord will grant a few more weeks of good weather, the barns of the Canadian farmer will again be filled. There is no denying that Western Canada is rapidly recovering from the effects of the war, and that, thanks to good crops and favourable prices for produce, the country people of Canada have every reason to be satisfied with their situation.

In Edmonton I also met Father H. Kuring, who had just returned home from a missionary journey in Alaska. He had extended this journey as far as Fairbanks, four hundred miles inland from the Silent Coast into the gold country, not far from the Aukon. His report was so favorable that it is expected that our Synod will soon begin the mission in that distant country.

May the Lord bless the work of all our messengers in these northern lands and keep them in all their ways!

F. Pf.



At the Siege of Wuchang, China.

How might our missionaries have fared in the recent siege of Wuchang in China? some readers may ask. Well, our missionaries were a little worried when the Reds under Chiang Kai Shek came up from the south. Missionary C. Schmidt was overrun as early as September 1 by Chinese Christians who wanted to put their few belongings with him and sleep there. They were eventually taken care of in the Hwachingai Chapel. And lo and behold, on September 7, the Reds were there and took possession of the entire former German concession. As this is supposed to be international, this was a piece of impudence; but they did it quietly, and no one resisted them. Even Fräulein Ölschlager, who had slept in the French concession as a precaution,

was finally able to return entirely to her girls' school; for the Reds, who had owned the German school next door, abandoned it, probably because it is to become German property again. Missionary G. Lillegard, who had already come to Hankow with Missionaries Theiss, Scholz, and Fischer, was allowed to leave for Tchang on September 9, but his family and colleagues remained behind for the time being. The purpose of his journey was, if possible, to get in touch with Mission Director Brand, who had left for Shihnan with Brothers Ziegler and Klein under the protection of a gunboat immediately after the conference at our mountain home in Kuling. For on account of the evil affair at Wanhsien the communication had come to a standstill, although there was nothing else to fear. Aeroplanes had been causing concern since September 9, especially after they had dropped the first bomb on Wuchang on September 10. But in Hankow everything remained peaceful. Our secondary schools, of course, could not be opened in the midst of all this unrest. Nevertheless, on that very day two of our candidates, Shen and Tsen, set out for Ichang. For September 12, Missionary Arndt planned to come from Kuling to Hankow with two children. Only missionaries Nagel and Riedel remained up there, the latter because of illness.

Everything else also seems to have passed off, at least so far, without harm to our mission. The Episcopal and Methodist missionaries were finally permitted to leave Wuchang unharmd. The news of the "ragged" seventy missionary women and sixty children who were supposed to have come down from Kikungshan may have been greatly exaggerated, as far as the numbers are concerned, and may have been due to a railroad accident, which, however, may have caused quite a bit of embarrassment to those stranded. At any rate, Mission Director Satterlie received a cablegram from Jakobsen at Hankow on September 24 that all was safe at their mission and that no particular danger was feared for the future. The cable had come through in six hours.

For October 10, however, the cable news was dire for Wuchang. After 40,000 civilians were released from the city last week to be cared for by the Red Cross over in Hankow, they were threatened with shelling. But it remains to be seen what will come of this. The news that gets through to the United States is usually a little rose-colored, that is, more in keeping with the hopes of the Reds than with the facts. E. L. A.

We add to these reports of our missionary E. L. Arndt the remark that Wuchang lies just above the river of Hankow, our oldest and largest station, where most of our missionaries are staying at the moment. Mission Director F. Brand, as reported above, sailed inland on the Yangtze River Weiler and also passed through the war zone. The boat he was on was, however, fired upon by the insurgents, but the gunboat accompanying them returned the fire and soon silenced the insurgents. He has since written a letter, dated the 8th of September, wherein he reports that he is safe. The mail communication, however, is much disturbed, so that at one time recently six letters arrived from him at the same time, sent at different times. Likewise letters from Missionary Geo. O. Lillegard arrived, likewise dated September 8, bringing news that all missionaries and their families are safe. Ichang, where Missionary Director Brand was to go, is perfectly quiet according to this news, and no disturbances are expected there. But war is war, and as we always remember our dear missionaries in prayer

especially in these perilous times. There is no telling what the future will bring for our mission stations, which have otherwise been graciously spared all serious disturbances during the past five years. God, who sits in the regiment, may soon put a stop to the agitators. The letters show that our missionaries act very prudently and cautiously throughout, and will withdraw if more serious disturbances threaten. The representatives of the foreign governments give all possible advice and protection to their nationals. The newly sent missionaries will also be taken care of. If necessary they can remain in the port city of Shanghai, which is unlikely to be affected by any conceivable war, and there they can begin to learn the language.

We attach to this report the latest picture of our missionaries in China. It was taken at the conference held in July with Mission Director Brand. In November



The Conference of Our Missionaries in China, Inli 1926.

From left to right, front row: Missionaries J. A. Fischer, M. Zschiegner, A. Ziegler, A. Scholz, A. H. Gebhardt. Back row: E. L. Arndt, H. W. Theitz, G. O. Lillegard, Mission Director F. Brand, H. C. Klein, T. F. Schmidt, T. D. Nagel, E. Riedel.

Father Brand hopes to return to our country. God protect him on all his ways and guide him happily back here!

The foregoing was already in the sentence when on October 19 a cablegram arrived from Shanghai from Father Brand, informing him that the five missionaries newly sent out and recently departed from San Francisco had arrived happily in Shanghai, and that he himself, God willing, will land in San Francisco on November 12. L. F.

From the negro mission.

On September 2, the Alabama Lutheran Conference of our Negro missionaries held its annual conference. During the sessions our Negro Mission in this part of the country also celebrated its tenth birthday. From that little bunch, under God's blessing, there have grown to be 26 congregations and preaching places. A handful of people there were under the leadership of Blessed Missionary Bakke ten years ago; now the Alabama Mission numbers 1, 687 souls, 956 communion ministers, and 233 voting. And 39 male and female teachers and 10 pastors are at present laboring in that State.

Prof. Paul D. Lehman, a teacher at the teachers' seminary in Selma, Ala., preached the opening sermon based on Rom. 10:1. He spoke of the "zeal of Christians in the salvation of immortal souls". This zeal is evidenced in the holy wrath of Christians against the terrible sins of the world, in the-

The conference was held in the spirit of a burning desire to warn and preserve the children of the world from these sins, lest they fall into eternal damnation; in the fervent desire to win to heaven those who are still far from the kingdom of God; and in the desire to partake of the reward of grace which God has offered to the saviors of souls. Thus the missionary tone was given to the conference in session. And this tone could be heard in all the sessions, as the conference was chiefly occupied with the work of missions.

Sixty-three pastors, teachers, and delegates were recognized as entitled to vote. As chairman was chosen the colored Fr. Charles Peay of Selma was elected chairman.

As the white members of the conference had to make a forty-mile trip to Selma each day, the meeting time was set accordingly. About 1 a.m. they came to bed, and at 6 a.m. they had to be on their way again. Sitting in a blazing heat in a building that was not shaded by any tree, and although they had to constantly fight flies and mosquitoes and wipe off their sweat, they went cheerfully to work to further the work of the Lord.

After our Superintendent and Treasurer, Rev. G. A. Schmidt, had given his report on the discussion of the African missionary matter at the Synodical Conference, the Conference decided to adopt this plan. The Negro congregations, in fact, have collected about \$2,500 for the undertaking of a heathen mission among their racial comrades in Africa. The Synodical Conference decided that the Commission on Negro Missions should make inquiries and report to the next meeting of the Synodical Conference.

Several catecheses were discussed. Hints were given on how to prepare conscientiously for school work and religious education.

After equal calculation, the various congregations and preaching places are asked to raise \$1,157 as a mission festival collection. And for our missionary paper, the *Colored Lutheran*, \$504 is necessary; this sum is also to be raised by our congregations. Of course, if the paper is not to be a burden to the missionary authority in St. Louis, then all congregations must help to pay off the existing debt and bear the further costs.

Prof. R. O. L. Lynn, of Selma, in a lecture, treated the subject, "How can we Lutherans be more successful in missionary work in those parts where we already have congregations?" The answer given was: always and above all preach the old gospel; put the faith into practice; let the mission work be congregational work, since the pastor cannot do everything; develop the school by recruiting children within and without the congregation; educate the youth; home visits on the part of the members; gleanings on the part of the pastor and teacher. That each had profit from this practical work is certain.

P. G. G. Kreft of Mobile, Ala. gave a doctrinal demonstration of "The Reliability of the Scriptures." Although the world is on the whole unbelieving; although Satan has tried in various ways to do away with the Scriptures; although the Pope and the worldly wise disparage the Scriptures: yet they are and remain the eternal Word of God, which makes men happy and blessed. The work was so instructive that it was necessary to extend the time allotted for it.

Since our mission agency cannot maintain two mission schools in smaller towns, the question arose: what is to become of our mission and school in East Selma? Shall

the fifty children be deprived of religious instruction? Shall the neighborhood, which is a very degenerate one, and therefore so needful of the saving word of God, be abandoned by our mission? Shall the people walk more securely in their sins? Such questions could not be answered in the affirmative by a missionary conference. It decided, therefore, to adopt the East Selma Mission. Every communicant member of our Negro churches is asked to contribute 6 cents monthly for this purpose.

All the services were well attended. About a hundred guests took part in the celebration of Holy Communion, Rev. E. A. Westcott preached the confession; Rev. Eddleman (colored) preached in the afternoon service, and Cozart (colored) in the evening on 1 Cor. 16:13. He pointed out that though the army of the Lord was not the strongest in numbers, it was first in every other respect: it walked in the strength of the Lord; it did the most important work (salvation) by the grace of God; its aim was the noblest and most glorious; it had a heavenly leader. Yet she had need of exhortation, wherefore the Lord calls to her, "Watch, stand fast in the faith, be ye manly, and be ye strong!" When we realize that there are still 900,000 Negroes in Alabama who know nothing of the pure Word of God, the words of the text must spur us on to greater missionary zeal than ever before.

Paul J. G. Weeke.

The fiftieth anniversary of the Evangelical Lutheran Free Church in Saxony and other states and the synodal jubilee celebration in Dresden.

1.

With praise and thanksgiving to the gracious God, we were able to look back on the fiftieth anniversary of our Free Church at our Synodal Assembly this year, which met in Dresden from August 12 to 17.

Exactly fifty years ago, on August 16 and 17, 1876, a constituent assembly formed by representatives of our first Saxon congregations met, at that time also in Dresden, at which "fraternal counsel was to be held in God's name concerning the salubrity, form and manner of a closer union of our small Lutheran Free Church in Saxony, and thus concerning the steps necessary for the formation of an Evangelical Lutheran Synod." The pastors and lay representatives of four small congregations attended this meeting.

Looking back, we may well remember the names of those four pastors. Two of them were the seniors still living among us in retirement, D. H. Z. Stallmann and D. O. Willkomm. The latter had left the Leipzig Mission with Indian Missionaries Zorn and Zucker-three deserving veterans of our Lutheran Church who are still living, while the Leipzig Missionaries Näther, Mohn, Freche, and Kellerbauer, who passed over to us from the next generation, have already gone home. D. Willkomm served the Free Church as Praeses for twenty-eight years, from 1879 to 1907.

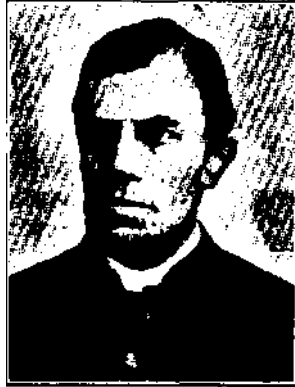
Also at that meeting was the first president of our Free Church, Father F. R. Ruhland. He was born in Germany in 1836, first intended to become an officer, and at the age of nineteen joined a Hanoverian cavalry regiment. By God's gracious guidance he came to faith, went to America, and became a disciple of Prof. C. F. W. Walther. After completing his theological studies he first became pastor

at Oshkosh, Wis. and then at Pleasant Ridge, Ill. Through the agency of Prof. Walther, he obtained a call to Dresden, Germany, in 1871, to organize the Free Church that was being formed there. From 1872 to 1873 he was pastor at Dresden, then at Planitz until 1879. His beneficial work found a he



P. C. F. Th. Ruhland.

The picture dates from the Planitz period.



Lic. th. G. Stöckhardt.

The picture is from his younger years.

shattering end, in that he met with an accident while traveling in America in 1879.

Finally, our St. Louis Prof. D. G. Stöckhardt, who died blessedly in 1913, should be mentioned here. He was appointed to Planitz as pastor of the Saxon regional church by the consistory in order to hinder the Free Church movement there precisely because of his position of faithfulness to the confession. But the matter took a completely different turn; for Stöckhardt himself soon took a sharp stand against the corruption in the regional church and in 1876, just fifty years ago, broke away from it, not without taking about twenty families with him into the Free Church. He became Ruhland's co-worker in his congregation as well as in the still existing paper "Die Ev.-Luth. Freikirche". A persecution broke out. The Saxon state church consistory found in Stöckhardt's manly fighting articles, in which it was deservedly pilloried, a hand to take legal action against him. He narrowly escaped an eight-month prison sentence by responding to a call to the Kreuzgemeinde in St. Louis in 1878.



Main view of Dresden and the Altstädter Elbufer.

where he found richly blessed activity as pastor and later as theological professor, as is well known.

It should also be mentioned that fifty years ago, the blessed bookseller H. J. Naumann took part in that meeting as a deputy of the congregation in Dresden. His male and female descendants are, now already up to in

the adolescent second generation, a pastor's family widely branched out here and there in our church.

The first annual meeting of the synod, founded in Dresden in 1876, then met in Planitz from June 20 to 26, 1877, with 9 pastors - among them also the now blessed pastor Fr. Brunn from Steeden -, 1 teacher and 6 congregational deputies present.

From our Jubilee Synod in Dresden this year there were now present of pastors and laymen about 80 voting members, and besides these a number of consulting members and guests. Besides the two seniors already mentioned, D. Stallmann and D. Willkomm, also Fr. W. Hübener took part in the



The Brühlsche Terrasse in Dresden and the Saxon parliament building or Ständehaus, where the synod met.

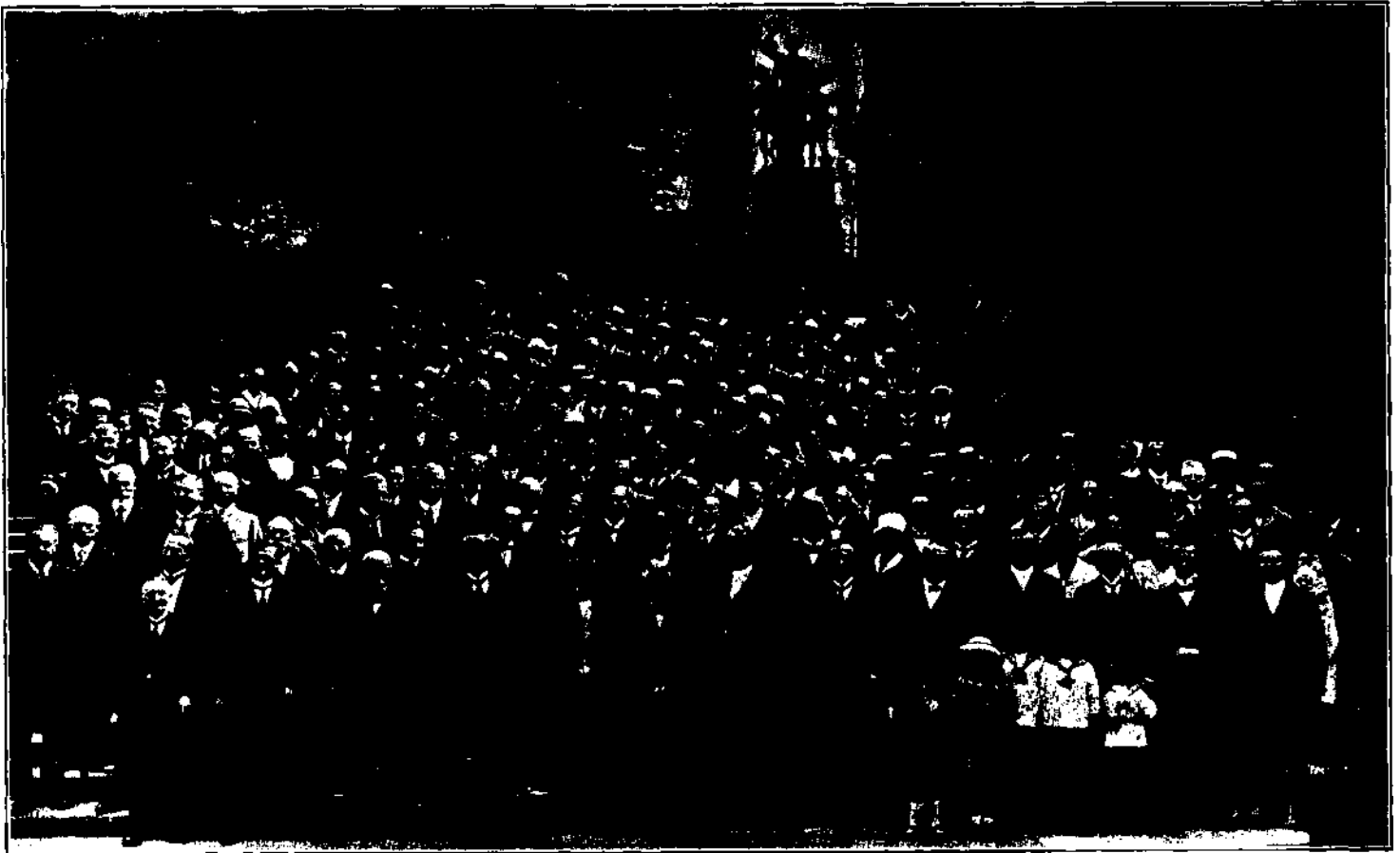
He became a member of the Synod in 1879 and took over his first pastorate here in Dresden at that time. Especially welcomed was Prof. D. Mezger of Berlin-Zehlendorf, who, to our joy, is now a permanent member of us, as a representative of the Missouri Synod, also P. P. Graupner of Farmington, Mich, a member of the Lutheran Lay League of the Missouri Synod, Mr. Graf from Australia, P. A. Kreiß and Mr. Bachert from Alsace, P. Dr. Pannier, the leader of the Bochum movement, and a lay deputy belonging to him. Missing was Mr. Th. H. Lamprecht of New York, who was staying in Germany and could not be present for health reasons; but greetings were sent out with this faithful friend of our church.

Many groats from fellow believers, near and far, came in, expressing the unity of spirit and bringing it vividly to our minds.

Our hosts were the two congregations we have in Dresden. The St. Trinitatis congregation there has its own church property, chapel and rectory in the Neustadt; the other, the St. Paulsgemeinde, holds its services in the English church located in the middle of the old town. This is a very beautiful, spacious place of worship, which our congregation there has rented for several years under favorable conditions.

At the opening service of the Jubilee Synod, the main and side aisles of the sandstone church in noble Gothic style were

Brühl's terrace below us, the mighty Elbe river with its lively shipping traffic, the beautiful four Elbe bridges and the magnificent government buildings and the palace garden on the Neustadt bank, and further out over the towering Albertsstadt and the Loschwitz and Lößnitz mountains, it was clear to all of us: our Synod had not yet assembled in such a highly respectable place in the fifty years of its existence. This was even more apparent when one approached the terrace and the Landtag building on one of the middle bridges. Such an abundance of monumental buildings piled up before the observer: the royal palace with the Georgentor and the porcelain princely train, the two court churches, the sandstone cupola of the



The Jubilee Synod of the Free Church in Dresden.

the middle of the bottom row Praeses o. Th. Nickel; to his left P. W. Hübener and D. O. Willkomm. - The picture was taken on the steps of the Brühl Terrace next to the Landtag building.

densely occupied by the large, devout festive assembly. It was a jubilant service, uplifting and uplifting the hearts in all parts, which was held there and the core of which was the wonderful opening sermon of our President D. Th. Nickel on Ps. 126. After the liturgically very beautiful and rich celebration, the greater part of the congregation went to the Saxon Parliament building, where directly in front of it, on the wide steps of the famous Brühl Terrace, a photograph was taken of the Synod members and guests.

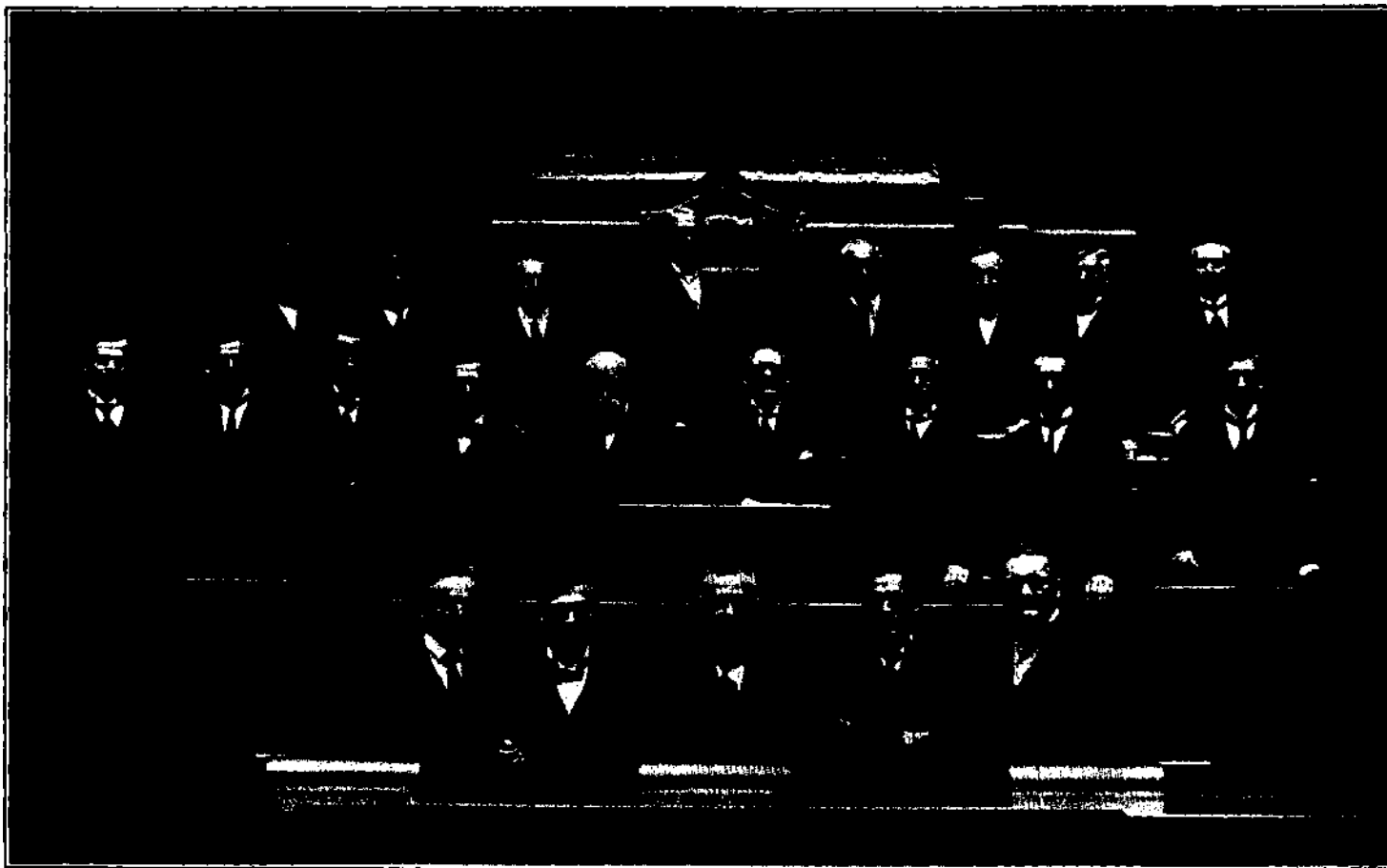
Here, in the centre of the magnificent former royal city of Dresden, called Elbflorenz because of its almost fairy-tale beauty, in the parliament building, our sessions were to take place. As we gathered for lunch in the elongated dining hall of this parliament building, our gaze fell on the magnificent murals on one side and on the other through the high arched windows over the

Frauenkirche (Church of Our Lady), the magnificent Zwinger and the museums, which hold the greatest art treasures, the Academy of Arts, and on the banks of the Elbe below the hotels, once the lodging houses of the princes and the great men of the earth, and just to the left of it the Brühl Terrace with the Landtag building behind it, so that one can stand on the bridge for a long time and not get enough of such magnificence, indeed one would like to say: Dresden is the most beautiful city on earth. And what did God, the God of our fathers and our God, want to say to us, that we could hold our Jubilee Synod in such a place of past earthly princely glory? We find the answer when we recall the unspeakably humble beginnings of our Synod. Not only were they under great poverty - we are still poor today - but they, Brunn, Stöckhardt, Ruhland, the blessed printer Joh. Herrmann, were under severe oppression by the authorities - how persecuted they were! Prohibitions of official acts, prison sentences, national

Expulsion was the means of violence with which they were to be crushed. Today, under God's great grace, we stand there, tenfold increased in number, as a church community of public law recognized by the authorities, to which the parliament building has been made available for its annual meeting. Of course, boasting is useless, but God wants to tell us what is written in Ps. 12:6: "Because the miserable are desolate, and the poor groan, I will arise, saith the Lord; and I will establish a help that they may teach with confidence." And this also God wants to show us, that we are in the midst of the world, that we stand on a high mountain in the midst of the world, and that we have a higher task than the rulers who

we stand today on the same ground of doctrine as our fathers did fifty years ago, and that Bible critics, Baptists, Russellites, and the whole swarm of false prophets have scarcely troubled our churches in any way, we could only face the question whether the piety of heart of the fathers, the application of divine truth given to us by grace, has also been preserved in our walk with heartfelt remorse and repentance.

Thus, in the doctrinal discussions, we were reminded of how great the danger of secularization is also for our Church. When Balaam could in no way turn the blessing on Israel into a curse, he finally succeeded in doing so through his



St. Louis Concordians at the Jubilee Synod of the Free Church in Dresden.

(The picture was taken in the meeting room of the state parliament building).

From left to right. Odors Reihe: PP. H. Eikmeier, Th. Reuter, P. H. Petersen, President D. Th. Nickel, Prof. D. Geo. Mezger, Rector M. Willkomm, A. Hübener, J. M. Michael. - Middle row: PP. G. Herrmann, M. Hempstng, P. Eikmeier, P. Scherf, F. Hanewinkel, R. Kern, Heinr. Stallmann, Heim. Stallmann, F. Hübener. - Bottom row: PP. A. Kreitz W. Lfch, Aug. Stallmann, O. Schmeckenbecher, M. Naumann.

The three elders: Prof. O. Mezger, Father Hanewinkel and President D. Nickel, were still pupils of Blessed D. Walther.
(Of these 22 former St. Louis students, fourteen are pastor's sons).

Dresden rich and glorious, and that we are not of the world, but strangers and pilgrims, hastening to the eternal city of God. The devil wants it to be otherwise, and therefore we should also be reminded that we "keep ourselves unspotted from the world", Jam. 1, 27. God also wants to tell us this, and this came especially to the fore in the doctrinal discussions about the right fight against the world. A timely topic, especially on the occasion of the fiftieth jubilee celebration, when in all the sermons, in the synodal address and in the speeches this was the keynote: Glory to God alone! But this only happens where the Word of God is taught loudly and purely and where we also live by it holily as the children of God. And if we were allowed to express to God's glory that

Satan's devilish counsel to corrupt God's people through the heathen world, and "the people began to fornicate with the daughters of Moab," Numbers 25:1, 31:16. Yes, this was Satan's last trump in tempting the Lord, after the attack on the doctrine: "Art thou the Son of God" was defeated, that he tried it with the love of the world: "and showed him all the kingdoms of the world and their glory", Matth. 4, 8. Shall the devil finally succeed in this with us?

The lecture on this danger and its victorious fight, to which the main part of each morning session was devoted, was always followed by a very lively debate. There were also numerous listeners in the galleries at these very proceedings.

A. Hübener.

To the ecclesiastical chronicle.

Domestic.

Commencement and church bulletins. One of this year's candidates recently wrote us, among other things, the following: "Last Sunday I was ordained and inducted here. During the last week I made my first tour of the parish. I was mindful of your good advice and only took sample issues of *The Lutheran* and *Lutheran Witness* with me. Now my list is not yet complete, but I have already gained twenty readers. Some already had the 'Lutheran'. Thus in the coming year almost every member will have one or the other church newspaper in his house. When I asked one of the members during this tour: "Do you already have one of our synodal magazines in your house?" "Yes, the N. N.-Gemeindeboten/ When I then showed him my sample number, he immediately ordered the 'Lutheran' as well. That's why it's good to have a number handy so you can explain things. I have a prospect of getting a class of eight adults to prepare for confirmation. There will probably be close to twenty kids in the school this fall. That's going to give you a full workload right at the beginning."

L. F.

Adventists and Baptism. How the Adventists despise holy baptism is shown by the following sentences, which we take from an Adventist leaflet. We read there: "Baptism is not a means of attaining blessedness. By it man does not obtain forgiveness of sins; it is not a sacrament by which man is renewed or born again. No, it is not baptism, but the blood of JEsu Christ that makes us clean from all sin. By faith in the name of the Son of God we receive forgiveness of sins. It is not baptism, but the Holy Spirit that brings about regeneration in man, without which he cannot see the kingdom of God. Baptism is not the seal of the covenant of grace, as some say, whereby the blessings of the covenant are communicated or bestowed upon us. It is the work of the Holy Spirit."

From this it is evident what confusion there is in the sectarian circles concerning the means of grace instituted by God, the gospel and the holy sacraments. It is true that the blood of Jesus Christ makes us clean from all sin. He who believes with all his heart that Jesus Christ, the Saviour of God, shed his blood on the cross for the forgiveness of his sins, has all his sins forgiven by grace for Christ's sake. But this faith God works precisely through the means of grace, and through the means of grace alone. God's word clearly and definitely says, "So faith cometh by preaching, but preaching by the word of God," Rom. 10, 17. Of holy baptism the Scripture says, "Be baptized, and wash away thy sins," Acts. 22:16; again, "Repent, and be baptized every one of you in the name of JEsu Christ for the remission of sins," Acts 2:38. 2:38. God's Word also tells us how it is that in holy baptism sins are washed away, that is, forgiven. Gal. 3:26, 27, we read, "Ye are all the children of God through faith in Christ JEsu: for as many of you as were baptized put on Christ." By Holy Baptism the person baptized "puts on Christum," that is, he comes to believe in Christum and thereby becomes a child of God. This is clear teaching of the Scriptures.

But that a man becomes a believing child of God through holy baptism is not his own doing, but the work of

of the Holy Spirit. God the Holy Spirit works faith through the means of grace. God's Word teaches, "Ye are washed, ye are sanctified, ye are justified by the name of the Lord Jesus, and by the Spirit of our God," I Cor. 6:11; therefore it also calls holy baptism the bath of regeneration and renewing of the Holy Ghost, Tit. 3:5. 3, 5. Of the Adventists, who reject God's clear word and holy baptism, the word is, "The Pharisees and scribes despised God's counsel Against themselves, and were not baptized of him," Luk. 7, 30. J. T. M.

A latter-day pyramid vaudeville. William Hope Harvey, a rich hotel-keeper in Arkansas, intends soon to build a great pyramid in that State, similar to those once erected by the kings of Egypt. The new American pyramid, however, will not be so immense as that one; but it will have sufficient room to contain some of the important products of our civilization, such as small automobiles, phonographs, typesetting machines, radio receivers, aeroplanes, etc., together with books and periodicals, and a work written by Mr. Harvey himself to explain all this collection. The structure is to be 130 feet high, 40 feet square on the ground and six feet square at the top. The construction will require 16,000 bags of cement, 30,000 cubic feet of sand and 68,000 cubic feet of gravel.

The reason why Mr. Harvey builds this strange structure is that he fears that our present civilization will one day be destroyed quite unexpectedly. The Christian Home Companion remarks: "When our civilization comes to an end, no pyramid will be able to hand down anything. Under the new order of things which God will soon usher in, nothing of the present world will be needed." The "new order of things" consists in the fact that our dear Saviour JEsu Christ will bring a terrible end to the world. Then also the final judgment will fall upon mankind, Matth. 26, 31-46. J. T. M.

Dancing. From a long article about dancing published in the "Ev.-Luth. Kirchenblatt für Südamerika" (Lutheran Church Journal for South America) we take a few sentences that we in North America should also consider again and again. It says: "How is dancing done? This needs no discussion, since it is known to everyone among us. The two sexes not only come together, but they also touch each other in all kinds of ways. There is no other way of dancing, at least not among Germans. The two sexes must be together. From this it is quite clear that something else underlies the present dance. We all know what it is, if we will only confess it, namely, at the bottom of it all, nothing but lust for the senses and the flesh.

"Here one might object and say that it is not to be denied that the carnal desires may be excited by the worldly dances; but this need not necessarily be the case. I answer: "Can anyone take fiery coals in his hand without burning himself? Many deceive themselves. They do not know the divine law, they do not know their evil, corrupt heart; they do not consider the lusts that stir in them to be carnal, sinful, and therefore think they are free from them. But in reality it is quite otherwise. So the dance of the world is nothing but the lust of the eyes and the lust of the flesh.

"The consequences of dancing make themselves felt inwardly and outwardly. Once inwardly. If people have been publicly and especially much instructed concerning dancing, then God's word must also prove itself on their consciences, and they must know what is right and wrong. Now if these people

But if they dance, or let dancing happen in their houses, they bear a wounded conscience. But the wounded conscience gradually becomes a dull and hardened conscience. Externally, the consequences are no less. As for one's own person, it not unfrequently falls into misfortune and disgrace as a result. How many unhappy marriages, illegitimate children, and other miseries date from dancing! But dancing also bears sad fruit for the neighbor. For by dancing trouble is given to the church as well as to false believers and to the world. Through such people the church and the kingdom of God are not built, to which every church member, as dear as his blessedness is to him, is obligated. But what does the good Lord say to this? He says: 'If any man destroy the temple of God, him will God destroy: for the temple of God is holy; which is ye^e, I Cor. 3:17.'

That the thoughts set forth in this article are right and in harmony with Scripture need not be particularly emphasized. Worldly dancing is a net in which the devil entangles many thousands, and often cheats them out of eternal salvation.

J. T. M.

Abroad.

The Theological College of the Free Church in Berlin-Zehlendorf, the seminary for preachers of our European brethren, began its winter semester on October 12. In the division of the academic year it follows the custom of the German universities, which distinguish a winter half-year and a summer half-year in the academic year. The three professors: Rector M. Willkomm, D. G. Mezger and Dr. P. Peters, have taken over all the necessary lectures, since D. H. Stallmann retired some time ago on account of old age, and Prof. E. R. Kirsten went blessedly home on July 18 after a long and severe illness at the age of fifty-five. Kirsten did not come from the Free Church, but was a Landeskirchliche Gmnasialprofessor at Annaberg in Saxony. But after severe inner struggles he joined the Free Church in 1920 out of loyalty to his confession and after some time became a professor at its theological college. He is credited with great faithfulness and self-conquest. His son is a pastor in the Free Church.

L. F.

The fruit of the non-religious schools in France. In France, as in our country, church and state are strictly separated. Consequently, the state schools are also without religion. There are also private schools which are under the influence of various ecclesiastical communities, especially the Roman Church, which is still powerful in France. Of the four million elementary school pupils in France, about eighty per cent attend the non-religious state schools and only about twenty per cent attend the private schools, most of which are religious. Of the 120,000 state teachers, 15,000 belong to Communist associations, 80,000 to the National Socialist League, and only about 20,000 to denominational associations. Recently a French writer by the name of Gustav Herve pointed out that the religionless state school under the direction of unbelieving teachers was to blame for the depopulation of France, while at the same time calling for the friends of religious youth education to be facilitated in giving their children a Christian education. Only this could fight against the addiction to pleasure and selfishness that characterizes the present generation in France.

Gustav Herve saw rightly. Without religion it is impossible to raise citizens who will submit to the duties of humanity in general. He who is not a citizen of heaven is, as a rule, a bad citizen; for he who is not

who has learned to love God from God's Word will not love his neighbor. Luther was indeed right when he began his interpretation of the commandments with the words: "We are to fear and love God, that" etc.. These are important words that we all need to write on our hearts again and again. And let us not forget: Christian children belong in Christian schools!

J. T. M.

An important anniversary. The Lutheran congregation of St. Peter and St. Paul in Moscow, Russia, celebrated its tercentenary this year. The congregation was founded in 1626 and enjoyed good growth over the many years. In 1914, before the world war that caused so much damage to the Russian church, it had a membership of 20,000 confirmed members. It was served by three main pastors and several assistant preachers. It was then the largest German Lutheran congregation in all of Russia. Recently it lost nearly all its property by the Revolution, and its membership now amounts to only between eight and ten thousand.

J. T. M.

The Basel Mission in India. The flourishing work of the Basel Mission in India, interrupted by the World War, is now being resumed with full vigor. After two of its missionaries had already been allowed to go to Malabar at the end of 1924, where, however, they could only work under the supervision of the London Mission, the Basel Mission has now, according to a communication from the British Government of August 28, been included in the list of recognized societies for missionary work in India. This gives it full freedom of movement again, and it can spread freshly.

During the World War the heathen have been most grievously vexed by the "Christian nations," not only in the war zones, but also in their own countries. It is therefore doubly necessary that the true Christians in the so-called "Christian countries" see to it that the given annoyance is dismissed. However, this can only be done by setting aside all the doctrines of men and going to the Gentiles with the truthful gospel. False doctrine is the greatest offence, and far worse than war and bloodshed. Unionism also belongs to false teaching, and from this even the Basel Mission has not always remained free. J. T. M.

Mohammedanism - Work Religion. In an English weekly, Achmed Abdullah, famous as a novelist in America and England - his full name is Captain Shyed Shaykh Achmed Abdullah Nadir Khan el-Jddrisyieh el-Durani - who was born in Afghanistan, but received his university education in Cairo (Egypt), Paris (France), and Oxford (England), recently published an article in which he answers the question: "Why am I Mohammedan?" The whole article is from beginning to end a eulogy of Mohammedanism at the expense of the Christian religion. The following are the merits that Achmed Abdullah claims Mohammedanism has over other religions: It teaches that God is only one Person, demands love and brotherhood, commands suppression of the passions, holds to prayers, inculcates love for the great saints: Abraham, Jacob, Moses, JEsus, Mohammed, emphasizes man's accountability after death, and eradicates idolatry. The writer quotes a sentence from the religious book of the Mohammedans, called the Koran, where it says: "Blessed are they that believe, and humbly offer their sacrifice of thanksgiving unto God; that steal not, nor lie, nor covet, nor commit adultery; that are continually active in love, and keep their chastity in deed and thought." Mohammedanism, he said, was opposed to other reli-

gions had always been tolerant, while the Christians had always been at war with each other, etc.

One notices that Achmed Abdullah is a novelist, even if he pretends to report historical facts. Among all nations, the Mohammedan Turks have been the most intolerant, and wherever they have had power, they have persecuted Christ and his disciples most severely, so that Luther, in the well-known hymn, "Keep us, O Lord, by thy word, and forbid the murder of the Papists and Turks," placed them next to the Pope as murderers of men and enemies of souls. Even now the countries where Mohammedanism has long reigned bear witness to the wretchedness of the Mohammedan religion. Where the Turk rules, all vices are the order of the day. This is the case, although Mohammedanism teaches many a virtue, as Achmed Abdullah rightly states. Why do these teachings of virtue have neither force nor effect? Precisely because Mohammedanism hates Christ, the God-man Redeemer, and rejects His Gospel. Thus it blocks the way for the Holy Spirit to renew the heart. Mohammedanism is works religion through and through, the worst kind of idolatry there is. We emphasize this because Abdullah's article has been praised even by people who call themselves Christians, and Mohammedanism has been judged to be a "higher religion." Those who judge in this way are blind.

J. T. M.

Major find. In ancient Sichern, now Nablus in Palestine, the ruins of the oldest settlement in the land of Canaan have recently been found. Some explorers, headed by Prof. D. Sellin of the Berlin University, carried out highly successful excavations there. Among other things, ramparts, gates and towers of the ancient Canaanite city were uncovered. A large number of the finds provided new evidence that the original inhabitants of Canaan worshipped the one, invisible God, and that worship of the many idols did not penetrate here until much later times. This is quite consistent with Scripture, according to which the first men on earth knew the true God, but later turned away from Him and worshipped the creature instead of the Creator of all creatures. Unbelieving scholars would not admit this, but maintained that polytheism was there first, and from it the worship of one God gradually developed. In this piece, too, the excavations confirm the word of truth.

J. T. M.

The New Testament in the Buludian dialect. In an entirely new translation the New Testament has now again been made accessible to thousands of heathen, since the American Bible Society has now published it in the Buludian dialect, which is spoken by a number of tribes in West Africa. Translations of some of the Gospels and Epistles were already available in this dialect; but now the whole New Testament, fully translated into their native tongue, can be put into the hands of these heathen. For ten years Missionary Melvin Fräser, a member of the Presbyterian Church, labored at the great and difficult work, having acquired the language of the natives by many years of labor in this missionary field. The translation of the Scriptures into the Bulu language was begun as early as 1893, when Dr. Aedolphus Good, an English missionary, made a scholarly study of the difficult, wordless Bulu language. But afterwards the work came to a standstill and could only now be finished by the learned and linguistically skilled missionary Fräser. God bless the industrious hands that transmit the word of salvation into foreign tongues and thus show the poor, blind heathen the way to heaven!

J. T. M.

Silence.

An Autumn Reflection.

From the wide-open window of the small day-labourer's room I looked down into the narrow meadow valley under the arch of overhanging branches. A small house leans half-hidden against the valley wall on the right. It barely peeks out from the beech trees that surround the valley. The whole thing is motionless. The autumn doldrums have poured out over the soundless green basin, which lies closed in itself in the enclosure of the forest as a green bay. I looked in - all silent. I heard how quietly here and there one of the brown or yellow leaves of the beeches falls down close to the house here. It falls to the others that cover the lawn. I looked into the silence of autumn, and it became quiet in my heart.

So much the LORD my God is able to do through his creature, the meadows and woods. He speaks through the clear blue above the hills, through the tender, wavering branches, through the colours of the foliage, through the gentle rustle of the falling leaves.

This silence of the landscape is so eloquent. But how much more does the silence of a human soul say! I mean people who have become silent inwardly and now draw others into the silence with them. Where do they get their silence from?

"God, you are praised in the silence of Zion!" exclaims the Psalmist Ps. 65:2. Who can praise in silence, and what silence is it?

It is the silence that God the Lord creates in souls when he quiets the desiring, wishing, hoping, the wandering and reaching around of thoughts, the groping and searching in all directions for the goods, gifts and powers of the earth through the Holy Spirit, when he leads me to his holy mountain. For silence is before his face. Only I must seek it as Elijah did.

The zeal for the house of the Lord had devoured Elijah. He had lain in the wilderness under the juniper bush, fugitive and broken. He had cried out, "It is enough; take now, O Lord, my soul. I am no better than my fathers," 1 Kings 19:4. Spit out by his people, chased, mocked, he lay broken on the ground. It was then that the angel of the Lord touched him and gave him strength and food to go to the mountain of God. And as he paused there by night, as he stood before God in the infinite silence of the mountain world, there came the still, gentle whispering in which the LORD was. Then Elijah covered his face with his mantle. And when he had lamented his affliction to God, and God graciously placed him in his service, and God sent him, then he was still - before God.

This is how one becomes silent before God. Broken and bent men only, weary and burdened only, who have confessed their guilt before God and now seek his face, they become still.

Seek his face! Where do I seek, O Lord, thy face? Feelings do not bring it to me, impressions, since I do not know where they come from, and how long they remain, do not show it to me. I must have a place where I find grace, where I find the gracious face as surely as I find my old father in his fixed place in the house. I must have a place where my Lord and God is to be found, where he reaches out to me, the sinking one, like Petro, where he looks and threatens the storm of waves, of desires, of lusts, of passions in me, that it becomes quite still. Where on earth is this place of great silence?

"But that ye may know that the Son of man hath power on earth to forgive sins, ... stand up." Matth. 9, 6. Thus speaks the gracious Lord, in whom God's grace rests. Has he no longer this power on earth? He has it. He places his servants at the altars of the earth. The altar of my

The open door.

Can our synod move forward or not? Thank God, the doors are wide open. It is sad when someone wants to help his friend who is in need, but cannot because the door of the house where the friend is locked. How terrible it is when a fire breaks out in a dwelling and willing rescuers arrive, but with horror one calls out to the other: "You can't get in! The door is barred. We Lutheran Christians are equipped by God's grace with the one delicious means of salvation that snatches immortal souls from the death of damnation, the holy gospel. Our hearts burn with love for the unfortunate, our brothers according to the flesh, who do not know this remedy and are headed for perdition. How we would like to put the message of grace, which is a power of God unto salvation, in their hands and on their hearts! But the doors! Have we opportunity to approach the poor who still sit in darkness and in the shadow of death? Look east and west, south and north-everywhere beckon open gates, great missionary opportunities. The Saviour, who by suffering and dying opened the door of heaven to us, has now also seen to it that the doors here on earth are open to us who in gratitude wish to bring the bright light of the gospel to others. This was also clearly recognized by the Synod of Delegates assembled last June, as the approvals made show. Let our gaze be directed to the open doors of these days, and let our slogan be: Forward! In the name of God! The following paragraphs will provide information on how the barriers on the left and right that could prevent us from moving forward are lying low. First, however, let us take a look at our educational institutions, from which the path leads directly to the open doors.

Our colleges and seminars.

Our educational institutions! Yes, they are indispensable to us. They provide us with our ministers of the Word, and also with our missionaries. In the last three years we have held a large, wonderfully successful collection for them. Now, too, when we are again asked for signatures, they should receive their not insignificant share. According to conscientious and exact calculations, about \$515,000 are needed for their annual maintenance. We Christians must raise this together. Others do not do it for us and should not do it at all for us.

But again, a large sum has been set aside for new construction - nearly two million dollars. It is necessary. Again, as three years ago, pupils and students are studying in overcrowded rooms; again some are sleeping in quite unsuitable attics. Rooms on the ground floor of new buildings, never intended for living purposes, must be used as living rooms and bedrooms. St. Paul's College is waiting painfully for a much-needed new dining hall. If only we had the funds ready now! But let us be patient, if only our fellow Christians will pay their contributions regularly after the New Year.

It would take too long to list all the approvals made here. Only the most important ones should be mentioned briefly. For our second theological seminary in Springfield, so well deserved by the Synod, a thorough remodeling has become necessary. It is to receive a new heating plant (\$48,000), a teaching building (\$179,000), and a residential building (\$95,000). Our second teachers' seminary at Seward is to have a very necessary residential building (\$95,000), and the heating plant is to be enlarged (\$28,000). In St. Paul

the old dining room has become quite inadequate and cannot well be extended. A new building has been granted. Conover is to receive a teaching building (\$95,000), as is Oakland (\$175,000) and Portland (\$66,000). \$217,000 has been appropriated for 24 professors' apartments. They are a crying need. Quite a number of urgent other requests were denied so as not to burden our Christians too much.

If we all stand shoulder to shoulder now, our dear teaching institutions will not wait in vain for relief. God forbid!

How are things in China?

A little more than a hundred years ago China, this great empire with its immense number of inhabitants, was still considered a strong castle whose gates were all locked and well guarded. But He who shut out the doors so that no one can shut them (Revelation 3:7) has exercised His power here too, and today the gospel can be proclaimed far and wide in that vast country. Then and



Our missionary candidates this year on the trip to China. Don't left to right, front row: H. O. Theist, A. E. Clöter, M. P. Simon; Back row: E. Thode, Mrs. Theiß, Mrs. Clöter, Mrs. Simon, A. Meher.

All of them arrived happily in China fthon aiHAen weeks ago.

At times clouds of war arise, as one leader fights another, as has been the case this year. Although these troubles impair the effectiveness of our missionaries, it is wonderful how God sees to it that the blessed work can still go on. Who could count the towns and villages of that country where preaching is not yet regular, though opportunity presents itself? Our Synod is represented there by 19 missionaries, five of whom went out only this fall. They are joined by three female missionary workers, and a fourth is on her way there. Altogether 19 male and 4 female missionaries - "what is that among so many", considering that China has a population of 440 million, of whom only a few million are Christians? Our missionaries implore: "Send more workers! The doors are open, but we can step into only a few with our small numbers." Hundreds of Chinese idolaters have already been converted by the faithful work of our emissaries. How glorious if there were many thousands! For 1927, \$234,000 has been set aside in the budget for China and India. God grant that this sum may be raised!



Baptized Christians and catechumens in Ichang, China.
The second vsn on the left in the front row is Misstonar H. Tisza.

How are things in India?

Another colossus among the heathen countries is India, a stronghold which has many gates. Already in the first centuries of our era Christians came there, and the dove bearing the olive leaf of peace flew into those doors. But at that time it remained with small beginnings. The first Protestant missionaries, about two hundred years ago, were two Lutherans, whose names are always mentioned with esteem Iverden, Ziegenbalg and Plütschau. Since their days many missionary societies have been active in India, and yet the country is still a heathen one; among its 300 million inhabitants only about 5 million are Christians. So dark night still reigns there. For 31 years our messengers have been working there in faithfulness and self-denial; there are at present 27 male and 6 female missionaries. And the doors? They are opening wider and wider to us. Whole villages ask here and there for instruction, and sadly the missionaries often have to explain or the commission: "It is not possible; there is a lack of money and preachers. Just now a large caste of about 600,000 people, called Ezhavas, are asking us to bring them the Gospel and make them Christians. Probably never before have we stood in front of such a large open door, on which was written in mighty letters: Come



Christmas 1925 in Kirmaringi, India.

hasten with the message of salvation! The requests of the missionaries for funds to build schools and chapels have always had to be cut down significantly because the treasury was low. And now it even has a very high debt burden. And over there beckons the open door behind which hundreds of thousands of poor human souls languish. What is to be done there? Our Christians will give the answer.

The situation in South America.

God has also given us an open door in South America, the vast part of the world that is largely covered in spiritual darkness.

This applies both to the Germans, who are poorly supplied or not supplied at all, and to the more than 80 million natives, who are mainly of Spanish or Portuguese descent. To such as these, our mission brings the precious treasures of the Reformation and proclaims the teachings of the unadulterated gospel in their native tongue. In 230 places under the Southern Cross over 25,000 souls have been gathered by us under the banner of Christ. At present, in Argentina, Brazil and Paraguay, 64 missionaries (including 23 missionaries from here) and 65 native assistants are at work in the schools.



Our missionary candidates this year on their trip to India.

From left to right: A. Rasch and wife, S. Lang, D. Stevenson and wife, G. Steiler, W. Gnuse and wife. Just before the conclusion of this number a cablegram reported that they had arrived happily in India.



Indigenous Indian Fr. M. Samuel in Ambur, India, "with his grandchildren.

As the maintenance of most of these workers must be met from the missionary treasury, it is estimated that next year H66,000 will be needed for salaries, rent and travel expenses, if economy is maintained. As six missionaries will be coming home on furlough and two will be returning, P14,000 is calculated for the costly furloughs and maintenance of these brethren. For carts - not automobiles, but only buggies - which the missionaries need to serve their preaching places, P2,000 is budgeted in view of the high tariff. In Buenos Aires, a city of millions, where for years services had to be held in the parsonage apartment or in rented rooms available only at inconvenient times, a chapel with adjoining parsonage apartment has been built at a cost of P7,000. But the small freehold just sufficient to gut these modest buildings has cost H13,000. So P20,000 is needed for these last two items, which are now to be paid, though the money, is not on hand. For expenses which cannot be foreseen, but always come, P3,000 is charged for the three countries. To this is added travel expenses for new missionaries to be sent, to the amount of H1, 500. This would make a total of K106, 500. There is no thought of extending the missionary work to other South American countries, which had long been contemplated, or of aggressive work at all, even in the countries already occupied. Nevertheless, the full budget for next year was set at only H90, 700. That it is difficult to get along with this hardly needs to be noted. We should, according to Jesus' instruction: "Teach all nations". Matth. 28, 19, we should fill the whole of South America with the Gospel and rejoice that God has honored us to be His instruments for the spreading of the blessed Word in such a vast part of the world.

Two of the missionaries sent from here to South America have lost their wives this year through death. Fr. A. Becker had said goodbye to his parents and brothers and sisters with his young wife only about a year ago. But he continues to work undaunted in his loneliness. A. T. Kramer and his wife were already looking forward to their vacation, which had been postponed for the sake of the mission. It was with no small longing that the arrival of those who for years had dwelt far away-six thousand miles from here-was awaited by their relatives in this country. In the meantime the faithful missionary wife breathed her last after a severe illness. The grief-stricken husband, because the body must be buried within twenty-four hours for the sake of the climate and there is no brother minister close enough to hurry over, must himself deliver the funeral oration. Yet he writes, "At her coffin I vowed to the Savior that if he would have me continue here, I would serve confidently and joyfully." Such are the men, dear fellow-Christian, whom you help to preserve with your gifts. Surely not only a tear of pity will moisten your eye and then the work of the Lord will be forgotten again, but you will gladly again and again present a gift - and not only a small one - for the upkeep of the mission in South America.

Are there still open doors in this country?

So some ask. Should it still be possible and necessary today to zealously proselytize in old synodal districts where we have many large congregations? God opens doors for us everywhere, if we only work faithfully and conscientiously, as the following examples from one of our old synodal districts show.

About twenty-eight miles from Milwaukee is X., a town of 800 inhabitants. Two years ago the work of the mission was commenced here. It was a little cluster of five or six families. The first missionary had to resign after a year on account of failing health. In November of last year the present pastor began his work there. In a report he writes: "Material is here in abundance. So far I have 60 families healthy who are Lutheran or at least once were Lutheran. Unfortunately, some have drifted so far away that they no longer feel a need for a Lutheran church or for any church. But, praise God, those are only a few. The great majority rejoice that they may now hear God's Word again, and desire nothing more than a place of worship of their own and a Christian school for their children. I wish you could come with me on my missionary visits. What misery you would see there! There you come into 'Lutheran' homes where no grace has been heard for years, where grown-up children know no commandment, no Lord's Prayer, know of no article of faith, know nothing of the Saviour of sinners, who also holds them dear.



The first students of the new Collegio Concordia in Crespo, Entre Rios, Argentina.

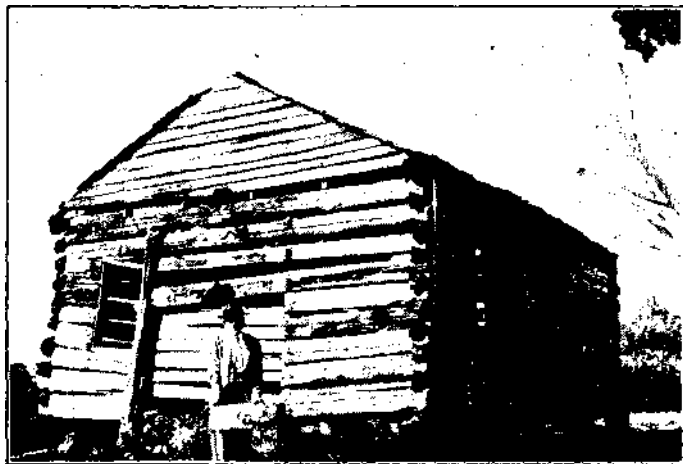
In the chair is Director B. H. Ergang. On the left is the cook.

with his holy, precious blood and with his innocent suffering and death. In one family I found 13 unbaptized children. It makes one's heart bleed to see these sad conditions. But follow me further. Your heart would laugh for joy, so that you would want to shout for joy, if you could see what a change the Word of God works in hearts; if you could see how these neglected children, who have almost grown into men and women, after a short instruction in the doctrines of salvation, so childlike recite the catechism and tell the Bible stories, how their eyes light up, how they ask questions. When you see something like that, you realize that these Bible stories are not just beautiful stories, but that there is a power of God in them, and this power is demonstrated in the hearts of the listeners. - This congregation is now in the process of building a church and, God willing, will soon be able to celebrate a joyful consecration.

"Another picture. Follow me in spirit to Milwaukee with its many, large churches. On the northwest side there had been an English congregation for fifteen years. This united with a sister congregation, abandoned its old location, and erected a new church a few miles away. Only a few

Souls remained in the old place. For almost a whole year this mission was deserted. For a year and a half it has again had its own pastor. He writes: "Through diligent home visits and the distribution of Lutheran writings, I have succeeded in bringing especially non-Lutherans under my pastoral care. 48 children and 32 adults are presently enjoying confirmation classes, more than half of whom come from non-Lutheran families. The congregation now numbers 318 souls, 140 communicant members and 34 voting members."

"Another picture. Where two years ago there was a great prairie at the city limits is now a burgeoning district. York is where our newest mission is located. A so-called duplex flat serves as a parson's residence on the first floor, while the second floor is used as a chapel and schoolroom. Here 24 children attend the parochial school and 70 the Sunday school. 15 voters constitute the congregation. Thus I might proceed to tell of our mission. How blessed is the work of the mission even in the old districts!"



An old log cabin in Alabama that serves as a church.

Church and Sunday school have been held in this dilapidated log house for over a year. Superintendent G. A. Schmidt stands behind the pulpit, an old iron box. Holy Communion is also celebrated on it. In this building 12 persons have been baptized and 29 confirmed by our missionary. For \$1,000 a church and school can be built here.

But here we want to think especially of our younger districts, and among these especially of the Canadian ones with their immense territory, into which the stream of immigration is still flowing, where Lutheran settlers can be found who long for the bread of life, and where, if God gives grace and we do not refuse our assistance, our church can still develop beautifully. Here, for the most part, missionary work can still be done in the manner and language of the fathers. Let us not pass by this open door short-sightedly and sluggishly!

Missionary opportunities among the Negroes.

Our rescue work among the neglected Negroes of our country was begun in 1877. This mission will therefore be able to celebrate its fiftieth anniversary in the coming year.

The good Lord has blessed our missionary work among the Negroes of our country especially in the last decade through petition and understanding. Our messengers are now preaching the gospel of Christ, the Savior of the world, among the Negroes in 72 different places in 15 different states. The largest missionary areas are in the states of Alabama, Louisiana, and North Carolina. Especially in the

The Lord has opened a great door for us in the Black Belt of Alabama. Here and in the other places about 25,000 victors are coming under the sound of the pure Word of God through the faithful work of our missionaries.

When children are healthy and growing vigorously, their clothes become too small, and parents have to buy new and larger clothes for them, which cost more than those they used to buy for them. Thus our rapidly expanding negro mission also necessitates greater expenditures. But the rapid growth causes us Christians not sorrow, but joy, and encourages us to support more zealously the missionary work among the blacks, which is blessed by our Lord and Saviour.

For the support of our Negro Mission in 1927, about \$185,000 is requested from our Synod. This is a little over four-fifths of the total amount needed for operation. The remainder is expected from the other Synods belonging to the Synodical Conference. Of the \$185,000, about \$40,000 is for new churches and schools. New churches and schools are an urgent need in our negro mission. In some places our missionaries have to hold church and school in very old, dilapidated huts. When it rains, the missionary has to open his umbrella during the sermon so that the rain does not fall into the open Bible book.

Our dear missionaries, who work for us and in our place among the Negroes, do not deserve this. They have left their father and mother and the society of the Whites in order to proclaim this good news for their eternal salvation to the poor, despised Negroes, for whom the Lord Jesus Christ also shed his precious blood on Golgotha. They are therefore called "nigger preachers". They are also sometimes persecuted and put in danger of their lives for the sake of the gospel. We should not make their work more difficult by letting them preach in such miserable huts. They themselves do not complain. Our missionaries are heroes.

Our Negro Lutheran Christians are doing their honest part to support the missionary work being carried on among themselves and their racial comrades. Their missionary zeal is also evident from the fact that, in spite of their poverty, they have laid their sacrifices on the altar of the mission to the heathen, so that a mission chapel could be erected in China and India. They are neither rich farmers nor wealthy businessmen nor laborers of great merit. They are mostly poor servants and small tenants. And yet in the past year they have raised altogether the truly astonishing sum of \$31, 648. 47; in two years they have contributed for God's kingdom \$60, 223. 50. On an average, every confirmed member, young or old, man or woman, has given \$11. 77 during the past year for church purposes. Their great giving clearly shows how grateful they are for the saving work we are doing among them and their children.

It happens that an old Negro woman goes to town on Saturday with a chicken under her arm, which she wants to sell so that she can place the money on the altar to the Saviour on Sunday.

Although they often give above their means, our Lutheran Negroes cannot possibly carry on the work of the Lord among their people alone. They have to maintain a pastor and a teacher, perhaps three or four teachers, in the mission school. We must therefore come to their aid.

Then we continue to receive requests from new places where it is desired that a Lutheran mission be established. Unfortunately, such requests often have to be turned down.

They become so because of the lack of missionaries and funds. So the people in these places have to sit in the darkness of unbelief, superstition and sin. We cannot bring the bright light of the gospel to them. Yes, it happens that the missionary work has to be stopped again in this or that place.

Further, there are still a number of States in the South with large Negro populations, in which there is not yet a single Lutheran missionary working, for example, Mississippi with 935, 184, Tennessee with 461, 758, and Texas with 241, 694 Negroes, among whom our church is not yet working. For 690, 017 Negroes in Virginia, for 329, 487 in Florida, for 864, 719 in South Carolina, for 1, 206, 365 in Georgia, we have merely one missionary each. In the great city of New York there are more than 150,000 negroes, in Washington more than 110,000; and yet we have not a missionary among them. There are further the tens of thousands and tens of thousands of Negroes in Detroit, Pittsburgh, Indianapolis, Kansas City, and other Northern cities among whom missionary work should be begun. Petitions from Oklahoma and Texas simply cannot be considered.

Our Negro Mission will celebrate its golden jubilee next year. Through the festivities in our Negro churches and schools, many thousands of Negroes will be favorably influenced, and many a missionary opportunity will be created. And yet the amount desired for this jubilee year is comparatively small. The Negro Mission Commission has by no means coveted what could be used with good success.

May God make the hearts of our dear Christians willing to lay the coveted sum on the altar for Christ's sake! May he richly bless our negro mission, as he blesses all our missions at home and abroad, and bring many poor negroes to heaven through our little work!

And now - "one each"!

The missionary opportunities of our Synod have unfolded before us. Truly, if it does not want to become a salt that no longer salts, it must say to it: Forward! But who is the Synod? But the individual congregations and the individual Christians in the congregations. When it says, The Missouri Synod is called upon to carry the gospel to this or that area, it means, You and I and every other Synod member are called upon to carry the beatific word to that area. There is no exception here. Young and old, men and women, young men and virgins, rich and poor - everyone is meant. So it sounds to us from the Scriptures. Everybody! What a wonderful word! Christ has redeemed each one of us from our sins; he has opened the doors of heaven to each one of us; he has taken each one of us Christians into his arms through baptism and blessed us; he has worked in each one of us through the Holy Spirit and has kindled the light of faith through Word and Sacrament; he wants to keep each one of us in the faith until our blessed end; each one of us will one day wear the crown of glory on his head above in the light. Yes, each one! Now it is also the will of the Savior that each one should be active here in the kingdom of grace, that each one should use the pound he has received, whether it be large or small, for the glory of his great Savior and for the salvation of his fellow men, that each one should help to bring the gospel into the open doors. If each one thus helps, the rich abundantly, the poor in the measure in which he is able, how then will the trumpet of the Gospel be able to sound brightly and joyfully from the ranks of our Synod! So let it be: Forward! In Jesus' name! Each one!

Isn't it perhaps asking too much?

If we look more closely at the appropriations of our last synod; ...when we put these appropriations together and string them together..;

if we consider that also this time something 'considerable' was granted for new buildings;

when we read that P500,000 alone has been appropriated to the church building fund for the coming year; and

if we then add up these approved sums: there are about

Three million dollars,

for our budget in 1927.

That runs into the thousands and thousands, even into the millions! These are numbers that make our heads spin. You say: "What has the Synod actually done? Have our representatives -" Stop, dear reader! Didn't some of them talk like that, or think like that in their hearts? Others have refrained from judgment, have read the figures in silence, have shaken their heads and sighed: "I do not know how we can raise these sums! Is it not asking a little too much?"

What do you think, dear reader, is really too much to ask? If you have been to the Synod, you will admit that it was indeed a glorious Synod. With what holy earnestness were all matters deliberated! How thoroughly were all petitions for grants discussed and considered! Everyone was careful not to impose any undue burdens on the congregations. Precisely because the congregations of the Synod had made a special effort in the past three years for the building fund, it had been decided, as it were, to set the allowances as low as possible. In many committee meetings it was thoroughly considered what was absolutely necessary in order to carry out the work of the Lord. Representatives from the wide area of our Synod: church members, teachers, preachers, impartial men, to whom it was a matter of conscience to advise the Synod and thus all the congregations, held meetings lasting hours, even days, and deliberated with much prayer and supplication what was necessary to further the great Kingdom cause of the Lord. Thus they came before the assembled synod with their reports and their recommendations. They came with the conviction, "The LORD hath need of them."

And what did the Synod do? It did not accept the recommendations made at the drop of a hat. No, in many meetings all good things were considered. And the end was, "**The Lord hath need of them.**" He needs about the above \$3,000,000, if his work in our midst is not to suffer harm.

And if now "the Lord has need of them," who will then dare to say, But it is a little too much to ask? Is it really too much what he asks? He has given himself to you with all that he is and has. How much he has let it cost him! Besides, thou knowest that he never makes a demand of his own, that he himself has given them what they need. In the first chapter of York he procures the ass, and makes the owner willing to let him have it, on the disciples' saying, "The Lord hath need of her." Should not he, the kind, gracious, and friendly Saviour, also find willing hearts in great numbers among us today, who willingly present to him what he needs and because he needs it? Everything is his: Heaven and earth, all money and goods, even that which thou hast. Give it up, and let not thy flesh and blood interfere, saying, Surely it is a little too much to ask! Say instead: Give thanks, O faithful Savior, that thou hast made me worthy to serve thee in thy kingdom.

Of our schools and educational institutions.

The number of pupils and students at our educational institutions.

All our educational institutions are now in full operation. Our new institution at Austin, Tex. has also been opened. If we compile all the figures that we have received in response to our inquiry, the following general picture of our institutions emerges. We illustrate it by two tables, the first of which gives the total number of all our pupils and students, including those who are not preparing for church service. The second shows the number of new entrants and those who have already studied elsewhere in our institutions, including the number of girls. However, a larger number of girls, especially those studying in Seward and Edmonton, are training to be teachers in our parochial schools.

	In written.	Present.	Vicars.	Without certain Intention to be in Church Service ...to kick.
St. Louis	413	358	49	-
Springfield	234	203	31	-
River Forest ...	404	376	28	7-7-
Seward	324	300	24	2
Fort Wayne . - .	328	328	-	15
Milwaukee	317	317	-	4
St. Paul	269	269	-	-
Concordia	165	165	-	-
Bronxville	137	137	-	14
Winfield	185	185	-	25
Conover	55	55	-	36
Oakland			-	-
Portland	39	39	-	-
Edmonton	74	74	-	7
Austin	26	26	-	2
Total ..	2970	2832	132	105

	New- entered.	From others Institutions Coming.	New- entered the Girls.	Girls.
Springfield	42	19	-	-
River Forest ...	81	-	-	-
Seward	87	9	21	67
Fort Wayne ...	98	3	-	-
Milwaukee	90	-	-	-
St. Paul	64	2	-	-
Concordia	51	-	-	-
Bronxville	41	2	-	-
Winfield	53	6	7	22
Conover	11	-	1	22
Oakland		-	-	-
Portland	14	-	-	-
Edmonton	29	-	4	4
Austin	26	-	-	-
Total number - -	687	41	33	115

In St. Louis. are all 121 third-year students

but because they have all already studied at other institutions of our Synod, we have not included them in the above table. Besides these, there are 3 new students in higher classes at St. Louis. L. F.

Short news.

From our newly established college in Austin, Tex. writes Principal H. Studtmann under the 27th of October:

"At last I can now report to you from our newest Concordia in faraway Texas that it opened on October 26 with praise and thanksgiving, trusting in God, with 26 students. We had set the date of the opening for the 18th, but had to postpone it at the last moment because it was simply impossible to move in on that date. Even now we still do not have the whole building-

but only the lower floor. This, of course, entails a number of inconveniences. For the time being, the students have to sleep in the auditorium and study in the two classrooms, while we hold our devotions in the spacious dining room. But it is going quite well, and the pupils are all happy and of good cheer. In a week or so the upper floor will be pretty much finished.

"Of the 26 pupils, 15 are preparing for the sacred ministry of preaching; 9 wish to be teachers, and 2 have decided to take the classical course. There were several more enrolled; but one has been taken sick, and on that account has not been able to enroll, and here and there, no doubt, one has allowed himself to be kept from coming by the bad financial condition in which our farmers find themselves, in consequence of the poor price of cotton. But certainly we have every reason to be thankful to the good Lord for the number of pupils we have. It is, after all, a gratifying beginning.

"May the faithful God now continue to prosper the work that has been begun here for His name's glory, and bless our Concordia in Texas!"

In South America, too, our Christians are giving crops and other gifts to their educational institutions. Dr. J. N. H. Iahn, the director of our eminario Concordia in Porto Alegre, Brazil, writes on August 11:

"This is the time of year when the food that our parishes in the surrounding area collect for the seminary budget arrives. These collections, which are held in conjunction with harvest festivals, have become increasingly important in recent years and are a great help to our seminary, since very few of our students are able to pay board money. Among the gifts received was a latte of honey, which the giver accompanied with the following words:

"With today's train I am sending you about 20 kilos of honey as an annual gift for our highly esteemed Seminario Concordia. I have sent you two-year-old honey because my dear Immlin brought me nothing at all last year. Nor could they, because dear nature offered them nothing. But that is why they should be my dear little bees in the future too. I have been treating my dear bees for years according to the words of Sirach: "Your hand shall not be open to take, and closed never to give". For what would it look like in the end for our industrious bees and for our other cattle or for our seminary if we acted in this way! And yet, alas, there are enough such people.' Thus read the letter.

"If everyone conducted his business according to this rule, our institutions would lack nothing. " L. F.

Valparaiso University. In the University of Valparaiso, which was purchased last year by members of our Synod and is now directed by them, the fall semester was opened on October 4. The day before, D. W. H. T. Dau was inaugurated as president of the university. From other papers we see that many co-religionists attended this celebration. District President O. C. Kreinheder of Detroit, Mich. delivered the first address in English on "The Object of our University Enterprise," namely, to serve the Church and the State. D. F. Pieper of St. Louis, in a Latin address, pointed out the right relation between human science and Christian religion. Both should remain in their divinely appointed sphere, and the one should not encroach upon the sphere of the other. D. Dau himself, after being introduced by the President of the Valparaiso University Society, Dr. H. A. Dümmling of Fort Wayne, Ind. spoke on the motto of the University: "In your light we see the light.

Ps. 36, 10. He elaborated that all study must be done in the fear of God and according to His Word if the truth is to be known.

The number of students at this time last year was 598; this year it is 633. We have received from D. Dau an accurate table of their church affiliations, from which we extract the following, comparing the two years.

	1925	1926		1925	1926
Lutheran	43157		Presbyterian	3332	
Methodists	8168		Christianer	3929	
Catholics	7265		Baptists	1420	

The rest, who belonged to a church, were distributed last year among eight other church communities, this year among ten. In all, 319 students belonged to one church last year, 402 this year. Of the 279 students who belonged to no church last year, 9 gave preference to the Lutheran Church; of the 231 who belong to no church this year, 21 give preference to the Lutheran Church. 116 unchurched students gave no preference to any particular church last year; this year this was the case with 68 students.

L. F.

The fiftieth anniversary of the Evangelical Lutheran Free Church in Saxony and other states and the synodal jubilee celebration in

2.

After a review of the history of our Free Church and a report on the doctrinal negotiations at our Jubilee Synod in the previous issue, we leave you with a brief word on the varied business negotiations and committee reports.

The new constitution, drawn up by the Legal Defence and revised many times, required a particularly long time for discussion before it was unanimously adopted. It will be in effect from the next annual meeting. This new constitution provides for districting. The boundaries of the districts - probably four - will also be established in 1927. The desire to change the name "Free Church" to "Confessional Church," which had been requested for years by a strong majority, was not carried out because this proposal did not pass with the three-fourths majority required for constitutional amendments. The factually very vigorous and lively debate over the name issue did not affect the brotherhood in any way. When the decision was made, the suggestion was made by the victorious minority that those congregations to whom the name "Free Church" was a hindrance in practical work (which was presented as the main argument in the debate) might adopt some other name. The Synod unanimously approved of this, and outside of Saxony the designation "Confessional Church" will find wide use among us. It may be of interest to hear that in the framing and advocacy of the new constitution Dr. jur. Brunn, a grandson of Blessed Father Brunn, rendered especially valuable service as a legal member of the legal committee of the Synod. The chief representative in this matter was otherwise Father Scherf.

Other items on the agenda were: the financial report, the mission report, the Theological College in Zehlendorf-Berlin, the hymnal issue, the church building fund, and more.

While things continue to progress well in the areas of church work by God's great grace, it was also evident everywhere that the economic hardship of the country still weighs heavily upon us and has a very, very restraining effect. With great thanks we remembered the faithful help that is given to us by the dear great sister synod in America with earthly means, and yet we are faced with grave worries. Prof. D. Mezger made no announcement about the grants made at the last Synod of Delegates over there for our support, because nothing official had reached him about it yet. But what we have already learned from the "Lutheran" and *Lutheran Witness* is enough for us to be able to with heartfelt thanks to our benefactors.

But the need is great due to the loss of assets, the business distress and the glaring unemployment. Of the 40 or so synodal congregations, only 12 are independent, that is, only 12 congregations can meet their budgets without outside subsidies.

Instead of the one-third of the expenses for the Zehlendorf College in the amount of 15,000 Marks to be raised by our congregations, only a little over half was received. This matter was especially brought to the attention of the congregations.

Our orphanage Sperlingshof is in an equally bad situation since the food shipments from the American relief committee in New York have been stopped.

Yes, even the feeding of the synod members was a heavy burden for the two Dresden congregations, who had really done everything possible with great willingness to make sacrifices. Collections had previously been made in the congregations for this purpose, but it becomes apparent on every occasion that a large part of our communicating members drop out of the collections because of complete impoverishment and unemployment.

The building fund is almost helpless in the face of the great lack of suitable places of worship. With great gratitude, our Synod took note of the extremely kind and accommodating decision of the St. Louis Synod of Delegates to accommodate us even with loans from its own building fund. In contrast to the time of inflation, repayments are now assured, and cheap or even interest-free loans are of great value in view of the high interest rate existing here. The advantage of such help (with full security) cannot be overemphasized now. With great earnestness the Synod admonished the obligation of regular repayments.

The congregations had always been warned not to plunge into debt by building, no matter how urgently needed. Now three congregations stood before the Synod with an extremely oppressive debt burden of together 20,000 Marks and asked for immediate help. Since there was also an East Prussian congregation among them, I may, as visitor of the East Prussian district Wohl, report something about my experience there. Three East Prussian congregations were in the greatest straits some time ago because of church buildings. Our synodal council and the building committee were very displeased at the hasty action of the brethren. At a meeting in Berlin it was said, "They may see how they get through," and I was sent there, therefore, to tell the brethren the truth. It was my first visitation there, and I must say, in spite of all the order that must be, the buildings were so badly needed, the situation for the work was so favorable, the best missionary opportunities there had hitherto been so neglected and inhibited - and all because of the lack of

Furthermore, the congregations had built what had come about so exceedingly cheaply, really ridiculously cheaply, because the peasants and craftsmen in the congregation had done everything they themselves could supply and do for the buildings free of charge; in short, it had been built so appropriately and cheaply with the greatest willingness to make sacrifices that I could only stand up for the brothers with a full heart. It was a matter of a few thousand marks, where otherwise tens of thousands would have been necessary.

The embarrassment over the procurement of the necessary 20,000 Marks ended like this at the Synod: Our guest, Mr. Tetzlaff, rose and asked for a discussion and for the matter to be presented in a more intimate circle. Soon after, the congregation was joyfully informed that Mr. Tetzlaff, together with Mr. Larnprecht, would take care of the matter. The Synod was relieved of a great pressure, and all breathed a grateful sigh of relief.

The high point of the Synod was, as usual, Sunday with morning services in both churches and a joint mission and jubilee celebration in one of the largest halls in Dresden. Here timely addresses and sermons were delivered by four of our pastors, alternating with beautiful musical performances. The afternoon collection amounted to a little over 1,000 Marks, while in the morning services about 800 Marks had been collected.

It should also be noted that we were filmed during a session in the Landtag hall on behalf of Mr. Lamprecht.

With grateful hearts we all went on our way, each to his own work. May the God of our fathers have mercy on us and support the work of our hands!

A. Hübener.

Zuv ecclesiastical chronicle.

From our Synod.

The first news. The preparations for the great collection for the spread of the Kingdom of God and for the encouragement to all our Christians to participate regularly and diligently in the collections for this work are now in full swing. The whole of today's issue of our "Lutheran" also wants to serve this purpose. And already the first messages are coming in. We hear from the President of our Middle District that the news about a general and strong participation in all visitation circles of this district is very gratifying. And from the: Iowa District we are told by an official: "Greater enthusiasm for the budget program than I dared hope for was shown from our county meetings." Let us hope that much more good news will soon run in on this subject. L. F.

A Maid's Gift. Our New York Relief Committee send us the following copy of a letter received by them:

"American Lutheran Board
for Relief in Europe,

"Here is a small gift [5 dollars] for the relief of the distress in Germany. I have been permitted to read in the splendid 'Lutheran,' which is very dear to me, and which I receive from a kind family, the letter of thanks from Mrs. Pagels in Sterkrade (No. 17, p. 282). It is, after all, startling. I would heartily like to send more, but we are poor ourselves. My father works

not always, and I have little brothers and sisters; but I will try to send a little help again soon.

"My name I will not give; but I will say that I am a maid.

"A Reader of 'The Lutheran'."

The Savior still sees people putting money into the treasury, Mark. 12, 41-44. L. F.

Domestic.

Resolutions of the Ohio Synod. The "Ev.-Luth. Gemeindeblatt" reports on the meeting of the Ohio Synod, which met at Columbus, O., from August 26 to September 1: "At this year's meeting of the Ohio Synod, as at that of the Iowa Synod, a principal subject of deliberation was the impending union with the Synods of Buffalo and Iowa. The Lutheran Church Newspaper reports the following about this consultation: 'Probably everyone among us had expected that this question would be easily and quickly solved at this Synod, since all our districts had declared themselves in favor of organic union with the Iowa and Buffalo Synods on the basis of the Toledo Theses. Unexpectedly, however, the Iowa Synod, at its recent meeting in Dubuque, had voted by an overwhelming majority to enter into organic union only on condition that several important changes be made in the proposed Constitution and the attached recommendations of the Inter-Synodal Committee. These changes could not be readily agreed to by our Synod, although the official representative of the Iowa Synod, who was warmly welcomed as a guest of the Synod, made a personal statement of these changes which I think satisfied most of us. It was then finally resolved, that the Ohio Synod should still be willing to communicate with the Hon. Synods of Iowa and Buffalo, upon the constitution submitted by the joint commission; that our commission, in connection with similar commissions of the Iowa and Buffalo Synods, make an earnest attempt to remove all difficulties in the way of such a union; that the constitution, with all the changes proposed by the joint commission, be submitted to the districts of our Synod; and that we urge all concerned to work in favor of a truly united Synod, in which God's Spirit dwells, and pray God to promote the accomplishment of this union.'"

We report this in the "Chronicle" as a fact that will certainly be of interest to readers of the "Lutheran".

J. T. M.

More money for mission. The North Carolina Synod of the United Lutheran Church has, for about a hundred years, focused its attention on planting and building congregations, namely in rural districts. As a result, it has few congregations in the larger cities. In order to cultivate these fields all the more thoroughly, she has adopted the following plan for raising the necessary funds. She is seeking one hundred wealthy laymen who are willing to give one hundred dollars each annually for the next decade for this missionary work. In this way it intends to create a treasury of 100,000 dollars with the proceeds of which to work. A layman who has been delegated for this purpose is devoting his full time to this matter, and he has already found more than two-thirds of the necessary donors.

This plan is excellent and has been used to great advantage in other church communities. But it must not be forgotten that mission is the business of all Christians, and that

that our dear Saviour has also pledged the widow's mite. Missionary gifts create great blessings for the givers as well, and no Christian should deprive himself of this blessing.

J. T. M.

Student Adoption. In order to cover their large mission fields, the Presbyterians need many missionaries. Now, in order that poor and destitute young men may devote themselves to the study of theology, they have made the arrangement that every large Sunday-school shall "adopt" a student. For H150 a year such a student may study. Already several Sunday-schools have adopted such students, and thus the number of future missionaries is considerably increased.

A similar arrangement has also been made in our circles for some time, and with great success. Already there are a number of missionaries in the service of the Gentile mission, who are maintained by our schools and Sunday-schools. Opportunity for further blessed work in this way is still open to the hundreds and thousands of schools in our synod. Who will help? J. T. M.

Abroad.

Congregations without churches in Germany. In the "Ev. Luth. Freikirche" Rector Willkomm of the theological college in Berlin-Zehlendorf writes about this: "Of the 54 congregations that have joined our Free Church after the last report about its existence, 22 have to hold their services in rented rooms, some of which are very unsuitable. Among them are the city congregations of Berlin-South, Hamburg, Leipzig, Frankfurt am Main, Düsseldorf, Potsdam, Flensburg, Kiel and Tilsit. Others have recently been allowed to inaugurate worthy places of worship. Minden will soon consecrate its own church to the service of God. With heartfelt thanks to God and our fellow believers, who have helped us to come out of hiding in some places, we want to rejoice. But we also do not want to tire of asking God and working diligently so that those congregations that have not yet had their own home, especially in the cities, may have one. This also means that the congregations that have received loans from the building fund should punctually meet the obligations they have assumed. The need is greater than it appears from the figures given above, because some of the 22 congregations that are still without a church home still have several preaching places, where the services must also take place in rented rooms. All in all, according to the above-mentioned report, our pastors are proclaiming the truthful gospel in almost 140 different places in Germany and Denmark. God bless the testimony and work of His servants, and make us all quite faithful and zealous in the work He has entrusted to us!"

Our church building fund is truly an important piece of our mission work that we must not overlook. J. T. M.

Reconciliation between Pope and Mussolini. The Italian periodicals, especially those influenced by Mussolini, discuss the possibility of a reconciliation between the Vatican and the Italian government, which is imminent. Since the abolition of the Papal States and the unification of Italy, all relations between the Pope and the King had been broken. Now the Mussolini-ruled government of Italy is said to be ready to recognize the Pope's spiritual supremacy over this country and also to give him a piece of land which would give him access to the sea. The building of a railway station in front of the Vatican is also planned, and the negotiations which urrtter

of the hand are led, promise an imminent success. As one may assume, the pope will get back his "church property".

That the pope will remain until the end of the world is clearly taught in Scripture. Revelation 13:3, 4: "And his deadly wound was healed: and all the earth marvelled at the beast. And worshipped the dragon that gave power unto the beast, and worshipped the beast, saying: Who is like unto the beast, and who can war with him?" Read also the following words of this passage.

J.T.M.

From World and Time.

No more war. In a letter to the American people, and especially to the ecclesiastical authorities, eminent men from many countries of Europe and Asia call upon all friends of peace to protest against compulsory service and the compulsory drafting of troops in time of war. By this means it is hoped that wars will become impossible. Among those who have signed this appeal are such men as H. G. Wells, Dr. Einstein, Norman Angell, Gandhi, and others who are famous throughout the world.

But even this plan will not serve to eliminate war from the world. There will be war until sin is eliminated from the world, that is, until the end of the world. But one can contribute much to the preservation of world peace by spreading the gospel of Christ. Where people become children of God through faith in Christ, the sin of belligerence is eradicated and the way to peace is paved. This is proved by experience. As for the subjects, they owe obedience to the authorities who have power over them, even in times of war, and they have the duty to use the sword offered to them by the authorities in just wars. In short, the world is not served by the above plan, nor does it find confirmation in Scripture.

J.T.M.

God's handwriting on the wall. All that we poor sinful people possess, we owe to the goodness of God. Therefore, we do not have to behave as if we were the real owners of the gifts God has given us. This is what the children of the world do, who even impudently deny God's existence, and therefore do not give Him any credit for His bountiful gifts. But Christians also do this by not taking the need of the church to heart, but are stingy and only give forcedly and in small gifts. Then God sometimes intervenes very powerfully and proves that it is in his power to give and again to take. For example, the total damage caused by the earthquake in Japan on September 1, 1923, amounted to about fifteen billion dollars. In the destruction of San Francisco on April 18, 1906, where whole neighborhoods were reduced to rubble in a single minute, the loss was about eight hundred million dollars. The terrible hurricane in Florida, which destroyed several cities and towns on the 20th of September of this year, did property damage amounting to a good seventy-five million dollars. This is but a little of the awful list of punitive judgments which have lately fallen upon the world; but the little proves that God still reigns in His punitive justice, and terribly homesteads the sins of ungodliness, ingratitude, and contempt of His word and will. "How nothing at all

are all men, who yet live so securely!" Ps. 39:6. The truth of this word of His is brought home to us by God almost daily. His handwriting is written on the world tablet in clear letters; let us only read it rightly before it is too late!

J. T. M.

No Judgment Day. Some time ago Dr. Archenhold, the director of the Berlin-Treptow Observatory, expressed himself about the certainly imminent Last Judgment as follows: "It must really surprise a man of science that this subject of the end of the world still persists and has not long since been put on file. The constant progress of astronomy has long since led to the conclusion that the 'stability of the planetary system' is such a certainty that, after conscientious examination, an annihilation of the earth can be out of the question. On all these conjectures, however, we may calmly pass to the order of the day, and confidently leave it in the hands of science when, perhaps, the day may come when the earth shall cease to exist."

That the world will one day be utterly destroyed is not a possible "conjecture" of man, but a doctrine clearly attested in Scripture, which is based on what the infallible mouth of our Saviour has spoken. We are therefore shrewd that the world will one day end, even though unbelieving scientists scoff at this prophecy. Christ's word does not deceive. Even the prophecy of the Flood was laughed at until it was too late. "God is not mocked", Gal. 6, 7.

J. T. M.

One way.

It is beautiful when a whole family of one faith, of one mind, goes to the house of the Lord, none more noble in spirit than the other, each believing as the other, expecting its salvation from the same God, the same way before its eyes, seeking the same heaven. It is beautiful when parents can go to church with their grown-up children, where they have had them baptized, and not only say, "Behold, Lord, here are those whom thou hast given me, and not one of them is lost," but also give thanks that the Lord has sanctified the parents through the children, and that the children have become pillars not only for the body in the old days, but also for the spirit in the way of sanctification. When a whole family goes to the Lord's supper as to the last supper, and yet in the happy confidence that the Lord will not separate what has been found here, and that, though death stands like a shadow before one or the other, this shadow will soon vanish again in the light of eternal life, it is beautiful. In such a family dwells a power of trust, of faith, of love, which the world does not give, which the world does not know.

(Jeremias Gotthelf.)

A little stingy.

In the church a missionary preached movingly of the misery of the Hindus in India. The collection was plentiful. At luncheon in the parish house, the local priest told the festival preacher that there was a very rich farmer in the village whom he could perhaps visit on his farm to receive a special gift for the mission. The people were otherwise Christian-minded, but somewhat stingy; but he should try his luck.

The missionary went there, was warmly welcomed and invited for coffee. While he was there, he told the farmers all kinds of shocking and uplifting stories from his work. As he was about to get up, the farmer's wife asked him if he would like to see her livestock. In the stables she secretly pressed a gold piece into his hand and asked, "But don't tell my husband - he's a bit stingy!" At the farm gate the farmer stood waiting, "I will accompany you a little longer." The two men walked through the tall corn. Beyond the field the farmer looked back to see if his wife was not watching them. Then he quickly gave the missionary a gold piece and said, "But don't tell my wife - she's a bit stingy!"

Cheerfully the missionary returned to the parsonage. "Well, how did it go?" "Pretty well," replied the missionary; "I even got two gold pieces."

If it keeps up, people will get over the stinginess too.

Out of gratitude.

A farmer's wife comes to a pastor and says, "It is good that I meet you. ... I want to pay the doctor's bill." The pastor looked at her in amazement. "The doctor's bill? How did you come to me?" But the farmer's wife replied, "Yes, Pastor, we often had to call the doctor for the last little child. It was very weak and miserable, but now with God's help it has become healthy. We have not needed a doctor in the last year. So you shall have the money we paid last year, to be used for the purposes of the kingdom of God."

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Martin Luther. A picture of his life and work. With 384 illustrations, mainly from old sources. By Paul Schreckenbach and Franz Neubert. Third edition. Verlagsbuchhandlung von J. J. Weber, Leipzig. 184 pages 9X12", bound in cloth with gilt title. Price: tz3. 85.

Today, on the feast of the Reformation, I read and looked at this Luther book and only regretted that I could not show it to others. It is a true work of splendor, through which really, as it is wished in the preface, Martin Luther, "the greatest historical phenomenon" that the German people has produced, can be made "much more alive, brought much closer" to the readers. On 42 pages, his life is first described, not in detail, not highly scientific, but on the whole in noble, popular language, whereby, of course, Luther's "Germanness" is emphasized more than anything else, and his position in the doctrinal disputes, which is in accordance with the Scriptures and faithful to the confession, is relegated to the background, and judgments are passed which we do not accept. But the text in this book is not the main thing for us, but the extraordinarily rich, quite splendid pictorial decoration, printed on special paper and filling 116 large pages. We have never seen anything like it, and we like to believe that difficulties of various kinds had to be overcome before all the illustrations could be assembled, and that this pictorial decoration would not have been possible if numerous libraries and museums had not been most obliging in their support of the work. The 384 illustrations show Luther, his family, his contemporaries, his friends and his enemies, the Luther sites as they looked then and as they look now, reproductions of important documents, for example of an old print of Luther's 95 theses, of the imperial sentence against him, and the like. A 26-page index of the main figures of the Reformation concludes the whole work. We will take this unique book to hand many a time.

L. F.

Eternity accomplished, who are sanctified." "Where there is forgiveness of sins, there is no more offering for sin." Ch. 9, 28; 10, 14. 18.

Now whereas a child of God relies in life and death entirely on the atoning sacrifice of his Saviour, by which all his sins are eternally blotted out and he has become dear and pleasing to God, and therefore recognizes it as a blasphemy of his Saviour's suffering when men want to make atoning sacrifices to God, a Christian nevertheless wants to sacrifice to God, since it is precisely through the sacrifice of his Saviour that he has become a priest.

Now what kind of sacrifices are offered to God by a Christian as a spiritual priest? They are thank offerings. He gives thanks to God for all the many spiritual and earthly gifts that God continually gives him; he gives thanks not only with his heart and mouth, but also with his hands.

Now, on the question of how much and how often we should offer of our earthly gifts, the Bible does not give such a definite answer to the children of God in the New Testament as it did in the Old Testament. While the thank-offerings in the Old Testament were exactly prescribed, God leaves this to our own decision in the New Testament, but expects us to show real gratitude for all the many blessings and benefits.

Since, then, my dear Christian, God blesses us year in, year out, day in, day out, we should constantly offer up thank-offerings of our hands, and as priests we should become accustomed to offering up thank-offerings regularly, and see to it that the offerings are in proportion to the gifts we have received. It is also necessary that we inform ourselves about the situation of our neighbor and about the needs of the church, so that we may be able to distribute the offerings of our hands wisely: to bring the poor into the house, to clothe the naked, to feed the hungry, to preach the gospel to the poor, and thus to build up the kingdom of our Savior.

In order to help their members to offer thank-offerings regularly, many congregations, following the example of the apostolic church, have established the laudable custom of raising thank-offerings every Sunday for the great and many tasks of our synod. And in order that our Christians may be properly acquainted with all the work which God has assigned to our Synod, and thus to each one in our Synod, our last Synodal Assembly decided that in future, even more than in the past, our members should be informed about the Kingdom business of their Saviour. This is done in our periodicals, especially in the "Lutheran" and the *Lutheran Witness*, as well as through special tracts and pamphlets distributed to the individual members.

Grant unto the Lord, who hath so abundantly blessed our churches with spiritual and earthly gifts, that we all without exception may be willing to offer up richly and regularly thank offerings of our hands unto our God, for the love of our Saviour, who was slain for us, and hath bought us of God with his blood out of every kindred, and tongue, and people, and Gentiles, and hath made us kings and priests unto our God. Rev. 5, 9. 10.

F. Pf.



An interesting travel letter.

The following letter was written by our Mission Director Brand on September 25 in Ichang, China, but only arrived here in St. Louis this day due to postal delays. He gives a vivid account of his travels in the interior of China, which were not without danger, and of our missionaries there. In the meantime a cablegram has already arrived reporting his happy arrival in the Chinese port city of Shanghai and announcing that he will now begin his journey home to America. The steamer on which he intended to return home was due to arrive in San Francisco on November 17. May God keep him in His protection the last part of the way! L. F.

Dear friend!

Immediately after our big conference in Kuling, where our China Mission has its mountain home, I went to Shihnan with Missionaries Klein and Ziegler. The families of the aforementioned brothers did not go to Kuling for the mountain stay this year, because their new homes are high up and they wanted to spend the summer there on a trial basis. Since the two missionaries had already been away from home for about two months, they hurried home. But haste was also particularly necessary. The Southern Army, which is said to have been supplied with funds and leaders from Ruhland and is generally regarded as a champion of Russian Bolshevism, was on its way to Hankow and could easily make passage on the Yangtze River impossible.

From Hankow we also managed to proceed without much delay. We first took passage to Ichang. This city lies four hundred miles west of Hankow and is home to one of our mission stations.

Our steamer had come from Ichang to Hankow a few days ago. On the way here it had to pass through enemy territory and was fired upon sharply. Before it could sail back, we were told, no small repairs were necessary. When we wanted to embark, the missionaries were not allowed to take their Chinese servants with them, just as no Chinese passengers were allowed to travel at all. For this steamer special permission to sail had been issued by the belligerent Northern General. A British gunboat was also given to it and an accompanying steamer for protection.

Only very few passengers went with us, because the steamer had to pass the combat zone. Under ordinary circumstances we would not have gone either. But because the missionary women and children in Shihnan were without their God-given protectors, they dared to make the journey. And I felt it was my duty,

not to let her go alone. We ordered ourselves into God's shoe and departed.

Already on the second and especially on the third day of the voyage our steamer was sharply fired at from the shore. The ship had been protected with steel plates and sandbags near the bridge. When the attack took place, the passengers were ordered to go there. Some of the passengers sat down on the floor, others hid behind the sacks. I was interested in the attackers. I therefore sought a position from which I could observe the enemy through a pair of binoculars which a dear friend in Springfield, Ill. had given me before my first trip to China. Although the bullets pelted down like hail for some time, yet no one on the ship was hurt. I did, however, take one of the bullets with me as a memento of God's gracious protection. The British gunboat returned the gunfire with some strong salvos and beat back the attack of the enemies.

the paths have not been maintained everywhere. That's why there are many places where there is only rubble or a colorful mass of stones or no stone at all. York it is then an oval to walk. The paths often run hard along precipices of several thousand feet. Here a misstep or the breaking of the carrying chair would mean a fall to certain death.

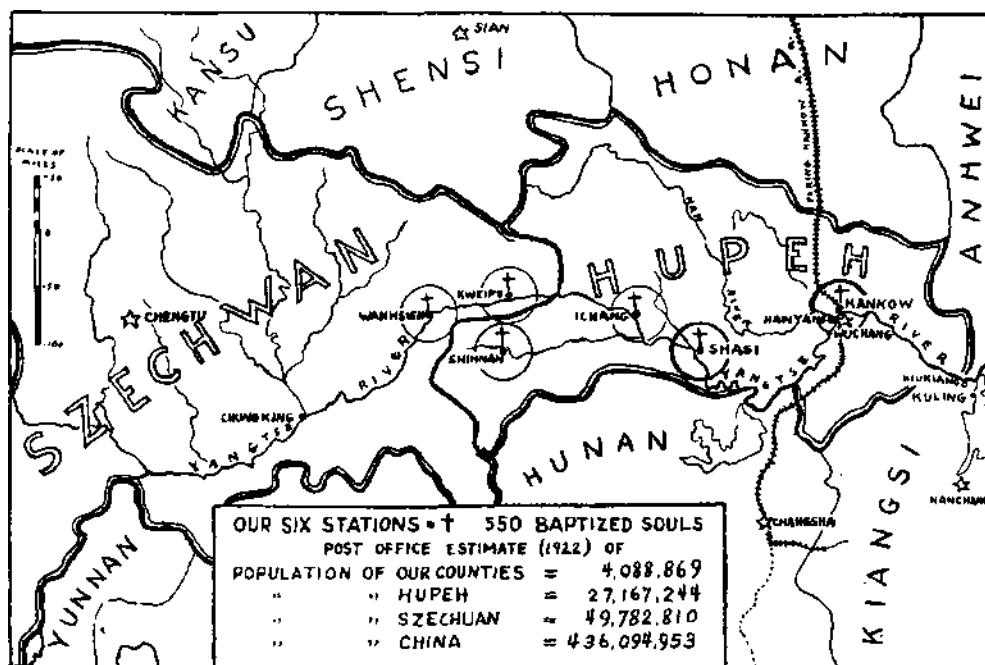
As perilous as the journey is, it is uplifting for those who have an eye for the beauties of the mountain world. More glorious scenery I have seen nowhere. Again and again the words of the Psalmist came to my mind, "Great are the works of the Lord."

On such an overland journey the missionaries must carry beds, linen, boiled water, food, kettles and pans, and many other things. This requires a whole troop of porters and does not come off without expenses.

In Shihnanfu we found the families of the missionaries and

To our joy, Miss Marie Ölschlager, our nurse, appeared healthy. Because postal traffic had been severely disrupted, the missionaries had been especially concerned about their loved ones. I was very kindly welcomed by our Christians there, visited the mission station, took a closer look at the work and was pleased with the good order I found. The Lord has given our dear missionaries in Shihnan wonderful successes. In the communion service in which I took part and in which I gave an address, about 150 people may have been present. I also found the Christian community school well attended and well run.

After holding a few conferences with the missionaries on the continuation and extension of the work, I set out for Ichang. Originally I had planned to travel overland from Shihnan to Wanh sien, our most remote mission station, but I had to abandon the plan,



Karle of our mission territory in China.

Our six mission stations are marked with a cross: Hankow, Shasi, Ichang, Kweisu, Shihnan, Wanh sien.

In Shasi, Ichang and Kweifu we did not stay longer than absolutely necessary, because the missionaries of these stations were still on Kuling.

In Kweifu, as on our way there, we met troops who were hurrying to Hankow. Here we had to obtain special permission from the commanding general to be taken to Taichi, from where we wanted to start the overland journey to Shihnanfu.

The march from Taichi to Shihnan took four days. It had to be done on foot and on a carrying chair. Eastward we climbed the mountains until we were five or six thousand feet high. Then we went low, low down again. There are no country roads in this part of China, but there are paths laid out hundreds of years ago by the ancient princes, which stretch far and wide through the country. Especially on the mountains these paths bear witness to the great scientific skill of the builders. The paths are often covered with stones. There are stairs on the mountains. I once counted 3, 388 steps, though not all in direct succession, but still in the great staircase. Unfortunately

because a nasty clash had taken place at Wanh sien between the British and the Chinese. The town had been shelled, creating a critical situation for foreigners. The commander-in-chief in Shihnan, who is very friendly to our missionaries, had been visited by me and had seriously advised against going to Wanh sien and Kweifu now. Soon afterwards I received a dispatch from the brothers in Hankow, who also advised me not to visit the above-mentioned cities now. The journey there would have been of no use now, because our missionaries had not yet returned to their stations because of the war. I therefore started the overland journey to Ichang, which was almost more strenuous, but also more beautiful than the journey to Taichi. Missionary Ziegler was kind enough to accompany me. On the journey we explored the mission possibilities of several towns and villages and found doors wide open everywhere for the preaching of the gospel.

After six days we reached Patung, and on the eighth day I arrived here in Ichang. Thus I had been on the overland journey from Shihnan for a week. Also on this

I experienced the gracious protection of our faithful God. I humbly thank Him for this!

One thing I want to mention here is that in all these marches we have not encountered a single wild animal. I have not heard at all that wild animals live here. The whole area is too densely populated and built-up. We found friendly, obliging and helpful people everywhere. Just now the fields of the farmers are in the most wonderful autumnal splendour. Grain and rice and beans and vegetables of various kinds, yes pears and plums, poultry, pork and goat meat, and who knows what else, could be bought in the markets. And if I had been very desirous of it, it would even have been possible to purchase "Nestle's Milk" and some of the well-known American "57 Varieties." In short, those who find themselves in Chinese conditions will suffer no lack of food.

When I arrived in Ichang, I found Missionary Lillegard. Missionary Theiss is currently on official business with Missionary Scholz in Shasi. Because of the uncertain war situation, the families of the above have remained in Hankow. I heard that Missionary Nagel, on the advice of the British Consul, is still in Kuling.

The sister cities of Hankow and Hanyang have recently fallen into the hands of the Southern Army. Wuchang, the capital of Hupeh Province, is a walled city and has been able to hold on. Our missionary brethren in Hankow and our work have not suffered by the capture of the city. God grant that it may remain so!

I have no definite plans for the near future. I am waiting for the Lord's indications. If he clears the way to Wanhsien, then I will go there accompanied by Missionary Lillegard; otherwise I will try to reach Shasi and Hankow. I hear that new troops are to be assembled here at Ichang for the protection of this region, because the southerners are threatening to turn here. But that would bring new complications. I know I'm under God's protection, and I don't want to worry about that. After all, my life no longer belongs to me, but to the Lord.

It is pleasing that our dear missionaries have kept their trust in God and are therefore of good cheer. They continue their work quietly and let the Lord rule. Surely it is good to trust under the shadow of his wings.

With best regards

Thy in the Lord joined

Friedr. Brand.

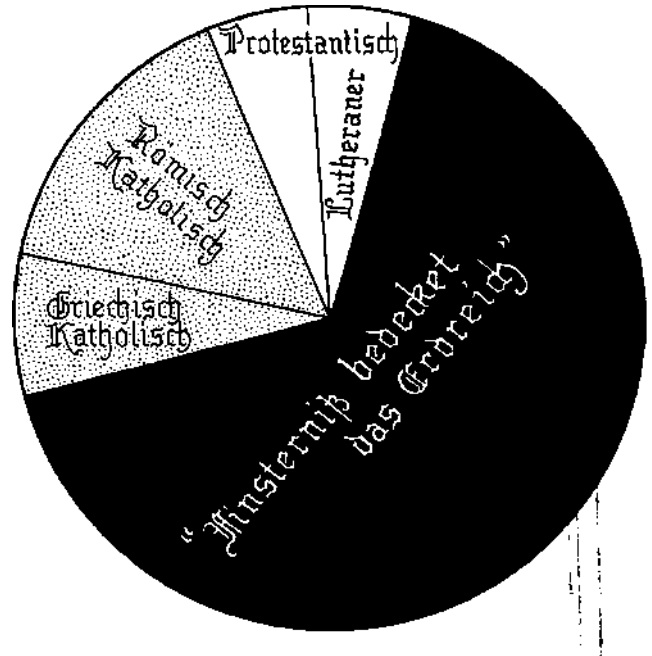
A poignant image and a call.

Two thirds of all the inhabitants of the earth are hastening towards eternal death without knowing the Saviour of sinners even by name. More than a trillion people seek rest for their sin-laden souls and do not find it because they do not know the Son of God who became man.

The call to bring salvation in Christ JEsu to these people sitting in darkness and in the shadow of death continues to resound to the church here on earth. The incarnate Son of God also died for the sins of these millions and millions of men. Shall the death of the Son of God be in vain for them? Now and never, as far as we are concerned! Although great and many obstacles stand in our way, which would like to bring to a standstill the work of salvation that drives our Church, let us nevertheless take new courage. With fervent prayer to God for help and assistance, for willing and accomplishing, let us continue the work of salvation.

Your Lord and Saviour calls upon you to do your utmost with

...to help you. Do not forget the good he has done you! Help with your prayers and your gifts that, through the preaching of the gospel throughout the world, many may yet be saved in these last hours of the world!



Of our schools and educational institutions.

Dedication of Concordia College at Austin, Tex.

On Sunday, October 17, in the afternoon, our Lutheran Concordia College of Texas was dedicated to the service of God. Fellow believers had come from near and far to mark this important day as one made by the Lord. The celebration was opened with the singing of the hymn "Praise the Lord, the Mighty King of Glory," sung simultaneously in German and English, accompanied by the brass choir of the Thorndale congregation. It was truly uplifting to hear 1,000 to 1,600 people singing this glorious song of praise in the open air.

P. H. C. Gärtner, the chairman of the first supervisory authority, consecrated the first building of the institution, Kilian Hall, to the service of God with appropriate words and said the consecration prayer. Father R. Osthoff, the chairman of the present supervisory authority, read a suitable passage of Scripture together with a prayer. After another hymn had been sung, Father Hermann Schmidt, presently pastor of the congregation at Serbin, where Father Johann Kilian and his son, Father H. T. Kilian, had once stood, preached the German sermon on John 17:17.

After this, while the whole congregation stood, "Ein' feste Burg ist unser Gott" was sung both in the language of Luther and in the vernacular. J. W. Behnken, President of the Texas District, then preached the English sermon on Ps. 118:24.

Mr. A. H. Ahlbrand of Seymour, Ind. conveyed the congratulations and blessings of the Board of Directors, especially the President of the Synod, D. F. Psotenhauers. Prof. A. W. Meyer conveyed the congratulations and blessings of the sister institution at Winfield, Kans.

After the Director of the Institute, Prof. H. Studtmann, had read a few telegrams and several announcements, the celebration closed with a communal Lord's Prayer.

It should not be overlooked, however, that the 47 teachers removed by the presidents are for the most part those who had already resigned from the school board in earlier years, so that the number of those teachers who actually work in community schools has increased.

Of the 1, 354 teachers on the list, 72 are emeritus, 26 are ready to re-enter the teaching profession after attaining health, 25 are serving the church in other offices, as school superintendents, orphan fathers in orphanages, teachers in colleges, and 20 as professors or assistant professors in our teaching institutions - 143 in all. This would leave 1, 211 teachers in parochial schools.

In order to accurately report the addresses of pastors and teachers, Concordia Publishing House sends out postcards to all pastors and teachers each summer. About 784 pastors and 454 teachers have not returned to us the postcard sent to them, probably mostly because their address has not changed. However, we learn from communications from pastors or postal officials that this or that address is no longer correct, and we are unable to insert the new address because we did not get it.

E. E.

To the ecclesiastical chronicle.

From our Synod.

City Mission in Los Angeles. The city of Los Angeles made a special impression on us when we visited it five years ago. Situated in the most beautiful location and surroundings, in a mild climate, it has in recent years and year-



City Missionary in Los Angeles.

The city has grown rapidly since the tenth century and, with its suburbs, has become the home of many Lutherans. Our congregation there is visibly growing and prospering. Twelve pastors of our synod work there, as well as several more in the suburbs. But Los Angeles is also a city with a colorful mixture of peoples and therefore in a special sense an area for a city and institution mission. From the leaflet of the city mission there, in which for some time now

In the last six months, we see that Father E. Wachholz has regularly visited 10 institutions, ministering to 505 Lutherans and 57 churchless persons, and that he has made 190 visits to these institutions and 73 visits to private homes. In the services held in the asylums there were altogether 7, 574 hearers present, and to 1, 976 persons the missionary spoke personally. Recently, this city mission has also acquired a special missionary house, which can be seen in the attached picture, and which is intended to serve the actual mission among the churchless, the neglected, and those who have gone astray. Preaching takes place twice a week in this place, and soon services will be held there every evening of the week.

Such a city mission is right in line with what the scriptures prophesy and tell about the good shepherd, our Saviour Jesus Christ, Ezek. 34; Joh. 10; Matth. 9, 35-38.

L. F.

A Paffing Christmas Gift. Even now, many a one may be occupied with the question, "What shall I give to my loved ones for Christmas?" Gifts given by Christians to their fellow-Christians must be in harmony with the right Christian attitude in general. A Christian likes to give his fellow Christians something that has meaning not only for time, but also for eternity. This includes, among other things, church magazines, which serve their Christian readers with teaching and comfort from God's Word. It is therefore gratifying that one is becoming more and more accustomed to the custom of ordering a church magazine for a friend or relative as a Christmas or birthday gift. Such a gift brings its blessings to the reader's home throughout the year. Our dear older fellow Christians are often greatly helped by the gift of church magazines in German, since because of the change of language the German services are sometimes limited. . No magazine replaces the church service. But the church magazine is nevertheless a fellow servant of the Word, in that it brings, along with other Christian reading material, godly reflections and teachings from God's Word. Our "Lutheran", like our other periodicals, has always endeavored to serve the spread of the Word of God, and therefore it is truly a puffing Christmas gift for those who still understand German better than English. May this magazine therefore also gain many new readers in the coming Christmas season!

J.T.M.

School children and mission. The "Messenger" from Northern Wisconsin reports in its last issue how at some mission feasts the school children also took part in giving. We read: "The mission feast was a day of joy for the congregation and especially for the children. For during the school year they had made it their business to offer a special collection for the Mission at the Mission Feast, and with this object in view they had saved the pennies and nickels which they occasionally received. Then at the afternoon service they were given an opportunity to offer their gifts by coming forward one by one, and there laying their offerings on the altar. The joy that was reflected on the faces of these little ones cannot be described. Who how much the Saviour will have rejoiced at this willingness to sacrifice and the gift of \$29. 51!"

At another mission festival, the children also told how they came by their mission gifts. One girl wrote, "I earned 25 cents by feeding chickens, 25 cents by picking berries, and 50 cents by making hay"; another, "I give 50 cents to the mission, which I earned by

I earned by hoeing corn and picking berries"; a third, "I earned these two dollars by picking berries." A boy wrote, "These 50 cents I earned by hoeing and weeding"; some children of one family, "These \$5. 60 we earned by hoeing corn." Think of it!
J. T. M.

Domestic.

Strength of the Purified Lutheran Church. The Purified Lutheran Church, which recently held its convention at Richmond, Va. comprises, according to the latest statistics, 2, 938 pastors, 3, 829 congregations, 1, 276, 176 baptized and 856, 180 confirmed members, 3, 515 Sunday schools with 630, 942 teachers and pupils, and 651 weekly schools with 42, 372 children. It maintains 200 missionaries working in Liberia, Africa, in India, China, and Japan, and in British Guiana and Argentina. This widespread missionary work is supported annually to the tune of \$600,000. The mission numbers 141, 733 indentured Christians, who must be added to the above number of members. The total property of the Synod has a value of about \$101, 386, 976, and the annual receipts and expenditures amount to \$18, 372,097. The officers elected or re-elected are: D. F. H. Knubel as president, D. M. G. Scherer as secretary, Dr. E. Clarence Miller as treasurer. Synod professed its support for the theses submitted on marriage and divorce, which among other things pointed out that children are the chief blessing of a Christian marriage, and that therefore the restriction of birth should be condemned as criminal.
J.T.M.

Unnecessary money for reforms. A resourceful mind has calculated that in the city of New York half a million dollars is spent annually on all sorts of reforms. Thus there exists a society which makes it its business to suppress public vice (vioss). This society collected last year about \$14,000, of which \$12,000 was expended on salaries and the rest from other expenses. Other "reform societies" in New York have an annual income of more than a hundred thousand dollars, most of which, however, is paid out for salaries. Such people "reform" only, as one bill-paper remarks, "to live comfortably." They travel only in expensive automobiles and, if they use the railroads, only in Pullmans. Reforming has become a business.

Our Christians, too, are frequently approached to contribute to "reform movements." Not everything, however, can be called a fraud; but, as someone has calculated, in no country is so much unnecessary money spent on "reform" as in ours, while the real work of the church and mission is often neglected. One does well, therefore, in this piece also, to seek counsel from his pastor. Our charitable givers find enough empty coffers in their own church for which to give, and that for the purpose of spreading the pure, upright gospel. Our Church, thank God, does not engage in unnecessary "resorm"; her great resorm work is the preaching of the Gospel.
J. T. M.

Abroad.

"To the poor the gospel is preached." God has His elect throughout the world, even among the most depraved races of men, and to them He miraculously brings the Gospel in His own time, that they may be saved through Jesus Christ. An English newspaper recently reported at some length on a missionary doctor who has taken upon himself the task of bringing the Gospel to the poor Indians in the mountains of Peru at Lake Titicaca. About

four years this missionary, Orley Ford, began his work among the depressed and down-trodden natives. For a long time he wandered about with his wife, until at last he found a village where he could find any lodging at all in a miserable mud hut. By the whites, all belonging to the Roman Church, he was hated; by the Indians he was received as a new oppressor. Deprived of their lands, miserably enslaved by their present landlords, given up to the most horrible sins, they were hostile to him. Without surgical instruments, almost without medicine, the missionary physician, who had undertaken the missionary attempt at his own expense, first set to work to give bodily aid to the almost dull-witted heathen. He took them up with the government against immoderate oppression; with an ordinary wooden saw he amputated a boy's leg, and later, when it was healed against all odds, carved him a wooden leg; he founded a school, and gave some money to the few children who came now and then, that they might buy better clothes. But all efforts were rewarded with ingratitude. Four years passed thus, but longer and longer and more and more urgently did love for these poor people keep him in their midst. At last, after four years, he was able to baptize four Indians. Seven more are at present receiving religious instruction from him, while his school is attended by numerous children, and the mission looks forward to a promising future.

Is not the life of such a man held of value in God's sight? And is there not in it a serious admonition to us?
J.T.M.

A testimony against the Landeskirche. The Rev. W. D. d. Leije, pastor of the protest congregation at Plobsheim, who has been in contact with our brethren over there for some time, has recently given a sharp testimony against the regional church in Alsace. The "Alsatian Lutheran" brings this protest on the front page (No. 8). It reads in brief summary as follows: "The national church, which calls itself a church of the Augsburg Confession, unites in itself the most diverse directions, tolerates false doctrine, and fights against pure doctrine. The Holy Scripture points to this and warns against it. But the national church is not only contrary to Scripture in its doctrine, but also in its entire false, lying practice. Against God's Word, as a popular church, it tolerates in its midst open deniers of God, and is powerless in the handling of the office of the keys, in that it does not exercise church discipline on public and impenitent sinners, as God's Word commands.... The root of all evil is the training, or rather the bastardization, of its pastors by the theological faculty, where more or less man's wit and man's wisdom is taught instead of God's Word. Under the mask of a highly respected academic science, Satan teaches in his own person as a professor, and tears the faith out of the hearts of the future preachers of the gospel, and confuses the minds, so that afterwards, when they have 'taken the exam,' they have trouble picking up again the broken fragments of their infant faith, and saving themselves from the embarrassment of not having to preach to their congregations what they themselves do not believe."

The damage mentioned above also characterizes the so-called sectarian churches of our country. A church that has fallen prey to unionism cannot endure the decline in doctrine and practice, but sinks ever deeper into unbelief and false doctrine. Let this be a lesson to us who, in this time of apostasy, are greatly tempted to slight the glorious inheritance of pure doctrine and sound practice, for which our fathers fought so valiantly and faithfully.
J. T. M.

The Triumph of the Gospel in Russia. The "Ev.Luth. Freikirche" reports on this: "In recent years a great revival has come over Russia. God's living Word is now pouring like a mighty torrent through the deadly weary, bled and devastated land. From the freezing north to the hot south, from the land of the rising sun in the east to the densely populated west, believers are scattered today. Russia is beginning to awaken from her spiritual sleep of death. The ice sheet under which the people lay bound in spiritual sleep has already been broken; the future will cause spring tides to rise from it. Millions of souls have already come to Christ. The farmer behind the plough, the workman in his workshop, the fisherman by his nets, the women at the domestic hearth-they all, with Bible in hand, have brought forth the wonderful change. Without education, without spiritual or other resources, but with deep faith in their hearts and in the power of the Holy Spirit, these innumerable witnesses of the gospel, children of the common people, bring the message of Christ to the masses."

The "Ev.-Luth. Freikirche" remarks on this: "All with the Bible in the hand - reading the Bible and keeping the read word in the heart, that is the way by which men attain rest for their restless hearts. Only the gospel of JEsu Christo given to us with the Bible has in itself the power to awaken a man, even millions of men, from spiritual sleep of death to spiritual life, to make children of God out of poor sinners. Every Christian will rejoice in the above news about Russia. We find here again the truth confirmed: God's word shall not return void, Isa. 55. Would that all who are called to preach the gospel of the Saviour of the world to those Russian Christians would stick to the word of the Bible in all things! For only then can the expected fruits flourish."

Whoever is acquainted with the situation in Ruhland and also understands something of the Russian national character, will not be able to enthuse too rosy hopes with regard to the spiritual revival of the people. Even in Ruhland a conversion of millions is hardly to be expected. But it is gratifying that even in this poor country the gospel is proving to be a power of God to many; and for this grace we also thank our faithful God.

J. T. M.

Travel Pictures.

Mission opportunities on a beautiful island.

The kind reader who accompanies me on my holiday travels has already read last time how on the beautiful island of Long Island, where I first stayed, people are at present moving from the large cities of New York and Brooklyn and elsewhere to the smaller cities and towns, how these towns are growing, how new towns and suburbs and districts are springing up, and how this is opening up great missionary opportunities for our Church which must be quickly seized.

Of course, such missionary work requires work, intensive work, and workers, more workers. It requires work, for it is a colorful mixture of peoples that comes up from the cities and settles there: Churchmen and the indifferent and the quite churchless. Jews are found everywhere, too - New York is, after all, the largest Jewish city in the world - always pursuing business and commerce, for which there is much opportunity in rapidly flourishing cities. The church-minded belong, or once belonged, to all sorts of sects and communities; for it is a well-known experience that in cities of millions like

New York and Brooklyn, with the constant moving and changing of homes, and with the innumerable spiritual dangers and temptations, much ecclesiastical indifference is rampant. So many nowadays who move to the cities, and from the cities to the suburbs, bid God and the Church farewell, saying, or at least thinking in their hearts, "Good-by, God, I am going to the city!" But among these crowds are also many Lutherans or former Lutherans, partly from our older congregations, partly from other Lutheran synods; for in New York and Brooklyn other Lutheran bodies are also strongly represented. In addition, there are Scandinavians: Norwegians, Swedes, and Danes, all of whom are Lutheran by origin. In addition, there are also many newly immigrated Germans, such as I have repeatedly encountered, who are often good, skilled craftsmen, and as a result easily find work and rewarding earnings in the great construction activity on Long Island and quickly settle in. More often the man has come over alone. He acquires a piece of land and first builds -



Church at East Northport, Long Island, N. Y.

(P. H. W. Reinke.)

This is also characteristic of our time - a garage in which he lives. He is thrifty, first pays off the advance travel money, then he lets his family come over, and little by little he comes to build his own modest house in his spare time.

But it is precisely among this mixture of peoples that our church now has a very important mission field. It is not an easy work, much more difficult than branching off new congregations in the cities of our middle and western states, and yet generally taking with them a foundation from the old congregations. Here the people are so various according to their origin and ecclesiastical past; the religious instruction they have enjoyed has often been very insufficient and puny; the knowledge as to what is really Lutheran doctrine and practice is often very slight; not unfrequently, too, they are quite entangled in worldliness, in doubtful ecclesiastical habits, in all sorts of clubs and lodges. A younger pastor told me that he had only one former Missourian in his congregation; and at last it came out that even this one was not from one of our old churches. If I have one wish for the mostly younger brethren from this great

It all boils down to the same thing: the congregation pays so much less in salary, and the missionary treasury ultimately has to bear the burden. But if only a part of what has been spent annually on rent for many years had flowed into our church building fund, we would be well over the rent in most congregations, and many a congregation would have been able to acquire a beautiful congregational property in the meantime. I would like to tell you that this thought has already drilled itself into me in such a way that I could have sat down and written directly to some of the wealthy fellow Christians in my homeland and asked them for a donation for our Argentinean church building fund. To obtain great help for the cause through our values Mission Commission in Chicago is, after all, out of the question as long as its hands are tied by lack of money. But it is really to be regretted that the much-needed money of our missionary treasury has been and is still being wasted in such a way, I must say. God willing, our Christians in Argentina should also be warmed up for our church building fund. But for some reasons this cannot be done so quickly: poverty, other obligations and lack of knowledge about Christian giving. Therefore, some help should come from North America for this very thing. I have mentioned above only the large rent expenses which we could save in Argentina by having a somewhat filled church building fund. That would only be one half; in some places we should definitely have more suitable places of worship, and there, too, a filled church building fund would be the solution:

"Our cause here ought to have a dozen or so such friends as I was recently privileged to meet, and then we would be helped over a difficulty. This is an old pastor in North America. At the beginning of the year [1925] he had read in our [Church Messenger] how our congregation here was making an effort to get some building going, but in view of the great needs could do little for the time being. The very day he read this, the dear old pastor sat down and wrote me that he was willing to give our congregation an interest-free loan of one hundred dollars for about two years. Our congregation should have about a dozen such friends. As I said, then it would be possible to work here. But if much time will pass before we get our own chapel, many wonderful opportunities will be missed in the meantime. As long as our parish does not have a special chapel, in many cases little can be done with those who are distant from the church. At present, however, our congregation can do nothing. Most of the members are day laborers, and some of them are especially poor, especially since the harvest was so bad here last year. Our Christians at home can hardly imagine how dark and gloomy and unwelcoming the huts of some families look here and how they have to struggle along. After all, the church has already raised more than 1,000 pesos [\$400] in building expenses this year. But with what has been done here now for the time being, we have our work cut out for us for a while. If only we had a chapel in this place, so that we could expand what we have built so far on our property (at present it is used for church services and for school) into a parsonage, for which it is actually intended! Then, I believe, the work here would flourish and our congregation would expand as the missionary possibilities entitle us to hope."

Let us faithfully remember our mission workers in South America in prayer and with willing, abundant mission gifts!

L. F.

To the ecclesiastical

From our Synod.

Surprises. In one of our district bulletins we read of a joyful experience of a pastor of our synod. Before the mission festival he had talked with five members of his congregation about the missionary task of our church and had laid it quite to their hearts. These were members whom God had made, if not rich, better off in earthly things than others. And then he experienced the joy of all five bringing a special gift of H100 each for the mission. None of those he talked to refused. They all said that it gave them a special joy to be able to do this.

So it is. To those whom God has blessed in the earthly world - and there are many of them in our midst - no better service can be done and no greater joy given than to call their attention to it, especially in a confidential private conversation, and to ask that they now also give according to their means for the purposes of the Kingdom of God. More than one person who has been spoken to in this evangelical way has done so of his own free will. The Saviour has not said in vain the word, "It is more blessed to give than to receive," Apost. 20, 35. L. F.

Concordia Seminary in St. Louis. Our institution, which as is well known opened its new academic year on October 13 in the new buildings, where lectures have been held without interruption since that time, although the members of the faculty have only now been able to move into their new houses, has in the meantime again experienced two smaller celebrations.

On October 31st the Reformation festival of the St. Louis congregations was celebrated in beautiful weather in front of the main group of new buildings, and a great many of our fellow believers took the opportunity to take a look at the institution buildings, which are now finished, and to enjoy the beautiful buildings. Those who have not seen the buildings for themselves and have not had a glimpse of our present activities in them cannot form a proper idea of them.

On November 22nd another celebration took place here at the institution. The new organ, which was donated by the Behrens family in San Francisco, had been completed and was now inaugurated and used for our services. First, a short liturgical service was held, then the organ was started to accompany the old hymn of the church: "Praise the Lord, the mighty King of Glory", and then a short speech was given by the undersigned about the purpose of our seminary organ. Teacher W. Wismar from the Kreuzgemeinde was the festive organist and, in addition to accompanying the chorales, also played a special festive prelude to "Ein' feste Burg ist unser Gott". After the consecration of the organ, after the song "Herzlich lieb hab' ich dich, o HErr" had been sung, the introduction of Prof. R. W. Heintze as librarian of our institution took place by D. Pieper according to the form used in our church. May God the Lord make him a rich blessing for our institution and for our whole Synod! - Unfortunately, a few days later, Prof. Heintze was struck by an automobile as he was leaving the streetcar, so that he had to be taken to the Lutheran Hospital. But, thank God, his injuries are not of a more serious nature, and he will probably be able to return to his work in a few weeks. L. F.

A timely warning. The "Lutheran Messenger" published monthly by our California and Nevada District in the interest of church work in its area,

draws attention to a danger against which we must not close our eyes. We report only what is necessary from the article. It says: "The Calvinists, after all, cannot help it: like the Catholics, they do not want to rest until they have overturned the divine order of the separation of church and state. Of course, their efforts have one end, namely, to gain the upper hand in all political affairs. But as soon as the Reformers are at the helm of the state in our country, our religious liberty is as much endangered as if the Catholics were the masters of the land. The matter is serious, serious for us and for our church, but serious also for the whole country. The principles of both church communions are dear to our church and to our religious liberty. Every effort of one or the other church for political influence is therefore extremely dangerous for us. Therefore, we must also carefully examine every bill so that we do not cast our vote for the adoption of a dangerous law. One bill, by which Calvinists would supposedly gain, advocates the reading of the Scriptures in our public schools. The bill reveals the Calvinistic spirit, for the Reformed of our land clamor for a religion for the State schools. One reason for their ecclesiastical-political clamor lies in the fact that they have no parochial schools; these are therefore to be replaced by the State. But God has not entrusted the dissemination of precious scriptural truths to the state, but to parents and his church. These have the responsibility."

The writer of this article rightly points out that it is in the interest not only of the Church but also of the State that the two remain separate. Attention is also rightly called to the "unfortunate consequence" found wherever God's Word is not fully observed. Because our American churches, according to the great majority, do not keep parochial schools, the State is said to do "its part" in bringing up the children "in discipline and admonition unto the Lord." If Christian congregations everywhere insisted on parochial schools, there would be no solicitation for instruction in the Bible, in other words, religious instruction, in the state schools, or, what is the same thing, no efforts for the mingling of church and state.

J. T. M.

The work among the Brazilian people. Some time ago Fr. Hasse was appointed by the Missionary Commission of our Brazilian District as a missionary among the Brazilian inhabitants of Porto Alegre and the surrounding area. His induction took place on the second Sunday in August. In the introductory sermon, which was preached by Prof. Rehfeldt from our seminary there, he stated, among other things: "Paul admonishes his disciple to pay special attention to doctrine. Such an admonition is very timely in our day. Very few today are concerned about doctrine. The Roman Church sets aside the teaching of the Word of God altogether, and instead sets up its fables and falsities. Yes, the Pope condemns those who hold to the doctrine of Scripture of blessedness by grace alone for Christ's sake. Roman Christianity is now only an outward trappings that promises something in return for a certain service. Freemasonry promises blessedness to its adherents as a reward for their virtuous lives and blameless conduct. All sects, whatever they may be called, seek in one way or another to instruct man to attain blessedness by his own doing. It is certainly of the utmost importance that we pay attention to doctrine. The Brazilian people lack the message of salvation. Here it is necessary to preach Christ crucified. In no other is there salvation."

This brief excerpt from Prof. Rehfeldt's splendid sermon shows not only that our brethren in South America are working entirely in one mind with us, but also that they face the same enemies and dangers as we do. This is also to be expected. Satan has everywhere one and the same weapon to keep Christ the Saviour of sinners out of the world and out of the hearts of men, the twofold great lie that the Holy Scriptures are not the only source, rule, and guide of divine doctrine, and that we sinners may be saved by our good works. The religion of the Holy Spirit and of the Gospel, the religion of faith, is everywhere opposed by him with the religion of the flesh, that is, the religion of works. There is therefore nothing more dangerous to the salvation of souls than to grow weary and tired of the teaching of the Word of God. But this is just the main pity of our marred time: people no longer want the gospel.

J.T. M.

Domestic.

Closed Churches. Now that the fall and winter work in church and school is in full swing again, the visitor to a foreign city who wants to go to church on Sunday will probably find few closed churches. In the summer months, unfortunately, this happens with increasing frequency, even within Lutheran circles. In the *Lutheran*, the paper of the United Lutheran Church, a Christian complains about how he had to pass two closed churches in a single town this summer before he finally found one where services were held, and it was a foreign language one. The *Lutheran* comments, "It is very gratifying when a congregation allows its pastor a few weeks' vacation; but no conscientious pastor can leave his congregation unless temporary help is provided during his absence. There are congregations that can provide for such relief, but others cannot; and this must also be taken into consideration. The holiday economy must certainly give great comfort to the old' evil enemy, who is so anxious to keep people away from the service. He likes nothing better than to see the churches closed on Sunday. We see him standing at the corner rubbing his hands together and laughing. Certainly he does nothing to keep the churches closed."

J. T. M.

Unused power. This is the name given by the "Lutheran Herald" to the Christian church bulletin which appears in every synod, but which is by no means kept by all members and studied by even fewer. This, as can be seen from the various journals, is the complaint of all church communities. The "Herald" writes: "Unfortunately it must be said that the church bulletins are not used as extensively as they should be. We know congregations, and not a few, in which only ten per cent of the members are reached by the church paper. Is it not short-sightedness of the very first order to deprive ourselves of so important an auxiliary as the church paper is? But how is it to be begun to get the people to keep and read a church paper? This, of course, must depend in part on local conditions. Above all, however, the pastor of the congregation should take a lively interest in this matter. An announcement from the pulpit once or twice around New Year's is not enough. No pastor should fail to call attention to the church paper frequently during the year. This can be done in the form of an announcement among the other announcements, or as a note in the parish bulletin, or even in the form of a quotation from the church newspaper with a specific mention of it. But not only the pastor, but also the other officials of the parish

should take up this cause. Parish leaders will not only find very valuable and instructive suggestions themselves if they read the church paper diligently, but they will also render an important service to the members of the parish if they repeatedly call their attention to the paper, and especially if they point them to important articles and thus gain new readers. The treasurers of the congregations will find no better and more helpful confederate for their often difficult work than the church paper.

"The church newspaper does not exist for its own sake. It is not an institution intended to provide employment for a church editor. That the publishing house earns no money with it is generally known. But it is indispensable as an auxiliary to church life. Therefore it should be utilized by pastors and congregations in a way that exceeds the present one threefold. Where possible, every family, in the congregation should hold the church bulletin. Only then could we no longer speak of unused power in this respect."

J. T. M.

Rome inquires. A short time ago, the Roman See ordered the Romans in our country to inquire closely about the state of Protestantism in North America. The task has been especially assigned to the various orders, notably the Knights of Columbus. It is not an ordinary census, but an exact inquiry how weak or strong, how yielding or resistant, how indifferent or zealous, how hostile or friendly to Rome are the Protestants in the United States. According to reports, this inquiry is to be connected with the great Eucharistic Congress held in Chicago last summer, which has attracted the attention of our citizens to the Roman Church as never before. Hopefully, the papal investigators will not pass by the Lutheran Churches who are still fighting anti-Christianity with the means Luther once used by God's grace, namely, the testimonies of the Holy Scriptures. The Pope will find much that is rotten among the Protestants, but he will also find that the old motto of the Lutherans is still justified today: "God's word and Luther's teaching now and never perish."

Interest in German. The "Messenger of Peace" writes about this: "The resumption of German instruction in the public schools of Cleveland, O., seems to have met with great approval there. However, there is only a report from the Glenville High School; but according to this, over a thousand beginners have registered for German lessons. This does not include such pupils as had previously enjoyed German instruction there. Although exact reports from the other high schools are not yet known, it is certain that the number of pupils taking part in German instruction in the other high schools of the city will be considerably greater than before, and it can certainly be ascertained that the number of German pupils is quite considerably greater than the number of those devoted to other foreign languages."

To the children of the world the German language is valuable because of the scientific and popular works written in it. But when we think of the splendid Lutheran books and periodicals which are available to us in German and which can never be translated, we are heartily sorry that Lutheran Christians do not appreciate the German language. Great intelligence does not prove contempt for this language.

J. T. M.

Abroad.

1926 is quite an ecclesiastical commemorative year. We have already mentioned more than once the 250th anniversary of the death of the hymn writer Paul Gerhardt, as well as the centenary of the death of Johann Friedrich Oberlin, the well-known original pastor in the Steintal in Alsace. But it should also be mentioned that it is one hundred years since Johannes Daniel Falk died on February 14, 1826, the founder of the first rescue home in Germany for neglected and orphaned boys, and in this the forerunner of Wichern, Fliedner and Bodelschwingh. Born in 1768, he had difficulty in studying theology. The councillors of his hometown Danzig, who promised him support at the University of Halle, dismissed him with serious and solemn words. They shook hands with him in turn as a farewell, and told him their best-meant wishes. One of the grayheads held his hand and said solemnly: "John, you are now going away. Go with God! Thou remainest our debtor! For we have quietly taken care of you and lovingly nursed you as a poor child. You must pay this debt. Wherever God may lead you, whatever your future destiny may be, never forget that you were a poor child. And if some day, sooner or later, a poor child knocks at your door, think: it is we, the dead, the old, gray mayors and councillors of Danzig, who are knocking, and do not turn them away from your door!" Falk soon turned inwardly and outwardly from theology, lost his faith, became a writer, and consorted at Weimar with the great minds of the time: Wieland, Herder, and Goethe; he also took a distinguished position in the state. But under hard experiences of life - four grown-up, flourishing children were snatched from him in quick succession - the long-repressed faith of his childhood awoke in him again. And when, after the tribulations of the wars of liberation, at the beginning of the nineteenth century, unfortunates knocked at the door of the "kind counselor," as he was called because of his kindness and helpfulness, for help, he remembered the word of the old counselor of Danzig. He founded with others in Weimar an association, "The Society of Friends in Need." From this came the "Lutherstift," the first rescue institution, to which he devoted his full energies for thirteen years, until his death, in a noble, Christian spirit. Falk also became especially well known and deserved for having composed beautiful and still widely sung Christian folk songs. The song about the Christian festivals: "O du fröhliche, o du gnadenbringende Weihnachtszeit, O du Osterzeit, Pfingstenzeit" ("O you joyful, O you blessed, grace-bringing Christmas time, Easter time, Pentecost time") was written by him and is still, after a hundred years, one of the most popular spiritual folk songs. Likewise, the moving, beautiful boatmen's song from the Baltic Sea, "Wie mit grim'mgem Unverstand Wellen sich bewegen" ("How the waves move with grim folly"), was written by Falk. - In the Weimar cemetery, where Goethe and Schiller are buried, not far from Herder's grave with the inscription: "Licht, Liebe, Leben" ("Light, Love, Life"), there is also the grave of the noble Falk with the simple but much more beautiful inscription:

Under these green lime-trees I, through JEsus free
from sins, Mr. Johannes Falk to be found. L. F.

A Mission Veteran and a Mission Family. The oldest missionary of the Leipzig Mission among the Tamuls in India, D. J. C. Sandegren, could celebrate his eighty-fifth birthday on October 1st. As the Leipzig "Missionsblatt" reports, this has never been the case for a European missionary in South India. Sandegren comes from Sweden, was seconded as a Leipzig missionary in 1869 and has

He was active in the mission of the Tamils for the whole fifty-seven years, not counting the time off, and in spite of his weakened health he exercised a versatile and strenuous activity. The University of Upsala made him an honorary Doctor of Theology in 1907. He retired some years ago, but remained in India. Four of his sons entered missionary service, three of them as ordained missionaries, one daughter is married to a missionary, and a second serves the mission as a doctor. This is probably also a rare occurrence in missionary history. L. F.

Necessity of the parochial school. "May Christians give preference to the religionless school over the denominational school?" The "Evangelische Schulfreund," which is published in Germany, deals more closely with this important question, referring in the process to the conditions in our country. We read there, "The chastisement of American popular life is a consequence of the religionless state school. America was so proud of its schools! Children and teachers of all religions and world views united in the spirit of peace and work! But even in the United States the experience made everywhere with religionless schools is confirmed, that a school without God is a school against God. Now the Sunday school was to give what the school was not allowed to give. But Sunday School instruction remains a thoroughly inadequate substitute for regular school instruction. Quite apart from the fact that attendance is not at all regular, what can be accomplished if on one day of the week perhaps twenty to twenty-five minutes are devoted to Bible history? More fruitful is the work done in Bible classes, where adult youth are gathered for introduction to the Scriptures. The only fault is that comparatively few partake of the blessings of this institution. Under the pressure of the progressive religious ignorance of youth, summer schools for religious instruction have been instituted for some years past during the great holidays. But even they are no substitute for school instruction; for they do not reach all the children of the congregations by a long way, and for the rest resemble a rain-cloud which pours down for a short time, while for the rest of the months there is drought."

The writer has evidently correctly seen through the state of affairs; but we cannot agree with him when he goes on to say, "If the American churches realize their time, they must exert all their powers and build schools of their own. But from the sense of justice of their political bodies they must demand that their schools receive the same grants, according to the number of heads of their pupils, as the State schools." The first sentence is true, but the second is not. Our parochial schools are primarily intended to educate our children in the discipline and admonition of the Lord. In our schools all instruction is under the word of God, and therefore we do not claim any support from the side of the state. But what the writer says in the first part of his essay, we must always keep in mind.

J.T.M.

Modern idolatry. A shop on the busiest street of Bad Nauheim in Germany displays in its window house gods, bald male figures tinted brown and yellow and seated on a black pedestal, apparently representing the Indian idol Buddha. The pedestal also carries yellow candles in two candlesticks. Near the figures are two cards with coloured print with the following content: "I banish trouble, strife and quarrel; with me you have happiness at all times" and: "Sacrificial ceremonies: You have been angry during the day; so in the evening go to your Ykik, light the two candles, immerse yourself

into your household god for a minute, use him as a lamp in your darkness, and then go to bed." Another instruction is, "You two friends have quarrelled; so hasten to your ykik. One light a candle, the other, seeing the exalted countenance of the patron of your friendship, will not hesitate to do the same, and then peace will reign again." Note also, "Other ceremonies are also pleasing to the household god."

The change-sheet, from which we take this, remarks on this subject, "Is not this atrocious? What poor people they must be who buy such household gods!" The answer to this question is not difficult. For these are people who have long since broken with the Bible, revile it as a superstitious book, and mock the God of salvation whom it proclaims. Thus Satan in turn makes his mockery of them. J. T. M.

Spread of Astrology. The paper "Auf der Warte" reports on the spread of astrology in Germany as follows: "In a blatant manner astrology today makes propaganda for itself and in many cases lures money out of people's pockets. By giving the place of birth and the dates of birth, the astrologer wants to be able to calculate the position of the stars as they existed at birth. From the constellation the fate of the person in question can be deduced. According to astrologers, there is a deep connection between luck and the stars. Thousands, therefore, seek advice from astrologers in getting engaged, applying for a position, opening a business, buying and selling, etc. The modern appearance of astrology is a frightening proof of how terribly great is the apostasy from the living God. Unfortunately, there are also Christians who think astrology is harmless and harmless. Those who think so may not know the deeper implications of astrology."

We agree with the writer "that the modern appearance of astrology is a frightening proof of how terribly great is the apostasy from the living God." Those who indulge in astrology usually do so because they have abandoned their trust in God. The believing Christian does not want to know what God has wisely hidden from him, but keeps the gracious promises of his heavenly Father, and is happy with his heart, because he knows that the almighty Father-hand of his God is guiding him safely and blessedly through suffering and joy to blessedness. Where this trust in God is not to be found, there is fear and trembling and vain striving for rest in the conduct of life. The attitude of God toward all astrologers, soothsayers, and interpreters of signs is evident from Deut. 19:31, where he says: "Turn not to the soothsayers, nor inquire of the interpreters of signs, lest ye be defiled in them: for I am the LORD your God." J. T. M.

As Scripture testifies. In a recent address to the British Society for Scientific Research, a famous antiquarian, Prof. Dr. Landon, declared that it was fairly safe to assume that the cradle of civilization had been either in Sumer or Egypt. This view, as the scholar proves, is based on researches and excavations which he has made under the direction of the museums at Oxford and Chicago. He pointed out that it is a fact worthy of note that both in Sumeria and in Egypt the finest specimens of art are to be placed at the beginning of the period in question. Sumer - or Sumeria - is the biblical Sinear in the Euphrates valley and is located west of Ararat, where the ark settled after the Flood. Based on the Bible statements, we are certain that the culture of man began in Sinear and that it later transplanted to the Nile Valley in Egypt.

We are pleased that today's research supports the statements of

of the Scriptures, but are certain, even without the testimony of the antiquarians, that the Bible itself reports the truth in these historical matters.

J. T. M.

Jews in Palestine hear the gospel. While the adherents of so-called "Zionism" are endeavoring to settle as many Jews as possible in Palestine, Christian associations are endeavoring to preach the gospel to the Jews there. How this is done, and with what success, was reported by a missionary at the eighty-third annual meeting of the British Society for the Propagation of the Gospel among the Jews, as follows: "The meeting was held in a mission hall at Haifa, a centre where the Jewish population is rapidly increasing. The Jews are not induced to enter the mission hall by any suggestion that the gospel is in any way softened to meet their prejudices. The text hanging on the wall is a clear proclamation of the gospel message. The meeting is conducted in Hebrew. The addresses contain earnest exhortations to accept JEsu Christum, the Saviour, in faith. The room is filled with Jews, who listen to the message with the greatest attention, and are also willing to talk with the speakers afterward about what has been preached."

Paul was so grieved about the stubbornness of the Jewish people that he wrote: "I have desired to be banished from Christ for my brethren", Rom. 9, 3. But he could also write: "The election obtains it", Rom. 11, 7. God has in His great grace also among the stubborn Jewish people such who seek salvation and find it in Christ. J. T. M.

Pagan prayers. The Buddhists in India and Tibet use so-called prayer wheels to make praying easier. These contain a long strip on which the same prayer has been written over and over again, and which is turned by a crank. Each turn of the crank signifies a prayer. Such prayer wheels come in all sizes and shapes, from small silver coils carried by the lamas in their hands, to the large, garishly painted wooden cylinder on the roads near the monasteries. Each turn of the crank brings, according to the promise of the priests, the same spiritual blessing to those who make use of it as the reading of prayers. There are prayer wheels with reels on which ten thousand prayers are written, and by means of which the "praying man" can obtain indulgences for many offenses in a few minutes by turning them quickly. There are even prayer wheels in which the turning is not necessary, because they are turned by the water of a stream; others, placed over the stove, are driven by the rising heat.

Verily, here we have more than the "babbling of the Gentiles", of which our Savior warns Matth. 6, 7. But what is one to think of the monasteries of the Roman Church, in which so and so many pray for one person, depending on the payment? In an advertisement in the Catholic "Essener Volkszeitung" of July 7, 1925 we read: "In many great concerns, which especially today bow down so many people, they gladly take refuge in the monasteries, so that their souls consecrated to God may be prayed for at the throne of the Eucharistic Savior. . . . what a comforting awareness for many who do not find much time or peace to pray, that their intentions are always presented to the merciful Heart of Jesus! The stipend for an adoration novena is five marks as alms for the monastery."

That is truly blaspheming God with prayer! He who does not find time for prayer himself, but lets a paid prayer be said for him, will only be able to expect wrath from God instead of an answer. J.T.M.

Blessed hope.

"These all have the promise . . . have seen it afar off, and put off to it," says the Epistle to the Hebrews of the pious of the Old Covenant, chap. 11:13. They have been the first great Advent church. All have waited, the arch-fathers, the kings, the prophets. The second Advent church was instituted by JEsus. With his coming, what he was to be had not yet appeared; nor had it yet appeared in the disciples what they were to become. JEsus directs them to wait: "Be ye like unto men that wait for their Lord," Luk 12:36. When He departed from them, the great waiting began among His own. "Maranatha", "The Lord is coming", the believers greeted each other, 1 Cor. 16, 22. "The Lord is near", Paul wrote to the Philippians, chap. 4, 5. People came who wanted to dislike their waiting as foolish, as convicted. The church of Christ did not accept them.

"We wait for the blessed hope", Tit. 2, 13, this is how Paul describes her waiting. She has something "blessed" to wait for. Two words the Scripture has for blessedness. One is equal to salvation, "He will save his people, make them blessed, from their sins," Matt. 1:21. The other is like a garden of God where the trees of life blossom and the waters of salvation rush, where the song of angels and the harp playing of the perfected are heard. This blessedness is what Paul has in mind by the "blessed" hope. Believers would be the most "miserable" of all men if they did not have this hope. Because they have the hope, because more than earthly blessedness awaits them, their waiting also already has blessedness. "We are blessed, but in hope", Rom. 8, 24. From their "blessed hope" they get strength against the sufferings of time and no less strength against the lusts of time. They are called out of time to an inheritance which no eye has seen and no ear has heard. How should they not for this leave and sacrifice all that the world offers?

Hope does not proceed from empty dreams, as the heathen dreamed of paradises to come. The content of hope is Christ; waiting goes to Christ; blessedness brings Christ. We wait for the "appearing of the glory of the great God and our Saviour Jesus Christ," Titus 2:13. Christ was already with men, but not in glory. He was in lowliness. His lowliness, too, was so beautiful that the song of the church says, "I cannot see my fill." People in the days of JEsu could not get their fill of Him. "Behold, all the world followeth after him," said the Pharisees Jn. 12:19. Later men could not see their fill of JEsu either. Does not the verse go to this: "Again and again I must read in the old holy book"? And yet all this is only lowliness. But when the Son of man shall come in his glory," saith Jesus, Matt. 25:31, indicating that all that men have seen of him is but a shadow of that which he shall be at his coming. Reason stands still, it goes into the depths of the Godhead. JEsus Himself speaks of the glory which He had with the Father before the world was, Joh. 17, 5; in this glory of the Father He will appear, seated on the "throne of His glory," and "all the holy angels with Him," Matth. 25, 31. This is the day which the church looks forward to, when all their sufferings shall be at an end, when their Lord shall come and receive them into His glory. "Those who were ready went in with Him to the wedding", Matth. 25, 10.

(Allgemeine Ev.-Luth. Kirchenzeitung.)

office, and since then resided on a small estate in the midst of his last parish.

August 16, 1883, he entered into holy matrimony with Henrietta Hesse, of Lincoln, Mo. This marriage was blessed with twelve children. Surviving him are his faithful companion, eight children and twelve grandchildren. He brought his age to 71 years, 1 month and 26 days. The funeral took place October 9. Rev. P. T. Schmidt delivered the German and the undersigned the English funeral oration. O. Heimsoth.

Teacher Michael Nessel was born in Kendallville, Ind. on September 29, 1854, and died September 8, aged 71 years, 11 months and 9 days. In September, 1874, he entered the teacher's seminary at Addison, Ill. and after passing the examination in 1879, followed an appointment to the Immanuel congregation at Cleveland, O., which was then a "school district" of Trinity congregation (K. J. H. Niemann). Because of increasing infirmity, Teacher Nessel felt compelled to retire two years ago. He had served the Immanuelsgemeinde forty-five years in all loyalty. He is survived by his widow Sophie, née Horsch, four children and several brothers and sisters.

At the funeral service in the church Fr. F. J. Keller preached in English on Revelation 2, 10 and the undersigned in German on 2 Tim. 4, 7. 8. The undersigned also spoke in English on Hebr. 10, 39 before the assembled school children.

"This is the promise which he promised us: eternal life," 1 John 2:25.
A. W. Hin z.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Daily Bread, or *Home Devotions.* By *F. E. Pasche.* Concordia Publishing House, St. Louis, Mo. 422 pages 6"x9", bound in cloth with spine and cover titles. Price: H3.00.

A new English devotional book that appears just in time to serve as a Christmas gift for young and older married couples. It is very suitable for this purpose in terms of content, and the external decoration in beautiful print and in bluish cloth binding with prominent spine and cover title and decoration also recommends it for this purpose. It contains 318 devotions and some prayers and treats the truths of the Catechism in these reflections, but is not based on the text of the Catechism, but rather on a Bible verse, which is highly recommended for such a book. The individual meditation fills about one page and concludes with a prayer and hymn verse. The devotions also deal with contemporary issues and are rich in teaching, admonition, warning, encouragement and comfort.

L. F.

The Titles of the Christians in the New Testament. By *William Dallmann, D. D.* Northwestern Publishing House Print, Milwaukee, Wis. 351 pages 5"x8", bound in cloth with gilt and cover titles. Price tzi. 75. to be obtained from Concordia Publishing House, St. Louis, Mo.

D. Dallmann has twice delivered from the meetings of the Synodical Conference, first in Seward in 1910, then in Milwaukee in 1914, beautiful doctrinal lectures on the honorific titles of Christians in the New Testament. He now offers these lectures in increased and expanded form in English in this book, which he has therefore quite appropriately dedicated to the Synodical Conference. It is written in the author's peculiar, short, gripping manner, which has already been described several times, and will certainly be read with pleasure and inner profit by many. Forty-one different such titles of honor: Salt of the Earth, Little Flock, Witnesses, Citizens, Pilgrims, etc., are here enumerated and elaborated, and it may well be said that even diligent and regular readers of the Bible do not pay so much attention to these beautiful and substantial titles, and consider what all lies therein, until they are made aware of them by such a connected exposition.

L. F.

Our Church Abroad. The Foreign Missions of the Lutheran Church in America. Editor-in-Chief: *George Drach, D. D.* The United Lutheran Publication House, Philadelphia, Pa. 277 ropes
5VzX8, bound in cloth with gilt title. Price: H1. 25. To be obtained from Concordia Publishing House, St. Louis, Mo.

This well-illustrated book, also adorned with mission maps and mission pictures, gives the history of the heathen mission as practiced by the various Lutheran synods of our country, and is thus a valuable reference work. The editor is D. G. Drach, a well-known missionary of the United Lutheran Church. He has also written the four chapters dealing with the various Gentile missions of the said church. The remaining chapters, which describe the other American Lutheran heathen missions, are always written by representatives of the missions concerned. Our own heathen mission in India and China was described by Mission Director F. Brand. In the preface it is emphasized that the names of the authors always stand above the individual chapters and that each of these authors alone is responsible for what is said in the respective chapter. This also means that he is not responsible for what other writers say in other chapters. This is the only correct way for a book of this kind. At the end there is a mission statistic, a list of all American mission agencies, a survey of American Lutheran mission literature, and an index, which is especially necessary in a work of this kind. The "Mission Dove" is missing among the "Mission Sheets" executed, while the *Lutheran Pioneer* is mentioned. L. F.

The struggle of Christianity with paganism. Images from the past as mirror images for the present. By Gerhard Uhlhorn, Dr. theol. Publisher by D. Gundert, Stuttgart. 408 pages 5X7", bound in cloth with gold title. Price: H1. 75.

This is an old, good acquaintance, whom I already knew forty years ago, certainly also some readers of this paper. The book is now in its seventh edition, although the author has been dead for twenty-five years. This shows that it is still read with pleasure. And rightly so. It has been called a "masterpiece" for its content and form, and has been translated into several newer languages, including English. It describes in three parts the struggle of Christianity with paganism in the first Christian centuries. The first part, "The Fighting Powers," has these subdivisions: 1. The religious state of the heathen world. 2. The moral state of the heathen world. 3. the Christians. The second part, "The Camps," breaks up into these chapters: 1. The first clash. 2. the Christians on trial. 3. the reversal. 4th The general persecutions. The third part, "The Victory," describes first the "decisive struggle," then the "victory," and finally "the final reaction of paganism." The author, one of the best-known theologians and churchmen of the nineteenth century, closes the preface with the wish that "the glimpse into the heroic days of the Church may bring vividly to the consciousness of many readers what we have in Christianity, and awaken in them the joyful assurance that even today the word is true: 'Our faith is the victory that overcame the world.'" L. F.

American calendar for German Lutherans for the year 1927 after the birth of our Lord Jesus Christ.

Lutheran Annual for 1927. Literary Editor: P. E. Eckhardt. Concordia Publishing House, St. Louis, Mo. 136 pages each 5-1/4x8 1/2. Price: 15 Cts. each.

Ev.-Luth. Hausfreund Calendar for 1927. Printed and published by Johannes Herrmann, Zwickau. Price: 20 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

Bible Text Calendar. Thoughts for daily contemplation.

Scripture-Text Calendar.. IöouKÜbs kor dail^h Meditation. 1927. 6oneorkia UuklisüinA House, 8t. iSouis, L4o. Price: 30 cts. each; the dozen H2. 88 and postage; the hundred Z17.00 and postage. Special prices for a larger number.

Day by Day with Jesus. A Christian calendar for 1927. Edited by W. H. T. Dau. Price: 60 Cts. To be obtained from Concordia Publishing House, St. Louis, Mo.

A whole series of calendars have been sent to us for discussion. At the top we again place, as always, our two synod calendars, one or the other or preferably both of which should be found in every home. With their many lists, they are indispensable for anyone who wants to know about our Synod, but they also contain 26 pages of useful, good, carefully selected reading material.

No. 3 is the well-known calendar of the European Free Church, which has been published for forty-three years. We know of no calendar that surpasses it in richness, variety, and careful selection of reading material. Of the longer articles we mention only the beautiful contemplation of time: "Von allerlei Lichtern und vom wahren Licht" (Of all kinds of lights and of true light) and "Zur Erinnerung an Valerius Herberger" (In memory of Valerius Herberger), the pious preacher at the "Kripplein Christi" (little manger of Christ) in Fraustadt and poet of the beautiful death song "Valet will ich dir geben."

No. 4 and 5 find the beautiful wall calendars of our publishing house, which will certainly please many and, if properly used, will bring much blessing. They are available in German and English; but the English one is not simply a translation of the German one, but in spite of all the similarities, there is nevertheless

To the ecclesiastical

Domestic.

A cheerful giver. It was recently reported in the "Lutheran" that a congregation in Brazil would like to have a house organ for their services. A missionary friend far away was immediately willing to donate \$160 for this purpose. In the letter in which she sent the money, she wrote literally: "I can imagine how it will gladden the hearts of the members of the congregation when the organ sounds for the first time in their service and lets the first sounds be heard in praise of the Lord. I wish I could sneak into the back seat and rejoice with them. Because this is not possible, I rejoice here all alone. It has already given me so much joy that I have had the opportunity to offer this gift. It is now the time of thanksgiving and rejoicing in the Lord." The writer, a single person, then adds, "Whom, you say the Lord's Prayer to, remember me also in your prayers, that it may please God to take away from my life a heavy cross that is on my shoulders." The recipient of the letter remarks: "Is it not refreshing to meet Christian souls who, even under a heavy cross, can still be joyful and rejoice, and to whom it is a joy to make others happy and joyful?"

L.F.

The Advent season receives attention. The "Friedensbote", the newspaper of the Uniates in our country, writes about this: "The church communities of our country, which do not know the church year, have already celebrated Christmas and Easter for years. In recent years, the Passiontide with the proclamation of the Word of the Cross has also acquired special significance for them. Now, happily, there is also an effort to celebrate Advent in a dignified way. A great blessing rests upon the early church institution of the church year, and we rejoice that increasing attention is being paid to it in our country."

Luther acted wisely when he retained the beautiful and useful things that had been preserved from ancient times in the Roman Church and did not allow himself to be carried away by the enthusiasm that also abolished the church year. According to the ecclesiastical year, which gives the salvific deeds of God their due place, Christian instruction can still be most appropriately arranged through preaching. Only then God's Word must really be preached. Whoever, like the well-known preacher Cadman, talks at Passion time about the League of Nations instead of about Christ crucified, desecrates the Christian church year. We welcome the observance of the holy season of Advent by feiten of other communions only if by so doing the right preaching of Advent is brought to bear.

J. T. M.

"Let us read together!" So reads the caption to a cover picture that a Christian change sheet is putting before its readers in a special "book number." The picture, which some readers of the "Lutheran" may have seen, shows a father reading to his children from a beautiful book in the living room. The little ones listen devoutly to his speech; with great interest one of them leans over the father's shoulder and reads along with great emotion.

This is truly a picture that teaches us all a lesson. Children, when they grow up, must be encouraged to read good books and magazines. They need to learn to distinguish between what is good and what is evil. They learn that in school and confirmation classes, though. But the real learning time in this play starts after the con

It is at this time when our youth comes into contact with the world more than before. It is then that their judgment is formed, and it is then that their interest in books and magazines really begins to develop. How necessary it is, therefore, that in this important time of development parents read with their children, that is, that they give their children the right guidance to study good magazines and books, supervise their reading, and also warn them against bad books! The great disciple of the Apostles, Timothy, knew the Scriptures from infancy, 2 Tim. 3:15. This was because he had a pious mother and grandmother to instruct him in the study of the Scriptures, 2 Tim. 1:5. Our Synod has made ample provision for good books and periodicals for our Christian children. No infant age has been forgotten. Especially the magazines for our little ones are well adapted to their sense of childhood. The reading material is so carefully selected, so rich, instructive, edifying, and generally beneficial, that even the parents who study it will be blessed by it. In short, "let us read together for the glory of God and the salvation of our children!" Our children, whom Christ has bought dearly with his blood, deserve that we should spend time and strength upon them.

J. T. M.

How do we prevent our children from becoming criminals?

Criminality is increasing so rapidly in our country that the state and the authorities are at a loss as to how they can defend themselves against it. Therefore, much is written about it in secular newspapers, partly by people who themselves do not have the best reputation. Thus also the other day the notorious criminal lawyer Clarence S. Darrow, whose name certainly does not have a good sound among Christians, illuminated the rapid and steady increase of crime in this country in a lengthy article. While he excuses some of it and attributes it to the circumstances of the times, he emphasizes that our people's only hope for improvement in this matter is that our children be brought up early to do good.

Darrow, however, does not know the right way to do this, for he is a God-denier and a scoffer. Nevertheless, it is important that even this blind heathen insists that children must be brought up to goodness at an early age. It has often been said that children should not be plagued with religion, but should be brought up without it, and given an opportunity to choose their own religion. This is quite wrong. Our Synod does well to insist on Christian parochial schools, where our children learn not only what is right and pleasing to God, but also how to do right, namely, by faith in Christ, through which they become God's children, guided by the Holy Spirit.

J. T. M.

The Holy Communion. An English church bulletin wants to encourage its readers to diligently visit the table of the Lord. It therefore writes all kinds of beautiful things about the Holy Communion. Holy Communion is a vow of fidelity to the Lord; whoever goes to Holy Communion vows anew to his Savior to be a true Christian. Holy Communion is a memorial of the death of Christ; whoever goes to the table of the Lord remembers the cross on which our Saviour died for us. The Holy Communion is also a meal of confession; he who communes confesses that he desires to be saved through Christ alone. Holy Communion is a sign of Christian brotherhood; whoever goes to Holy Communion thereby declares that we believers in Christ are brothers, "one body and one Spirit," Eph. 4:4. Holy Communion is also a pledge of Christ's return; whoever goes to this meal thereby declares that he is looking forward to the Second Coming.

The Lord rejoices and comforts in the coming of Jesus for the final redemption of the faithful.

But the Lutheran reader already recognizes from this that the writer is a Reformed, and the Reformed unfortunately forget the main thing about the Lord's Supper, the actual thing it is about, namely that the Holy Supper is a means of grace ordained by Christ, through which he offers, presents, appropriates and seals the gracious forgiveness of our sins. This is the core and star of Holy Communion. In instituting the holy supper, Christ expressly said, "This is my body, which is given for you; this is the cup, the new testament in my blood, which is shed for you," Luk 22:19, 20. According to the gospel of Matthew, the Saviour added, "for the remission of sins," Matth 26:28. The remission of sins our Saviour purchased for all men on the trunk of the cross, and it is now present as a glorious good, in which all sinners shall have a part. Therefore Christ offers it to all men in the gospel, and earnestly desires that all should receive it in faith. But to make his faithful all the more sure of the forgiveness of their sins, he instituted the holy supper, wherein he pronounces absolution to all individually and specially, and cries to them, "Thy sins be forgiven thee."

This is the goodness and glory of the holy supper, that in it we receive Christ's true body and true blood for the remission of our sins. This we are to believe and confess. The Reformed who deny this - and even the best of them, the so-called fundamentalists, do so - are not following the Scriptures, not the words of the Saviour, but their poor, blind reason.

J. T. M.

The greatest commandment. Recently a resourceful man sent out a questionnaire to find out which commandment was the greatest and most important in the opinion of our people. Of the five hundred responses he received, the vast majority said that the most important commandments were those that express our duty to our neighbor. Judging by this, the majority set aside the first tablet of the holy ten commandments altogether, thrusting God from the throne and actually making man God. In doing so, it has also declared that Christ's judgment is no longer authoritative for them. Our highly praised Saviour has established the order: first God, then neighbor; or, from love to God flows love to neighbor. "Thou shalt love God thy Lord with all thy heart, and with all thy soul, and with all thy mind. This is the noblest and greatest commandment," Matt. 22:37, 38. The Saviour did not teach anything new with this, but only repeated what God had already said in the Old Testament: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might," Deut. 6:5. In our country God has often been forgotten, and God has been put out of the way; hence not only the insane inclination to commit ever greater crimes, but also the hatred of our neighbor. True love for one's neighbor dwells only in a God-fearing heart. J. T. M.

Mission among the Indians. In our country, as is reported from New York, there are still fourteen or fifteen Indian tribes with about 40,000 souls, for whose salvation the Christians of our country have done almost nothing. Most of these tribes dwell in the Rocky Mountains and in California and Arizona. The government has made ample provision for them, so that they suffer no want; but the churches have failed to preach the word of salvation to them. A missionary society of Christian women has now been formed in the East, collecting about \$30,000 annually. With this money

So-called welfare centers are being established, where religious services are also to be held and religious instruction given. Fifty-three such welfare centers have already been established. The Indians are also taught to become industrious and useful citizens. They are taught health care, tree and fruit culture, farming, beekeeping, poultry and cattle breeding, etc.

Our Synod is also doing mission among the Indians; but this might be greatly extended. J.T.M.

Morning devotions in a coal mine. At one place in Illinois, the miners are supposed to hold a devotion every morning after they go down into the depths, led by the workers themselves. Before they go to their dangerous work, they all stand in a circle with their heads uncovered and invoke the protection of God. That this custom also has a favorable influence on the moral conduct of the men is evident. "In the midst of life we are embraced with death."

J. T. M.

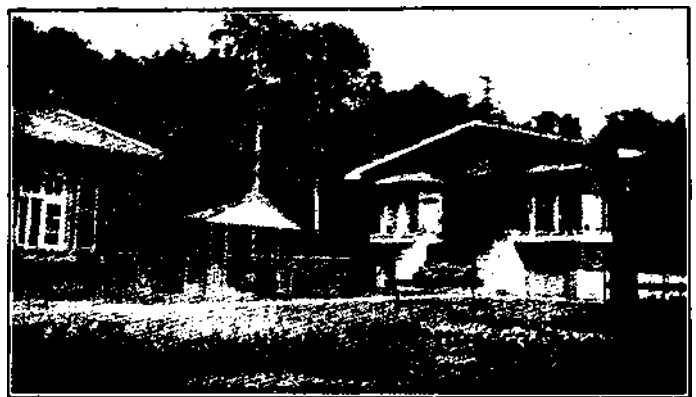
King Benjamin and the House of David. The infamous sect, bearing the curious name of "The House of David," is now to be disbanded by the government of the State of Michigan. It had its headquarters in Benton Harbor, Mich. where, hidden from the eyes of the world, it led a secluded existence. Its last "king," who called himself Benjamin, is now in the hands of the police, having first succeeded in eluding them. One day, quite unexpectedly, twenty policemen appeared, broke windows and doors, and captured the "king" Benjamin. In their seclusion, the sect practiced the greatest immorality under the name of "free love" and called it "religious discipline" (discipline).

False doctrine and ungodly walk usually go together, as has been proven true in this case.

J. T. M.

Abroad.

Greetings and thanks from Sterkrade. In Sterkrade, in the well-known Ruhr area, there is a children's home called "Nächstenliebe" ("Charity"), which has been maintained for a long time by women's associations and individuals from our synod. Mrs. Dr. G. Pagels, the director of this charitable institution, sends us the following greeting and thanks, noting: "Because



The children's home "Nächstenliebe" in Sterkrade.

some gifts were sent to us without the names of the givers, unfortunately we cannot send a Christmas greeting directly to such dear friends. If you hear that anyone complains of this, you will kindly explain the reason and send us at once the names and addresses of such friends. Then we will correct the failure at once." The greeting reads:

"Sterkrade, Rhineland, Christmas, 1926. Whoever's on-

takes away, he takes away our Saviour. This is what our dear Lord Jesus said, and that is why we, the children of the Sterkrader Children's Home, come on the birthday of the dear child of Jesus to all those who love the Saviour, and ask them: Take us in! We are our 7V children who seek and find rest and care in the Children's Home every six weeks. Your love for him who became poor out of love for us, and your love for us who are in such great poverty, has given us the children's home where we wallow so happily. But it is your love above all that can preserve this home for us. Therefore we ask you cordially, dear friends, for



Quite a few of the seventy little inmates of the children's home.

for the sake of the Saviour who loves us and whom you love, to want to support our children's home also in the future, so that we and the many hundreds of children, who are so poor and miserable, can at least for a short time be given a rest, which we need so much. Our dear Saviour has said, 'Ye receive me.' May he fulfil this promise to you and to all of us, and give us a blessed Christmas!

"Your children of the children's home 'Charity',

Sterkrade in the Rhineland." L. F.

A sign of the times. The "Ev.-Luth. Freikirche" writes: "A gigantic swindle that has been going on for years all over Germany and to which tens of thousands have fallen victim has been uncovered by the criminal police in Hamburg. A swindling company, with the help of large advertisements in flyers and newspapers, was shipping a tea that was supposed to prevent pregnancy in a harmless way. Thousands of orders had been received for years; in 1924 and 1926 alone, according to the accounts, about one million Reichsmarks were earned. If one could rejoice that the purchasers of this tea, which cost from 12 to 36 marks, although it was worth at most three marks and was quite harmless in the desired direction, were harmed only in their purses and not, as is often the case with such remedies, in their health, it nevertheless remains a deeply saddening sign of the times that so many people are anxious to prevent the blessing of marriage. This is a proof that faith has dwindled, and with it all discipline and respectability have fallen away." - How Satan deceives men is also evident from the fact that husbands and wives who do not wish to have children do not as a rule become richer and happier, but are very often unhappy, dissatisfied, miserable, and sick in the physical and spiritual.

J. T. M.

Persecution of dissenters in Romania. As announced by the president of the Baptist World Alliance, more than one million Baptists will complain to the League of Nations against religious persecution in Romania. The chairman of this

Association declared that Rumania was the "darkest spot on the face of the earth," and "ten times worse than Russia in all matters pertaining to religious liberty." All who do not belong to the state church are most emphatically persecuted, and Lutherans, Baptists, Presbyterians, Jews, Unitarians, etc., can count on no protection on the part of the government. The Baptists will submit a memorandum to the League of Nations, signed by representatives of this community throughout the world. In this way it is hoped to exert such influence as will stop the persecution of dissenters in Rumania.

J. T. M.

Palestine. Old Palestine is inexorably going to its grave, laments the well-known Rev. D. Schneller, who has spent nearly all his life there. "When I think," he says, "of what the country looked like in my childhood, or even forty-two years ago when I came to Bethlehem as a young missionary, it is simply unrecognizable. A new age has come into the country with the new English government, which has simply destroyed the old and put in its place an altogether strange world, the world of alien Europeanism. And strange to say, it is the immigrating Jews, whose fathers once dwelt here in Biblical times, who contribute most to the complete obliteration of the Biblical traces. The natives do not have character enough to hold their own against this foreign world. The old, beautiful costumes, which reminded one of old Biblical times every time one walked, are disappearing. The fellah, who used to have only his white shirt reaching to the knee, and on his head the broad, yellow-red silken turban, is becoming more and more a rare sight. He now wants to be like the townspeople. The old customs, which often seemed to us like a matter-of-fact interpretation of the Bible, are coming off more and more. If I had not written my book 'Do you know the land?', which traces these biblical traces, forty years ago, it would no longer be possible today.

Turkey and the Young Men's Christian Association. The Turkish government has banned all branches of the Young Men's Christian Association in its territory. The reason given is that this society wants to alienate the Turks from their faith through religious endeavors. The society had already been challenged earlier, and immediately after the war an order was issued for the closure of the main building in Constantinople. The order, however, remained unheeded, and the Association continued to operate. Now the controversy flared up again after a Christian-minded Turk declared at the World Youth Conference in Helsingfors, Finland, that young Turkey was ready to be enlightened by the light of the Saviour. The Turkish government interpreted this statement as if the Young Men's Christian Association was primarily a missionary association and had the conversion of the Turks in mind. The management of the association in Constantinople is in the hands of Americans.

It is evident that the Turk does not want to know anything about Christ, nor does the Pope. Even today the mission among the Mohammedans has very little success, which testifies to a quite outrageous blindness of the peoples who are devoted to this false doctrine. True Christianity, however, the Young Men's Christian Association will not bring to the Turks. J.T.M.

Wonderful Inventions. Some time ago a new invention was made in the field of radio, which has become known under the name of "ray radio". Radiated radio differs from broadcasting in that the messages are directed in a certain direction, similar to a beam of light. This invention is now to be used to

to interconnect the many islands of the South Seas. The most important messages about world events, which are spread by large radio stations, are to be transmitted by Australian installations to the different island groups of the world sea by the radiation radio. In fact, the radiocommunication has the advantage of allowing a long range at a low current. In this way, even the lonely islands will be torn out of their abandonment and connected with the world. All this will also contribute to the worldwide proclamation of the Gospel, and, as one change sheet remarks, will hasten the end of this world and the return of Christ. More and more, broadcasting is being put at the service of religion.

Already the prophet Isaiah prophesied: "The isles wait for me, and the ships of the sea long ago, to bring thy children from afar, with their silver and gold, unto the name of the LORD thy God, and to the Holy One in Israel, which hath glorified thee", Is. 60, 9. God now creates new means for us to reach the distant Gentiles.

_____ J. T. M.

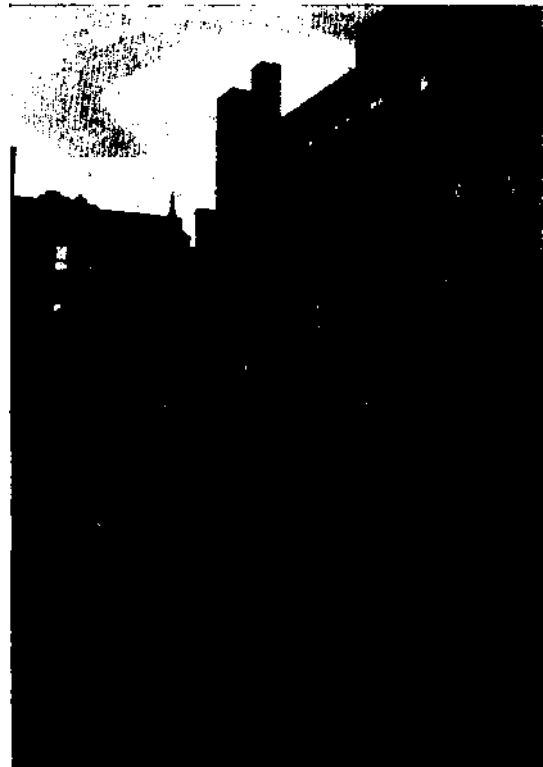
Travel Pictures.

On the big island.

I did not spend the whole of my holiday on the beautiful island of Long Island, which I have told readers about in previous reports. Long Island is so close to the city of New York, and New York has so much to offer, that even in the hot month of August, when the New Yorkers themselves are escaping their big city as much as possible, one feels compelled to take a look around there again. I spent three days there, and in between two days at Highland Beach, N. J., where my old college friend P. Wm. Köpchen of New York has a modest and yet so pleasant, hospitable summer residence directly on the Atlantic Ocean, where I had already found friendly hospitality with him and his like-minded wife twice in earlier years, and where one can enjoy an invigorating wave bath away from the large, colorful crowd of people, so that one would never want to swim in any other place again. One day a third older fellow student, Otto Hanser, the chaplain of the Wartburg Lutheran Home in Brooklyn, kept us company and reminisced about times long past. And in the meantime, another former student, Fr. H. Köpchen of Elizabeth, N. J., showed us the beauties of the New Jersey coast in long automobile rides and finally drove all the way back to New York. It is a beautiful, splendid spot of earth that one sees there, partly splendid grounds, partly charming summer residences, partly busy bathing places, always along the mighty ocean: Ocean Grove, Asbury Park, and what they are all called. And then, as you pass through large, populous factory towns on your way to New York: Elizabeth, Newark, Jersey City, you soon realize that our church has a large mission field on the west side of New York City as well. In Elizabeth, where there has been a pastor of our own for seven years, the little missionary congregation has become independent in a few years, sold its former church property some time ago at an advantage, and has just now, I am convinced, in a quite suitable and good place, begun a new building. In Newark there are two pastors of our synod, and the older congregation (Rev. Th. Keyl) is also thinking of a new building on another site, in a better location; and in Jersey City I could just see G. E. Hageman's church in passing.

But now New York! I wonder what the old Dutch

What would be the eyes of the first settlers on Manhattan Island if they were to see today this island, which is not large in itself but is the largest island in the world in terms of population, with its buildings towering high into the air, its colorful mixture of peoples, and its enormous business operations? It is a unique, unforgettable picture, when one lets one's gaze wander over New York and the surrounding area, over water and land, over the buildings and the people from one of the high buildings. I have not often had occasion to go to New York; in thirty years I have been there only five times, the last time in 1922; but each time I am struck by the constant change and, if you will, the tremendous progress that the cityscape shows. And in this change our church also has a share. In the old New York proper, the Manhattan Borough, our Church has



Church of St. Matthew Parish in New York. (P. A. Wismar.)

presently six pastors and congregations, also five missionaries (city, deaf-mute, immigrant, Jewish, sailor mission). (In the Bronx Borough, which immediately adjoins Manhattan Borough to the north, there are seven more pastors). But one or the other congregation has already had to give up its old field and move because of the changed housing conditions, and now and then a congregation or a mission dissolves and instead of it a congregation or a mission place is newly founded further north or in the suburbs. The old St. Matthew's congregation, the oldest Lutheran congregation in our country, founded as early as 1664, at which for so many years Blessed P. J. H. Sieker stood, and which is now served by P. A. Wismar, moved miles north, to 145th Street, a number of years ago, displaced by Italian and Jewish surroundings, and has rebuilt all its church property. The old Trinity Church, at which, in his day, as the first pastor of our Synod in New York, Blessed Fr. Theodor J. Brohm stood, then the pastors F. W. Föhlinger and